

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 40. MIDDLETOWN, N. Y., JANUARY 1, 1872. NO. 1.

POETRY

Written for the "Signs of the Times."

Man, at his best, is but a speck upon the
shores of time;
In all his glory but a worm of sin, and woe,
and crime;
And in his worst, a demon mad with all the
fires of hell!
Which neither power of mortals stills, nor
power but God's can quell.
And now, O God eternal! with a brother-
hood like this,
How dare I claim thy loving hand, with
ALL myself amiss?
Not one good deed have I performed since
first I saw the light;
As measured by thy purity, I have done
nothing right.
Yet still I feel my spirit stir, in searching
after thee,
To gain a meet inheritance with righteous-
ness my plea;
And searching all my inward parts, I find
them but a void,
And empty of sweet righteousness, yea, sin
has all destroyed;
Yet in my sad and dreadful state, as buried
in the grave,
A voice of gladness spake the word, "I,
even I can save."
Who art thou, Lord? my spirit cried, and
back the answer came,
"Thy Elder Brother! I am he, that took thy
groans and shame!"
"My feet and hands were nailed the cross,
when God forsook my soul!"
"To bury me in all the woe that justice
asked to roll!"
"And now I am the Mighty God, yet kin-
dred one with thee;
"Though drinking death's most angry woe,
I formed the earth and sea!"
"No power could hold my soul in hell, nor
could corrupt my flesh;
"In majesty I burst the grave, and took
the life of heaven!"
"And through my Spirit in thy heart, thou
hast it freely given!"
"The incorrupt, Eternal seed, shall in thee
ever stay,
"And all the powers of earth and hell must
fail to pluck away.
"Cheer up," he said, "in me rejoice! though
sorrows greet thee now,
"Not one shall harm thee, but are good, to
make thee meekly bow
"In sweet submission, sack cloth clad, and
reconciled in mind
To thine inheritance of ills, to more de-
liverance find;
To more exact MY righteousness, and ran-
som I have found,
And tell thee how abounding sin makes
grace much more abound!"

WM. B. SLAWSON.

Des Moines, Iowa, Dec. 4, 1871.

CORRESPONDENCE.

REISTERSTOWN, Md., Nov. 17, 1871.

ELDER G. BEEBE—DEAR BROTHER IN HOPE:—The inclosed experi-
ence has given me much satisfaction,
and I believe will be of comfort to
many of the Lord's children. I have
concluded to send it to you for pub-
lication. There is nothing more
deeply interesting to me than to hear
and read of the daily travel of the
saints. That portion of their jour-
ney in which they are brought from
the death of nature into the light
and life of the kingdom of God, is
especially interesting. In this por-
tion of Christian experience a pec-
uliar testimony is seen, of the pow-
er of God to save from sin death.
And I have often been impressed
with the thought that, however much
the mind of the saint may have been
trammelled previously by false doc-
trine and the teaching of false prophe-
ts, in their experience they will be
so taught that they must say, "Sal-
vation is of the Lord." The teaching
of the Spirit is able to break down
all the opposition of the carnal mind,
and to dispel all the mists of false
doctrine, so that at last this testimo-
ny will be borne by all who are thus
taught. While on the other hand
one may have a knowledge of the
letter of the doctrine of God our Sa-
vior, and be even able to converse
intelligibly upon it, and still really
know nothing at all of the gift of
God, which is eternal life. In this ex-
perience that I send you, one thing
is clearly seen, and that is that al-
though one may be wholly untaught
in the letter of the truth, and may
think they will love and follow false
doctrine, yet the Spirit will so teach
them, and create such wants and de-
sires in their hearts that they cannot
be satisfied with any such frail re-
fuge as error presents. There is a
desire begotten there so great that
nothing short of a full salvation will
satisfy it. How wonderful are these
inward workings of the Spirit! They
are so deep sometimes as to be justly
compared to the whispering of the
still small voice. There are pantings
after heavenly things, which we hard-
ly recognize as such. There are
breathings after a substantial good,
which can only be found in Christ;
and yet the needy one does not al-
ways know it is Christ he wants.
And so it is often that the burdened
soul goes on, grieving over sin and

after God, when he hardly dares
think that such are his breathings
himself. Not only is this true in his
first experience, but often in after
years does he fight the conflict over.
Sin and rebellious lusts assail him so
fiercely that he almost loses sight of
what has been done for him in the
past, and of those sweet communings
with God he has felt, and he begins
again to conclude that he never had
true conviction for sin, that he never
knew the pardon of his sins, and
that all his hope is false, and that he
must perish. How many such con-
flicts, which seem to prevail against
him, does he have. And in them, as
often ever as he girds himself and
faces the enemy he is conquered. In
all these conflicts he learns again
and again that same first great les-
son, that "Salvation is of the Lord."
There have been times when I have
seen some temptation, as it seemed,
afar off, but I felt sure it would
come, and have straightway began
to hunt up my weapons of defence,
and call up all my powers to the
conflict, only to find them but as
chaff before the wind, and myself
overcome so speedily that I could not
even feel that I had struggled against
the temptation; and then, when I
was wholly overcome, I have felt
that just then an arm was interposed
to save, and just when I was de-
feated my victory was begun. But
it was all in Christ. In the writings
of brethren I like to read as they
tell of these daily conflicts, for each
one but declares the glory of God.

It is a truth I delight to contem-
plate, that every thing pertaining to
the warfare of the christian in this
world shall no more surely work for
his good than it shall also work for
the glory of God. In no one thing
will he suffer his name to be dishon-
ored. The bible is one vast record of
the dealings of God with his people,
which perfectly agrees with all the
experience of his saints in every age.
Every incident in their experience in
some way redounds to his glory;
and in their narration of each day's
peculiar experience, there will be
an acknowledgment of dependence
upon God, and of the insufficiency of
their own strength.

We too often look to ourselves for
help and for righteousness, and al-
ways (when we thus do) experience
the truth of the language, "Cursed
is man that trusteth in man, or that
maketh flesh his arm." Then, when
through the severe but salutary dis-

cipline of the Spirit we are made to
look to the righteousness of God, we
again experience that other language,
"But blessed is the man whose trust
is in God, and whose hope the Lord
is."

My own travel of mind has been
in the discouraging order, much of
the time of late. I have felt so ut-
terly barren and so wholly unprofit-
able of late that I can scarcely bring
myself to attempt to preach at all.
I have but little life or light in speak-
ing. I sometimes ask, in the midst
of the murmurings and blindness of
my carnal nature, Why is it thus?
I would wish to be always found
waiting upon the Lord, for such, we
are told, shall renew their strength.
I hope I may be willing to occupy
such a place as the Lord gives me in
his church. Though all unworthy of
a name among the children of God,
yet I cannot bring myself to be wil-
ling to live away from them. I feel
very little interest in the world.
When I meet a stranger, I seem to
care little for his acquaintance, un-
less I find that he is a child of God.
And yet I have to mourn my cold-
ness in regard to spiritual things.
So exceeding excellent are these
heavenly things, that my warmest
love seems cold in comparison with
the worth of the objects loved.
Brethren, is it thus with you?

I remain your unworthy brother in
hope,

E. A. CHICK.

DEAR BROTHER CHICK:—If my
duty did not prompt me, I could nev-
er write you my little experience;
but never since you desired it have I
felt entirely at ease. My mind has
seemed drawn to the subject in such
a way that I am constrained to write,
and if you never get it, perhaps the
writing may relieve me.

I have no particular date when my
troubles first commenced in regard to
my sinful and fallen condition. My
first great trouble was the loss of
my dear mother, whom I had loved
with all the strength of my nature,
and when she was taken from me I
felt that all my life would be but a
blank. Yet in my great sorrow my
thoughts never turned within to see
my own condition. I had always
been a light hearted and happy
creature, but now how desolate. But
time in a great measure healed the
wound, and I was again the same
careless girl of other days, a favor-
ite with many friends. And thus I

spent several years in sin, without one thought of what my condition would be in another world. My surroundings were such that I was contented and happy.

I have written the above to show you that the following was not of my own seeking.

In the fall of 1856, without any particular reason that I know of, I seemed to lose all taste for my former pleasures, and a sense of deep unworthiness seemed to take possession of me; not on account of sin, for I did not then feel that I was a sinner; it was only a lonely and disconsolate feeling that I could not get rid of, try as I would. I had no idea that these were religious impressions, but supposed they were imaginary, and would soon pass away. But instead, they increased to real trouble that tormented me all the time. I knew there was a just God, and that I had forgotten him, and that vengeance was hanging over me. Looking over my past life, I found that it had been spent in sin, and the present was not better. So I thought I would improve the future; but alas! I grew worse every day. Still I did not give up, though my prayers, as I called them, I knew were not answered, but still thought that by some good deeds that I could perform I would be pardoned for my sins. Being surrounded by a Methodist community, I thought I would attend their meetings, never doubting that I could get as good as they required me to be. For some time I tried to walk with them, but grew no better. At length a protracted meeting came on. Though I felt very much interested in it, my mind was too much engrossed with my own sad feelings to think much about it. A young friend came to stay with me and attend the meetings, one that I had every confidence in, and that I loved very much; and taking an interest in my spiritual welfare, she (being a member) commenced talking with me, not knowing any thing about the real state of my feelings. My tears began to flow, but I did not tell her how miserable I felt. They invited sinners up to be prayed for, and though I knew there was not a greater sinner than I, I did not go, for I felt they could do me no good. I came home, and never shall I forget that night. The very blackness of darkness and sin seemed to settle down upon me, and I could not even look to that pure Being whose law I had transgressed. The next day my burden seemed worse, and more than I could bear. When my friend left me, she said, "Do not give up till you obtain the prize." I thought, how vain are all my efforts; and yet I had not given up trying to do better. I still attended their meetings, and went with them as long as I could. But their conversation and preaching did not suit me; there was something wanting, though

I did not know what it was. My mind now turned to the bible, which I had read very little, having depended altogether upon what I heard from the pulpit. But alas! it condemned me; for I read that none but the righteous should see God; and I, of all creatures was the most sinful, without even a good thought to recommend me. I thought I would try the Presbyterians. They did not seem to trust so much in good works as the former, and I began to be quite tired of my best efforts to do good, for in the end they always turned out to be bad works. So I attended their preaching, and for a time was rather pleased with them. Sometimes I would hear a sermon that would help me a little, but soon the old state of things would return, and I was just as miserable as ever; and thus I went bowed down with a feeling I could not describe to any one, nor yet could I get rid of it. At length a passage of scripture came to me: "Strengthen the weak hands that hang down, and confirm the feeble knees." I thought much of the words, but could not understand them to my satisfaction. On Sunday I went to meeting, and to my great surprise the preacher took those words for his text. I was delighted, and thought, Now I am in the right path, and the Lord is about to comfort me a little through the preaching of one of his servants; for I was so impressed with these words that I believed the hand of the Lord was in it, and that he had caused this man to take these words as his text, for me. But ah! poor mistaken creature that I was. He commenced his sermon, and when he had finished I had not heard one word, and to this day I cannot remember one word that he said; it was so near nothing, he never touching the text. I was so disappointed, and was now in deeper gloom than ever. I now found they were not like me. They could be pleased with what was no interest to me. So another year rolled round, and I was still a wandering outcast. The bible seemed to be my best friend, though when I read it I received no comfort. I could not apply or take any of the promises to myself, and often laid it down, thinking I would never take it up again; but like a great many other resolutions, broken as often as made, and I would find myself reading it again, earnestly looking for some ray of hope that I might take hold of; and yet, if any one had asked me if I ever expected to realize that hope, I would have answered, No! for I could see no way in which such an one as I could be saved.

My parents were Old School Baptists, and though I believed they were christians I could not think of being a Baptist. I had never liked their doctrine, but would go with them to meeting sometimes; but now it seemed that something which was

irresistable compelled me to go; but they did me no good. They preached a finished salvation for the chosen, and I could not feel that I was one of that number. Oh! I can never tell the trouble I had about this time. I was now convinced that all my own works were worse than nothing; for I had tried long and earnestly to reform and do better, and now I was worse than ever. My bible I still read as much as ever, and more; but it was for the redeemed of the Lord, while I was in the depths of sin. I went to different meetings, but when the day for Baptist preaching would come round I found myself saying, I will go up and get a few droppings of the sanctuary. And so imperceptively I was brought to love a people I once thought so little of. Although I would sometimes hear something that would for a time help me on a little, yet my old trouble would come again, and I would try every means to help myself. At length one day while busy about some household duty, I was so troubled about my condition that every thing seemed dark and hopeless, and these words came into my mind:

"And if my soul were sent to hell,
Thy righteous law approves it well."

And I did feel that such would be my just sentence, but could not help asking for mercy upon my poor lost and ruined soul. A miserable sinner I did indeed feel myself to be. Thus time wore on, sometimes hoping and sometimes doubting and wholly despairing. One day I went to see a friend in the neighborhood, and a lady from Baltimore was there, a member of the Old School Baptist Church. She seemed quite happy, and a sweet satisfied look was upon her face, which told me she had received the pardon of her sins. Oh! I thought, if I could only be like her, I should never know any more trouble; for now this formerly despised people were the only people I cared to hear talk or preach. At times my burden was such that I thought I must tell some one. One day in particular I felt so depressed that I resolved to see an aunt who was a Baptist, and on Sunday following I went, thinking I would tell her all, and perhaps she could tell me something to relieve me, one way or the other. But when I saw her, my mouth was closed and I could not ask her one thing. She had some Baptist friends staying with her, and they talked of their hopes and fears, how they sometimes enjoyed the blessed privileges of the gospel, of the bible as their only reading, and above all, gave all honor and glory to the Lord Jesus Christ. O how my poor soul was comforted, and my feelings so overcame me that I was obliged to leave the room, for fear I would be observed. I went home and prayed that I might not be deceived, but that I one day might receive mercy. I wish I could tell you how very sinful my very thought,

feeling and aspiration seemed to be. Continually these things were upon my mind. One day these words came into my mind, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." At once I could apply these words, for I felt that I desired righteousness above all things. I got the bible and found the words, and believed them; for I had hungered and thirsted for a better way of living. The association at Black Rock was coming on, and my mind was directed to it. I had never attended one, but I believed I would hear there the things I so much desired; I went, taking my guilty conscience with me, but believing I should be comforted in some way. The first day I did not hear much of the preaching, but the next day was a precious one to me. Oh! if I could only tell how plainly my working and striving to do my own work (or rather the Lord's work) was shown me; and to my shame I found I had not given all up yet; although I was sick of all my worthless works, I had still clung to them; but the preaching swept it all away. I felt like one whose only foundation had been taken from under him, and was as helpless as a little child, and felt to be weakness itself. I cried, "Lord, save, or I perish," and a peace seemed to come to me. Dear Elder Hart well preached the following sermon, and his words gave me hope and strength. He told me some of the way I had been traveling, better than I could tell it myself; and when he said, "They are brought by a way they knew not," I seemed to understand him, for surely I had not known the way, only as it had been shown me. My mind gradually was opened to receive the things of the kingdom, and O how bright and happy all things looked. The people seemed lovely, and I seemed happy as the rest. That was a precious meeting to me. The words, "Not unto us, not unto us, but unto thy name be the glory," came to me. Coming home that day from the association, I was in a carriage with an uncle and cousins, and before I was aware I had talked quite freely of the meeting, of the preaching, and of what I thought of it. I had formerly resolved to tell no one of my feelings; and as they made no remark, I concluded they did not notice it. When I got home I read the dear old bible, and found it a new book; every thing was different, and looked so plain, with what delight I now read, and felt a rest and peace I had never before known, and had no idea I should ever have. Now I thought I should have no more trouble in that way; but alas! not long was this rest allowed me. I wished to tell my father of the change in my feelings, and while thinking it over the parable of the sower came into my mind, and something

seemed to say, You are like the seed that fell where there was not much earth, which soon sprang up; but having no depth, when the sun was up it withered away. For weeks this troubled me, and I could not bring myself to speak to any one, for fear of deceiving them, as I feared I was deceived myself. But the preaching of the word I loved to hear, and I could love no other people but the Old School Baptists. And now I began to feel a desire to unite with them, but would put the thought away from me. Although I did not feel the weight of sin as I once did, still I was far from being good enough to be one with those I believed were God's children; yet my desire was with them, but I would tremble at the thought. At length the words, "If ye love me, keep my commandments," came into my mind. Oh, I thought, how can I, who can do nothing good, keep them? For I read, "His commandments are holy;" and what presumption for me to think of keeping them. And so another year went by, and I attended the association in Baltimore. My mind was so much exercised on the subject, that I asked the Lord (and if I ever prayed in my life, it was then) that he would show me my duty, with a desire to unite with the saints on the one hand, and my entire unfitness on the other. I prayed that during the meeting the Lord would show me something, that I might know what his will concerning me was. During the close of the last day, dear old father Barton preached a discourse. He said we were very apt to look for good in ourselves, and always ready to write bitter things about ourselves; when we are not to expect good in ourselves, but in our Surety. In a moment I saw it all plainly, and was satisfied. I came home expecting to speak to some of the members, but when I thought of the holy ordinances, I could not help drawing back; for how could I go to the Lord's table and be blameless. Besides, I would sometimes think I knew nothing about a work of grace at all. But I would again receive a little comfort, and would again resolve to go. One day I went to see an aunt that was a member, and I told her some of my wanderings, and said I would like to come before the church. She gave me some encouragement, and advised me to go. After having a talk with a brother, who seemed satisfied with what I said, a church meeting was called. To my great joy a cousin of mine who had been afar off like myself, came forward at the same time I did. It was an unexpected joy to me, as I did not know she was coming till I had spoken to some of the church. Elder Kidwell was then pastor of the church. After I had in a broken way told (with my cousin) my little experience, we

were received, and baptized the following Sunday in the fellowship of the church. And a happy day that was to me; I have never seen one like it since; I have never felt since as I did that day. I have said that the ordinances of the church were to me a holy mystery, and I felt altogether too unworthy to partake of them. The day before I went before the church, I thought much of these things, and especially of the Lord's Supper. I was wishing that I might feel more fit to be a partaker, when these words came into my mind, "This is my body, broken for you." In a moment I seemed to understand that a living body could not be broken without the shedding of its blood, and that blood alone was all my hope. If I am not washed in that blood, I am not clean, nor can I be worthy. I was satisfied. I went to the church and told them of my wanderings, and though I told a great deal in words, yet I did not feel that I had given them a reason of my hope. My cousin Mary who came at the same time, told the dealings of the Lord with her in few words, but so plainly, so clearly, and, as I thought, so satisfactorily, that I did not expect to be received on my poor testimony. I felt glad to have the privilege of being baptized, and thankful that the only people I loved would receive me. But I did not seem to see the beauty of the ordinance until our pastor in speaking said of baptism, "It is the door." Then I thought I could see the door that led from all that is earthly, into that spiritual kingdom. Oh how beautiful! How glad I walked into the water. I forgot all else but the beauty of the ordinance; and when I was raised out of the water, how bright and lovely was the sight—a brightness that did not seem to be of the sun, clothed every thing. All behind me seemed to fade away, and I could look far beyond into that brightness that is indescribable, that seemed to bring with it peace, such a sweet and heavenly peace. Not instantly, but gradually this feeling possessed my whole being, until I was lost to all but the example of my Lord, which I saw so plainly, and felt that I rested in that quiet and holy and all pervading peace, and not until I stepped once more upon the ground did I realize that the people and friends were about me. We went to the meeting house, and I was taken into the fellowship, and numbered with the only people I wished to be with. I still felt calm and happy, but when they spoke of fellowship, I could scarcely realize that they could feel thus toward such as I. And so I have been with them ten years, but never have had that sweet and precious feeling of peace I had that blessed day. I think many times that my imagination may have brought these things to my mind,

and that I am deceived, and deceiving others. Still I have at times taken comfort in looking back over these things, and I have felt encouraged to go on in the path. But I fear I go down much oftener than I go up. Can there be any of the Lord's children that feel so far short of the kingdom as I do? If there be any like myself, they have my sympathy, and my prayer that the Lord will help them, and that right early.

Your sister in hope,

LUCINDA J. FITE.

IOWA, Dec. 10, 1871.

DEAR FATHER IN ISRAEL—As you, and some others requested me, I will now attempt to write for publication in your most valuable paper the way in which I humbly trust the Lord has brought me from nature's darkness into his marvelous light.

When I was quite young, I had serious reflections about death, and thought I would like to be prepared to die in peace; but I did not desire to live the life of a christian. Still I thought that before death I would seek religion; for I thought I could seek and obtain it at pleasure. I tried to rest contentedly on that determination, I would try to enjoy myself in worldly amusements, and did at the time; but after they were over I would feel sad and think I would go no more. I did not feel however that I had done very badly. In this way I lived on for many years, without thinking what ailed me. I once attended the funeral of a friend, and viewing the corpse made such an impression on me, that I could hardly stand; for I thought that if it had been me, I should surely have been lost. Such were my fears of being forever banished from the presence of a just God. But in all my troubles I did not so much fear displeasing God, as I did dying and being cast away. But my fears came and went, and I lived along, enjoying worldly pleasures, for years. When I married I left my dear home and was buried in the cares of life, then I felt that I was ready to give up worldly pleasures, and become a christian. I resolved to serve and obey God, and thought it would be very easy to do; but I failed to do as I had promised myself. I read the bible and tried to pray, and so far, felt quite satisfied in what I had done. My dear sainted mother came to see me once when I was feeling badly, I told her I thought if I were a christian, the things of the world would not trouble me. She said, Why, do you wish to be a christian? and from what she said I inferred that she thought I was a christian. Oh how I felt for what I had said, and thought I would be more guarded in the future: for I do not remember that the thought had ever occurred to me that my feelings were convictions for my sins. Thus I continued a long time, desiring a something, I knew not what. I felt a desire for a conviction for my sins, and thought

it must be like that of Paul, or I could not believe it to be genuine, and I felt about the same until my brother Balas Bundy, was brought out, and he sent a line to my mother desiring her to come home, as he desired to tell her what a dear Savior he had found. Oh how that made me feel; I felt that there was mercy for him, but none for me. I feared that I should die before mercy reached me, I felt to cry out, "God be merciful to poor sinful me." Yet I felt that I could not kneel, for my nature was so stubborn. During my trials I heard some one say, desire was prayer, and it mattered not what position we were in. I was glad to hear that. In the following winter there was Protracted Meeting in our place; and I said I would not go to it, to think of it made me feel ashamed. I called on one of my neighbors and told her how I felt. She replied "I have good evidence that you are a christian, and all you need is the evidence. O dear, I went home feeling worse than before. I could not see one ray of hope for poor sinful me. All I could say for myself was—

And if my soul were sent to hell,
Thy righteous law approves it well."

On the next day a sister-in-law visited me, and urged me to go to the meeting, and I finally went; and after meeting she came and said to me, I feel that there is something for you to do. I replied, When the Lord reveals it to me I shall do it. Then I began to weep. I went home and searched the scriptures; but I could not feel there was any thing in them for me. Still I did not feel half as bad as I thought I ought to feel, for my sins. I continued going to the meetings, and went forward for prayers, that God's people might know that I desired them to pray for me. I also tried to pray, and at this time I felt willing to kneel and ask the Lord to forgive my sins. I believe I earnestly desired to serve God; but my sins looked to me greater every day. My husband was not a professor, and I feared to have him know the state I was in, until one night I felt so troubled that I cared not if he heard me pray God to show me the true condition I was in, and I felt to say,

"Yet save a trembling sinner, Lord.
Whose hope still hovering round thy word
Would light on some kind promise there,
Some sure support against despair."

When I arose from my knees I felt no better, I retired, and as I lay contemplating my condition; all at once I felt differently, a calm quiet feeling came over me, and I felt to say, Glory to God for this manifestation of his mercy. I felt as though I must get up and go and tell my neighbors how much I loved God and his people; but I did not, and in the morn-

ing I did not feel so anxious to go, but I still felt that quiet feeling, and could not mourn for my sins; but I felt afraid to hope for I did not feel that I had been sufficiently penitent for my sins. I then felt willing to tell my husband how I felt. He said he was glad. I then felt that all my own righteousness was but as filthy rags, and I desired to give God all the glory. I think it was the next night I dreamed of standing upon a rock, it looked to me like blue flint, with a person in a long black robe, and in the distance below me was a great many people, and I went up to the person and said, This is my Savior, and I leaned upon his arm. I awoke with my hands clasped, and I was crying, Glory to God who has done so much for me; but I cannot tell of such a great light as many do, nor of seeing such visions; but I felt a peace of mind in which I continued for a time. Then I had fears that I had grasped the shadow and missed the substance. I tried to get my burden of guilt back but have never been able to feel as before. Of one thing I was sure, that I loved christians, and loved to be in their company. After a time I began to feel a desire to be baptized; and was often baptized in my dreams, and would awake feeling very happy. At length I went to the Free Will Baptists and told my feelings, and was received and immersed by them, and felt as I thought, the answer of a good conscience at the time: for the subject of doctrine had not troubled me as yet, nor until after communing with them, then I began to feel dissatisfied, for I did not believe as they did; and as I thought it not right, I did not commune with them again. After a time I expressed to them my feelings and asked them to drop my name: which was a great relief to me. I then felt a desire to go with the Old School Baptists; for the more I attended their meetings the more I felt convinced that they were the true church; but yet I could not feel willing to be re-baptized; I thought if it was my duty, the Lord would make it manifest, and in that way I have lived since the year 1853. feeling a desire to have a home with the true followers of Jesus, but that I could not, as I would be required to be baptized; and I also felt unfit to join them, even if they would receive me, therefore I did not offer myself.

We sold out and moved to Iowa, where I soon found a small church of Old School Baptists, strong in the faith. But the Lord had not shown me that, that was my home. Last fall I visited my friends in the East. On my way I thought I would like to be baptized, if any others were to be, and if the church would receive me, but I tried to banish such thoughts from me, for I felt sure they would not. But when I got there I found the little band that I so dearly loved, alive to spiritual things, and my brother, Balas Bundy, expressed a desire that I should be baptized, and leave

my name with them. I said I felt too unworthy. But this made me feel a great deal on the subject. I was at his house the night before the Covenant Meeting of the Otego, N. Y. church, and sister Christiana French made the same remarks to me, I felt almost hard towards her for speaking about it. But it was on my mind much of the night. I went to the meeting the next day, and my brother said I must talk to the church; but I did not feel that I should say a word; but when I heard others tell their feelings, I felt that I could not leave the house and feel right unless I told them of some of my exercises, which I did, and to my surprise, by the voice of the church I was received as a candidate for baptism. Yet I did not feel that at that time I should be baptized, unless I felt differently about it. But, on Sunday morning I was awakened by these words, "I am the Resurrection and the Life," which brought great comfort to me. Then I felt that I should be baptized. And I was, as you being present are aware baptized by Eld. S. H. Durand. That was a day long to be remembered by me; for I was enabled to go on my way rejoicing in my glorious Savior ever since. I no longer feel that I am out of the fold, but that my name is enrolled with believers, and with believers to live and to die. I do indeed feel very unworthy to be numbered with the saints, yet it does my soul good.

I had seen a time when I would have joined them if they would have received me on my former baptism. But that feeling has left me. I would not have been satisfied at all with that; but I felt that I was baptized the day that Eld. Durand baptized me; and now I am enjoying, as I humbly trust, what I have desired for many years. I feel that I have so much to be thankful for. I feel that I have a hope in Christ, and he has taught me that "Salvation is of the Lord," and if I am truly saved, it is through his abounding grace: for if I were left to work my way to heaven, I should never be so happy as to reach that holy place. I find my old nature unchanged, which causes a great warfare, I am a poor short coming creature, and can truly say with Paul, "In me, that is in my flesh, there dwells no good thing." But if not greatly deceived, I dearly love the people of God, and that is the support of my hope.

For many years past, sorrows have pressed heavily upon me: but, for the past few months, I humbly trust I have realized that the good Lord has given me, "Beauty for ashes, joy for mourning, and the garment of praise for the spirit of heaviness." Yes, I can say of late, "The Lord's ways are not as our ways; for as the heavens are higher than the earth, so are his ways higher than our ways, and his thoughts higher than our thoughts." May it be my happy lot

to spend the remnant of my days with the dear saints of God. And may I be ever found a faithful witness for the truth. I feel that my thoughts are feeble and disconnected but if you think they will strengthen any poor lone one, to publish this letter you are at liberty to do so. May the blessings of our God rest upon you, and on all the dear saints. Yours in hope.

ADELIA SHEPARD.

HERRICK, Pa., Dec. 27, 1871.

DEAR BROTHER BEEBE:—At the close of the Delaware Association last spring the following words rested with great solemnity upon my mind, and I spoke very briefly of them: "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation which shall come upon all the world to try them that dwell upon the earth."—Rev. iii. 10. I did not then think of them as given to me for myself, but they seemed for the brethren, and I could see the precious promise as belonging to even the most trembling and doubting of those to whom Christ is precious. I will state, however, that within a few hours afterwards I found my heart, which had long been full of troubles, all at once and most unexpectedly filled with peace and love, and melted with thankfulness, and I had one of the most refreshing seasons from the presence of my dear Savior that I have ever enjoyed. The goodness of God to such a poverty-stricken sinner seemed very wonderful to me. It must be that I have a continual current of doubt running through my mind, for when such seasons of love and peace and holy assurance come to me, casting out all fear, it seems an inexpressible wonder to my soul, as though I had been all the time thinking it impossible that such good things could be in store for me. At such times it seems as though I would never again be troubled with darkness and unbelief; but I find we have no more control over this blessed feeling to retain it, than we have over the sunshine. I desire to bless the Lord for his amazing goodness and mercy manifested to me, and to trust in his name and stay upon him when I walk through darkness, and have no light.

I have received a request from one who was present at that association that I should write upon this passage, through the "Signs." I do not think I can open it fully, but will write as it may please the Lord to give me ability.

"Because thou hast kept the word of my patience." The scriptural meaning of "patience" is *endurance, continuance*. Our Savior was prepared by the *endurance* of fearful and untold sufferings to speak salvation to vile sinners,—to "speak a word in season to him that is weary."—Isa. l.

4-7. "For the joy that was set be-

fore him he endured the cross. For the salvation of his people he not only suffered the afflictions due to their transgressions, but he *endured* them, *continued* through them, and arose triumphantly and forever from them. The word of life and salvation which Jesus speaks to his people, bringing them from darkness to light, delivering them from the condemnation of the law, and giving them a sweet, abiding hope in his name,—this word has power to work such wonders within the poor sinner, because it tells of what Jesus suffered and endured for him. It is thus called the word of his *patience*. It is our Savior alone who can tell the poor, careless vain, self-confident sinner that he is a sinner before God, justly condemned already. Very differently do we receive this knowledge from the way in which earthy knowledge is received. It is not by the exercise of our reasoning faculties, but directly in the heart,—in the feeling, and even contrary to the workings of our mind. While our minds are contending that we are not in such a helpless state, not such awful sinners, and that we can do something meritorious in God's sight, the word of truth which our Savior has planted within us is surely breaking its way up through all the blindness and deafness and hardness of our nature, and we *feel* that we are lost. By that word of knowledge concerning our sinful state we are enabled to see or to feel what is necessary in order that justice shall be done, and it is nothing less than endless death. We may read and hear and study upon the doctrine and work of Christ, but we cannot *feel* that it is possible a holy God can love us. We could as easily look through a mountain, as we could feel that we could be loved of God, while even we keep up in our souls a continual longing towards him, a kind of supplicating cry, or rather continual struggle to clear away this awful hindrance of sin and vileness, so that we might be able to cry unto him in prayer; for whenever the poor soul is able really to break forth in prayer, there is some feeling of relief in the very breaking of the heart before God. Thus, even while we may think we know nothing of doctrine, or while even our natural minds are opposing the truth, within our laboring and heavy laden hearts it is most clearly unfolding itself. From our vain struggles, our weight of sin that lies like a heavy load upon us, our awful fears, our sense that God is just and that we have no reason to complain, and no right to ask even mercy of him; from all our exercises through the work of God within us, we are learning what a wonderful work that must be that can effect such a sinner's salvation. It is our Savior alone who can tell such a laboring and heavy laden and hopeless sinner that he is (not may be)

saved. The word that breaks the fetters of sin removes the burden from the aching heart, and brings peace and joy,—that word is the word of our Savior's patience, the word that brings to the knowledge of our faith all his sufferings and death, and his endurance of them, and all the precious doctrine which shows how and why his work was effectual in the salvation of his people. Some of the Lord's people have a special portion of scripture applied to them in their deliverance. Others cannot remember that this was the case with them. But in every case of true deliverance from under the law, into gospel liberty, it is the written word, and that alone, which truly and fully describes what we have experienced; showing that the same word was spoken to us in our deliverance, written upon the fleshly tables of the heart. Whatever different portion of scripture may have been applied in each case, it is the same Word in all; the word of which the psalmist speaks, "Remember the word unto thy servant upon which thou hast caused me to hope." In that word, in the first experience of the child of grace set at liberty, is enfolded all the precious doctrine of God our Savior, though he may know little about it except in unexplained feeling. What he learns afterwards, through the opening and application of the scriptures by the Holy Ghost, the Comforter, through the preaching of God's servants, will be but the unfolding and explaining of the work of grace within him.

Thus we may, I think, regard the word of our Savior's patience as including all the doctrine of salvation, all the precepts of Christ, all the distinguishing order and ordinances of his house. The word declares for them to whom it is given a final release from all sin and trouble, and an enjoyment of endless felicity, not for any merit of their own, but because of the electing love of God, and through the merits of Christ's atoning sacrifice. All human reason, all the elements of our old nature, the world, the flesh and the devil, are opposed to this word, to this way of salvation; so that they to whom it is given are cast immediately, as it were, into a fiery furnace, whose flames rage fiercely about them to destroy their precious faith. But far sooner can the literal fire consume the gold that is thrown into it, than can this fiery trial destroy the much more precious faith of the people of God, by which they keep the word of their Savior's patience. Yet they are often very fearful during the trial, and sometimes feel as though they should certainly fail. "Without are fightings, within are fears." Satan assails them on every hand, and brings strong accusations against them, for he is the "accuser of the brethren." Their corruptions stare them in the face, and their transgres-

sions appear terrible in their view. Then their cry is unto the God of their hope, "Lord, remember the word unto thy servant upon which thou hast caused me to hope." The Lord helps them with a little help, by opening precious things to their view out of the scriptures. They read what was written aforetime for their learning concerning "the faith and patience of the saints," the endurance of God's people of old, and the faithfulness of the Lord, and thus "through patience and comfort of the scriptures they have hope."—Rom. xv. 4.

But the poor trembling child, mourning over his sins and vileness, asks, How is this precious promise for me? How can it appear that so wandering a being as I am have kept the word of his patience? You have kept it, as the man ready to sink in the waves clings to whatever his hand has grasped, because it is the only hope of one so helpless as you. When you are most trembling and fearful, most sensible of your sins and unworthiness, weakest and most "ready to perish," you are keeping the word of his patience most closely, because you then see most clearly that it is your only refuge. You are like the disciples who said, "To whom can we go? Thou hast the words of eternal life." In you the work of God has been subjected to a fiery trial, that its perfection may be manifested.

When this holy word of our Savior was given to you first, it wrought a wonderful miracle. It was sent unto Jacob and it lighted upon Israel.—Isa. ix. 8. What a wonderful change was thus effected, from Jacob in the waste howling wilderness of sin, to Israel upon the mountain of God's holiness. That word declared you a prevailer through the prevailing name of Jesus, and an heir to unspeakable glory. You thought your trouble at an end, and that henceforth you should live free from sin and Satan's power. You did not know then that through much tribulation you must enter the kingdom of heaven. You did not know what it is to bear the cross, to suffer with Christ, to die daily. Patience implies trouble, warfare. You did not know then this blessed word of salvation as the word of our Savior's patience given to you, which, though pointing with infinite certainty to a land of endless rest, yet was to lead you through deep waters of affliction, through a weary wilderness journey, in the fellowship of his sufferings. You did not then see the valley of Achor, the valley of trouble, lying before you, where the Lord's people have to lie down for many a dark night before they come into the region of endless day. Yet it is in that valley that the power of God's word and work is most clearly manifested. Have you ever seen the truth more clearly, turned with more

abhorrence from the vain works and hopes and doctrines of men, held the precious doctrine of salvation by grace more firmly, and clung more closely to the precious word of God's unconditional promise, than when you were sunk down the deepest on account of your utter vileness and helplessness, and assailed most fiercely by the fiery darts of the enemy in your soul? Have the holy precepts and ordinances of the Savior ever appeared more precious to you than then? And have you ever had a greater desire to be found walking in them than when you felt in yourself least worthy of them? And is it not then, when in the valley, in the wilderness, that the learning and honor and power of this world, in their raging opposition to the blessed truth which is the foundation of your hope, appear the meanest and most insignificant in your view?

"I also will keep thee from the hour of temptation which shall come upon all the world to try them that dwell upon the earth." What that hour of temptation (or trial) is, I do not feel certain that I know. It is evidently the great trial which shall discover all false professors, all who are resting in their own works and merits, all the enemies of God who are not included in the everlasting covenant of grace, and shall bring upon them the long witholden wrath of a justly offended God. This is, it seems to me, at the time of their death. Then for the first time do they not feel the sting of death, which is sin, and realize the awful power of the law which is the strength of sin? Then with no knowledge of the blessed Savior, and no desire to know him, with no hungering after the righteousness of God, but still filled with hatred towards him and his sovereign majesty, their own vain hopes are all consumed, and the holy sentence of the law, which has never been fulfilled in their behalf, is executed upon them. This hour of temptation is to come upon all the world to try them that dwell upon the earth; but the saints are to be kept from it. This promise is precious to them, for it is suited to fears which they are very liable to be harrassed by. How often we tremble lest at the last in the great trial we should be overcome, and our hope prove vain. The saints, through fear of death are all their life time subject to bondage.—Heb. ii. 15. They are not always in bondage. Whenever Christ is manifested to them he delivers them from that bondage of fear. But while here in the flesh they are subject to it, and only by the power of Christ's presence, not by their own courage and strength, can they be delivered. Now that death which they in their dark and doubting seasons fear, shall never come to them. They are kept from it. Our Savior suffered it for them, and through that he delivered

them, and by his coming to them in their experience he delivers them from the fear of it, and when the trying hour comes they shall certainly find that he has delivered them from the death itself, and resting their heads upon his loving breast they shall fall asleep in Jesus, to awake in his resurrection glory.

But why is the word "because" used here? Does it mean that their keeping the word of his patience is the cause of their salvation? the cause of their being kept from that hour of trial? Certainly not. They were chosen and predestinated to this before the foundation of the world, and in due time Christ died for them, that they might be delivered, and they were delivered, and just as certainly must this deliverance be manifested to them and enjoyed by them. When the Lord called Abraham from his country and kindred, he gave him an unconditional promise.—Gen. xii. 2, 3. Many years after that promise was repeated in this way: "For *because* thou hast done this thing, and hast not withholden thy son, thine only son," &c. "And in thee shall all the families of the earth be blessed; *because* thou hast obeyed my voice."—Gen. xxii. 16—18. The faith of Abraham was the gift of God, and his obedience the Lord wrought in him. That faith was severely tried, and it stood the test as only the work of God can, and now the previously given promise is repeated and probably received with greater force.

In the text the promise is made to the church of Philadelphia, which was found faithful in all things. In this faithful state a full assurance is given them. Only in obedience to the Lord could Abraham receive the blessed assurance of his blessing. The blessing of God caused his obedience, and through his obedience the blessing was assured to his soul. The blessing of God causes us to keep the word of his patience, to walk in the path of life, to obey his commandments, which are not grievous, for they are love and joy; and in keeping that word, in the path of life, in obedience to his commands, we find great reward, and enjoy a confidence in God, and a sweet assurance of his love and support even unto the end. While the child of grace is walking in disobedience, it is impossible that he should enjoy that assurance, for it only comes through the word of Christ's patience, or endurance,—through his own word of truth. It never comes to the soul through error, nor while walking in error. But when the blessed Savior turns us and we are turned from our own ways and made to hold fast the precious word that comes to us from his own lips, then he speaks peace to our soul, and drives away our fears. I feel that I have but imperfectly presented the subject. I should like to see the views of some other upon

the text, especially in its application to churches.

This I do know, that in his own good time our dear Savior will bring all his trembling, fearful ones, all his wandering sheep, into full obedience to him, and will speak to their souls this gracious promise so powerfully that all fears of the dreadful hour of trial shall flee away, as shades of darkness before the sun. And that the word of his patience which he has once given to any of the sons or daughters of Adam will never be lost; but they in whose hearts it has caused a sweet hope to spring up, no matter how dark their way, how deep and bitter their trials, how great their wanderings, and how heavy their sorrows, will finally be brought out of all their tribulations, to be forever with him who is to them the chief among ten thousand and the one altogether lovely

In hope of eternal life,

SILAS H. DURAND.

CHURCH CONSTITUTED.

BROTHER BEEBE:—Please publish the constitution of the church in Rock Creek township, Hancock Co., Ill., viz:

At the request of brethren living at the above named place, brethren met in council from three churches of our order, namely:

From Providence, Eld. T. N. Frazer.

From Middle Creek, Eld. Thomas Jones, brethren A. Bryant and John Jenkins.

From Bear Creek, Eld. John C. Riley, brethren Solomon Harris Sr., and W. M. Wristen.

After an able elucidation of the scriptures by the preaching brethren, the council organized for business by electing Eld. Thomas Jones Moderator, and M. W. Wristen Clerk.

Examined the Articles of Faith presented by the brethren and sisters desiring to be constituted, and found the same to be according to the gospel faith.

The brethren handed in their letters from churches from which they had received them, which were satisfactory.

The council being satisfied that such constitution was expedient and right, recognized them as a duly constituted church, by giving to the constituent members the right hand of fellowship.

I never witnessed a greater manifestation of love and fellowship, and all who were present seemed to participate in the joy and love that was manifested.

The days on which the newly constituted church have appointed to hold their stated meetings are the Saturdays preceding the first Sunday in each month. Preaching brethren are especially invited to visit this vine, which will be known by the name of Rock Creek Church, under the pastoral care of Elders Rice Harris and John E. Riley.

Brother Beebe, we have had some very refreshing times here.

Yours in gospel bonds,

M. W. WRISTEN.

EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 1, 1872.

The receipts published in this number will not be credited on the pasted slips until our next issue.

INTRODUCTION TO VOLUME FORTY.

As the traveler observes the mile posts which tell what progress he has made in his wearisome journey, and as the mariner finds his latitude and longitude to know what distance he has gained on his voyage across the trackless ocean, so pilgrims on the journey through the thoroughfare of life are prone to watch the telling incidents which indicate their progress towards the terminus of their mortal course; and happy for them, if while tossed upon the restless billows which waft them onward they can from the Sun of Righteousness receive daily assurance that they are advancing towards the haven of their final rest.

Our fleeting years are swiftly bearing us along and every recurring year lays open before us new pages of that mystic book in which all the events of our passing days were written before the mountains were brought forth, or even there were fountains abounding with water, the sealed leaves of which can only be read as they are actually fulfilled in the order of divine providence. Forty years have nearly elapsed since we issued the first number, of the first Volume of the "Signs of the Times." The circumstances which seemed to us to demand a medium for correspondence through the columns of which all the saint scattered abroad who continued steadfastly in the apostles' doctrine and fellowship, might hold converse with each other, and speak cheering words to those who were then suffering reproach for their fidelity to the cause of truth and righteousness, and to repel the slanderous aspersions which were unsparingly at that time cast on all Baptists who refused to go into the new institutions and doctrines which had then but recently sprung up.

In the year 1832, the necessity of such a paper was severely felt throughout our country. In the interests of the Fullerite Baptist several papers were then being published; while that portion of the Baptists who continued steadfastly in the doctrine, and fellowship of the apostles and refused to adopt Dr. Fuller's doctrine, or to countenance any of the new institutions which were then being introduced and advocated, under the specious name of Benevolent Institutions, had no paper of their own, nor were they allowed to occupy any place in the columns of the other party. The new party, zealously acting on the plan suggested to them by Mr. Fuller, of raising the Baptists from the dung-hill to a respectable position among other religious denominations, had established in the Uni-

ted States some two or three Theological Schools, and were actively engaged in forming Foreign and domestic Missionary Societies, Missionary boards, and Tract Societies, Sunday Schools, and a great number of societies of a kindred nature, by which they have promised to evangelize and convert the whole world. Up to the time of which we now write, no general division had taken place between the Primitive and Fullerite or Missionary Baptists. The rapid increase of false doctrine, and newly invented unscriptural religious societies, was generating confusion and strife in nearly all the Baptist Churches. And as these new doctrines and practices advanced, truth and gospel order was brought into disrepute, and those who held unwaveringly the same doctrine which their respective churches professed to hold when they were received into them, were denounced as enemies to the salvation of sinners, and opposed to benevolence, and to the spread of the gospel, and to all that was good.

The novelty of these new things among Baptists who had always before been distinguished for the tenacity with which they adhered to, and insisted upon scriptural precept or apostolic example for every thing they held or practiced, now attracted the attention and admiration of the world, and the world rushed into the Baptist profession with such rapidity that the churches were soon overrun by graceless worldlings who had no more love for the truth as it is in Jesus, than other men of the world have. By such accessions to their numbers, they were numerically in the majority in most of our churches and associations. In many places those who could not fellowship their new doctrines and new measures, were compelled to withdraw from them; but where the old order of Baptists were in the majority, they declared not-fellowship with the new order of things, and also with all who persisted in sustaining them. As a matter of course, the comparatively few who remained steadfast in the faith and order of the gospel were only found in small and isolated groups, few, and far between, while the exultant shouts of those who being reinforced continually with new recruits from the world, were constantly heard, and they predicted that these old sticklers for antiquated doctrine and order were fast dying off, and in a few years would be no more.

In those perilous times of which we speak, many departed from the faith, giving heed to seducing spirits and doctrines of devils, and the way of truth was evil spoken of. And at such a perilous time it was not easy to find one to undertake to publish a paper devoted to the cause of God and truth, in the face of so much opposition as might be reasonably anticipated.

For the lack of one better qualified for the purpose, we embarked in the work, staking all we possessed on earth, financially or otherwise, and after struggling hard for several years, the publication gained a permanent establishment, so that even the late war, which cut off communication with our Southern brethren, and which effectually prevented the publication of any other paper devoted to the same cause, did not prevent the regular issue of the "Signs of the Times."

Nearly all those dear brethren who encouraged us forty years ago to assume the responsibility of this publication, have finished their course on earth, and a new generation have come in their stead.

As many of our subscribers have expressed a desire for more frequent visits of our paper, we have made arrangements for the current year to publish it tri-monthly, which will give them a paper every ten days, and as we devote no part of our paper to advertisements, (except such as are in connection with the business affairs of our office) we give more solid reading matter than can be obtained for the same cost through any other medium of the kind.

Should our circulation be extended during the present year, so as to warrant the extra expense, we shall, if spared, be able to issue the next volume, for 1873, once a week, and we are confident that such a number could be soon made up if all our subscribers would make the necessary exertion.

Having had a membership in the Baptist Church of the Old Primitive order sixty years, and having been in the ministry about fifty-five years, and having now entered the fortieth year of our editorial labors, we trust we shall not be thought egotistical in saying that we have a more thorough acquaintance with the Baptists of our order throughout the states and territories of America, than perhaps any other individual has, having been in constant communication with them during the whole time.

We were identified with the Baptists before any such things as a Missionary Society, Sunday School, Tract Society, Bible Society or Bible Class was known among any of the Baptists in our country, and long before any Theological Seminary had been established under their patronage in the United States. When the flood gates of error were thrown open and all these abomination came in like a flood, and the Spirit of the Lord lifted up the standard of truth, we were among the first who raised the tocsin of alarm. But in all this we have nothing to boast in, but have great reason to bow in deep humility and adore the God of all grace for his distinguishing goodness to one who is less than the least of all saints, but of sinners the chief.

Two Days Meetings.

CAROLINE DEPOT, Tompkins Co., N. Y. }
December 29, 1871.

DEAR BROTHER BEEBE:—We have been building a house of worship this season, and expect soon to complete it. We propose to hold a two days meeting in opening the house, on the 24th and 25th of January, 1872, and wish you to publish the same in the "Signs," in which we extend an invitation to any and all who can find it in their hearts to visit us.

As we have had to make a strong exertion, and are yet in debt for our house, if some of the churches of our faith and order would donate their ministers to us at this time it would be gratefully received.

Those coming by rail-road will stop at Caroline Depot, on the D. L. & Western Rail-road, 21 miles north of Owego, and 7 miles from Ithica. Cars from Owego, 8 a. m. and 7 p. m. From Ithica, 1 1-2 a. m. and 7 p. m.

Your brother in hope of eternal life, which God who cannot lie promised before the world was, to our glory.

KINNER HOLLISTER.

ORDINATIONS.

Brother Wm. Morphew, of Iowa, was duly set apart to the work of the gospel ministry, August 21, 1870, by solemn ordination, by a council specially called for that purpose, and composed of Elders E. G. Terry, P. Ivens, of Middle Church, Madison Co., Iowa, Eld. M. Jeliott and Wm. Simons, of Harmony Church, Warren Co., Iowa.

Ordination prayer by Eld. E. G. Terry. Laying on of hands by Eld. J. M. Jeliott, and charge by the same.

E. G. TERRY, Mod.

WM. LAFOLLETT, Clerk.

Inquiries After Truth.

Will Eld. S. H. Durand please give his views through the "Signs" on 1 Samuel xvi. 13, 14, more particularly on the 14th verse, and oblige an old sinner,

THOMAS TIPPLETT.

INFORMATION WANTED.

I wish to make enquiry of the whereabouts of brother B. F. Hamilton, who resided about a year ago at Champaign, Ill. If you will insert this notice in the "Signs," and it should meet the eyes of brother Hamilton, I hope he will address me at Chalybate Springs, Meriwether Co., Ga.

G. W. GRESHAM.

Subscription Receipts.

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Marriages.

At his house on Orchard Street, Middletown, N. Y., Jan. 1, 1872, by Eld. Gilbert Beebe, Mr. Ralph Beers and Miss Jennie Robins, both of Brookfield

At the house of the bride's father, in Rensselaerville, Dec. 24, 1871, by Eld. I. B. Whitcomb, Mr. John Wageonbiquier and Miss Emily Borthwick, all of Albany Co., N. Y.

At North Berwick, Maine, Dec. 24, in the evening, by Eld. Wm. Quint, Mr. Stephen Ford, 2d, and Miss Abby M. Grant, both of North Berwick.

At North Berwick, Dec. 30, in the evening, by the same, Mr. John H. Clement, of Berwick, and Miss Abbie Ham, of North Berwick.

Dec. 27, 1871, at the residence of the bride's parents, by Eld. J. N. Badger, Mr. James N. Clark, of Hamptonburgh, Orange Co., N. Y., to Miss Cornelia, daughter of Mr. John Vandevort, of Warwick.

Obituary Notices.

DIED—At his residence in Claiborn Parish, near Arcadia, La., May 29, 1871, **Jeremiah J. Seegar**, in the 65th year of his age. His disease was chronic, to which he had been a victim for three years. He manifested christian fortitude during his affliction, and calmly resigned all to Christ, as the Savior of souls. He has been a member of the Primitive Baptist Church seventeen years, was baptized in the fellowship of the Union Church, Ala., by Eld. R. T. Webb, and was a member of Mount Paran Church, Claiborn Par., La. He leaves a family, with many brethren and friends, to mourn, but not as though we had no hope; for I humbly trust that when this body shall be called from this stage of action, through the mercy of God I shall arise and meet the Lord in that world where parting will be no more.

Yours in tribulation,

E. W. COX.

DIED—At the residence of her daughter in Smyrna, Del., on Thursday morning, Nov. 20, **Mrs. Elizabeth Wilds**, in the 82d year of her age.

Mrs. Wilds has long been known, not only as a sister, but as one of the mothers in the Bryn Zion Church. For some eight or ten years past she has been blind, and for about the same length of time she has been crippled from the effects of a fall. She will be remembered by all ministering and other brethren who have visited that church. Although both lame and blind, and consequently quite helpless, her spiritual sight was very clear; and she walked steadfastly in the truth. Her mind was bright and unusually vigorous to the last. She has been a faithful and exemplary member of that church about thirty-four years. We shall greatly miss her society and fellowship, but it is no doubt better for her to depart.

E. RITTEN HOUSL.

By the request of brethren I send for publication the obituary of **Eld. John Sawyer**, who was borne to his final resting place April 28, 1871, aged 97 years and 7 months. He last lived and died with his youngest son, in Boliver Alleghany Co., N. Y. He was converted to the truth under the ministry of Elder Warren, of Delaware Co., N. Y. The first I knew of his preaching was in the town of Coventry, next at Greene, next at Berkshire, in Tompkins Co. He came here in April 1819. The church was greatly built up and revived the following summer. At this time he was growing blind, and soon lost his sight entirely. From here he went to Pennsylvania, in the bounds of the Chemung Association, and from thence to Alleghany Association, where his lifeless remains rest, to await the last loud trumpet's sound.

Truly a father in Israel has fallen.

KINNER HOLLISTER.

Sister **Lucina Rogers** departed this life Dec. 15, 1871, in the 83 year of her age. She had been blind and helpless during the last year of her life. The infirmities of age and general prostration of body did not impair her mind so much but that she knew her friends, until eight days before her death; and when asked who her best friend was, she replied, Christ, my Savior. She joined the Baptist Church at Covert, was baptized by Elder Thomas sixty years ago, removed and joined by letter the first organized church in Hector, in which vicinity she lived until her death.

A funeral discourse was preached by Eld. K. Hollister from Rom. v. 17. None knew her that did not respect her. She lived a peaceable and quiet life, which all of us should imitate.

"How oft I've seen her flowing tears,
And heard her tell her hopes and fears;
Her heart did seem with love to flame,
Which makes me hope we'll meet again."

HENRY AYRES.

DIED—In Rassington, Yates Co. N. Y. Dec. 4, Mr. James A. Swartout, aged 84 years, 3 months and 4 days. His disease was a cancer on his lip, from which he suffered very much. He was a member of the Baptist Church for fifty years, and lived a truly christian life. Death was to him disrobed of terror, and he longed to depart and be with Christ.

Yours in hope of eternal life,
SARAH M. SWARTOUT.

DIED—At North Berwick, Maine, Dec. 23, sister Betsey Hanscom, aged 82 years and 3 months. She has been a worthy member of the O. S. Baptist Church of North Berwick for many a year. She always had a great sense of her own sinful life, which caused her to say that her only hope of salvation was in Christ. We believe that she has gone to rest. She has left three children and other relatives to mourn. At her funeral I tried to preach from the words recorded 1 John v. 11.

Wm. QUINT.

Please publish the death of our beloved brother Samuel Cook, who died at his residence in Ashley Co. Ark. Dec. 5, in his 72d year, after an illness of about two weeks, which he bore with patience and resignation becoming a follower of the meek and lowly Jesus. He leaves an aged widow, several children and grand-children, and many friends and dear brethren and sisters in the Lord to mourn their loss.

May God sustain and comfort us, and sanctify this bereavement to our every good.
Yours truly,

A. TOMLIN.

DIED—Sept. 6, 1871, Martin Freddy, infant son of Charles D. and Elizabeth Sheers, aged 18 months. His disease was intermittent fever. The Lord gave, and the Lord hath taken away; and may we say, Blessed be the name of the Lord. His funeral was preached by the writer, on the 7th, at the residence of the parents, in Fulton Co. Ill. May the Lord sustain them by his grace, and give them faith to see that he is not dead, but sleepeth, and to realize the words of Solomon, "Better is the day of death, than the day of ones birth."

Then hush, my soul, nor dare repine;
The time my God appoints is best;
While here, to do his will be mine,
And his to fix my time of rest.

R. M. SIMMONS.

DIED—July 26, 1871, our dear mother, Mrs. Azuba Hunt, in the 68th year of her age. Her disease was bilious remitting fever, from which she suffered much; but she bore her sufferings patiently. She said she knew she was in the hands of God, and was thankful that her mind was so calm and peaceful. She was a member of the First Baptist Church of Hopewell, N. J., for some eighteen years, and always delighted in meeting with the church.

Her funeral was attended on the 28th, and Eld. P. Hartwell preached a very comforting discourse on the occasion, from 1 Thess. iv. 13.

Dearest mother, thou hast left us

And our loss we deeply feel;

But 'tis God who has bereft us;

He can all our sorrows heal.

LOUISA WILSON.

Departed this life Aug. 23, 1871, Deacon John Kennedy, aged 66 years, 6 months and 6 days.

Brother Kennedy was born in North Carolina, and removed to McDonough Co., Ill., about thirty-five years ago. He was baptized by Eld. S. L. Dark, in 1840 or 1841, and united with the Union Church of Regular Baptists, of which he remained an exemplary and worthy member until his decease. For many years he filled the office of deacon in said church, and was a faithful attendant at her meetings, and was beloved by his brethren and respected by the world. I had known brother Kennedy

about sixteen years, and always found him to be the firm believer in the doctrine of grace, and the upright christian. By his first wife he leaves three daughters and two sons, one of them a worthy deacon of the same church. His second wife, sister Kennedy, is left to mourn, and the church feels that she has lost one of her faithful members.

A large audience met on last Sunday in the vicinity of his late residence, where the writer addressed them from 1 Cor. xv. 25, 26. "For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."

May the Lord resign the bereaved ones to every dispensation of providence, and prepare them by his grace for death and for judgment, is the prayer of

I. N. VANMETER.

Macomb, Ill., Nov. 28, 1871.

DIED—Very suddenly, on Tuesday, Nov. 21, 1871, at the residence of her husband, near North Middletown, Bourbon Co., Ky., Mrs. Susan McCray, wife of Mr. James McCray.

Sister McCray had been sufferings from the effects of a fall, but as her physician and friends fondly hoped, was convalescent. She had just given directions to her daughter touching some domestic matter, when the attention of a friend who sat near her bed was arrested by heavy breathing, and went in immediately to her, and found her dying.

I baptized sister McCray in the fellowship of the church at Mount Carmel, many years since, where she continued a member, enjoying the sweet fellowship and regard of the members until death closed her mortal career. She has left a deeply afflicted husband, three or four children, and numerous relatives and friends to mourn their loss, which they confidently believe is her gain. God grant to sustain the afflicted ones she has left behind, with those consolations which he alone can give.

ALSO,

Mrs. Susan Bryant, wife of Mr. Wm. Bryant, of this county, in the 83th year of her age, was burned to death on Friday morning, the 22d instant.

The circumstances attending this sad occurrence were truly distressing. Sister Bryant had gone into her kitchen to attend to some domestic matter, and passing around the cooking stove her clothes, which were of cotton, caught fire. Her son went in pursuit of her, and on opening the door discovered the flame, which reached above her head. He used every effort to relieve her, but as is supposed, she inhaled the flame, and lingered about two hours in great agony, and died.

I baptized sister Bryant more than forty years ago, in the fellowship of the church at Byrants, where she remained a member, enjoying the fellowship and warm regard of all who personally knew her. I do not think she has left a better woman behind. Her husband, our dear old brother Bryant who was a few months older, survives her, in deep bodily and mental affliction. May they, father, children and friends, realize the sustaining hand of our God under this deep affliction.

As ever, most truly and affectionately
your friend and brother,

THO. P. DUDLEY.

DIED—At North Berwick, Maine, Dec. 7, 1871, brother William Abbott, aged 78 years. He was sick but a few days, so that he did not suffer a long time, as many have. He was a worthy member of the O. S. Baptist Church in this place, and had been for many years. He was well grounded in the doctrine of salvation by grace alone, through Christ, and for some time past he enjoyed much love to his brethren and for the gospel of Christ, so that he often assembled with them for the worship of God. We now miss him at our meetings, but our loss is his gain. He has left an aged wife, and children to mourn.

Wm. QUINT.

The "Signs of the Times,"

DEVOTED TO THE
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IS PUBLISHED

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OF EACH MONTH,

BY GILBERT BEEBE,

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 40. MIDDLETOWN, N. Y., JANUARY 10, 1872.

NO. 2.

POETRY.

Written for the "Signs of the Times."

ACROSTIC.

What more glorious mission than preaching
the word,
In this blessed assurance, being called of
the Lord?
Let the world and its votaries blame and
oppose,
Let thy friends of the past become thy worst
foes;
In these trials of faith thy strength shall in-
crease,
And from the blest promise, "Ye shall in me
have peace."
Men-made preachers of various isms a-
bound,
Joining all creeds together, to prove they're
unsound.
True faith stands alone, it no mingling
knows,
Holdeth fast to one doctrine, doth all others
oppose;
Obeyeth her Master, for she knoweth his
voice;
Returns at his bidding, for he makes it her
choice.
Preachers of truth, O may ye receive
Ezekiel's blest promise, and as fully believe.
Errors in faith or in practice expose;
Lukewarmness of Laodiceans oppose;
Determining, as Paul, nothing to know,
Except Christ and him crucified, and thus
to show
Repentance and faith through free grace
he'll bestow. M.

(Written for the "Signs of the Times.")

MY FRIEND.

I have a friend, one ever true,
A friend in every hour of need,
Who tunes my jarring harp anew,
And doth my soul with manna feed.
I often wander from his love,
Turn from the plain and narrow track;
Yet ever doth he follow me,
Gently chastise and bring me back.
O glorious Father! Brother! Friend!
I am not worthy of thy love!
But still thy comforts thou dost send
Upon me, like a heavenly dove.
When trouble with its dreary pall
Has seemed to darken all around,
He came, and soothed my aching heart,
And joy and peace in him I found.
Thy footsteps often I behold,
As I press on the thorny way;
They gild my oft bewildered sight,
And give me strength from day to day.
Oft when I'm weary, tired and faint,
He smiles and lends a helping hand,
Stays me with flagons always sweet,
And points me to the heavenly land.
I know these storms will soon be o'er,
And I shall find a peaceful rest,
Shall lean, as did the saint of old,
Upon his kind and loving breast.

LUCY C. HECKARD.
Oregon City, Oregon.

CORRESPONDENCE.

SOUTHAMPTON, Pa., Dec. 26, 1871.

BROTHER BEEBE:—In compliance with the request of brother A. M. Bailey, of Powellsville, Md., I now forward you for publication in the "Signs" some remarks on the following words of scripture:

"After this manner therefore pray ye: Our Father which art in heaven, hallowed be thy name; thy kingdom come, thy will be done in earth as it is in heaven. Give us this day our daily bread, and forgive us our debts as we forgive our debtors; and lead us not into temptation, but deliver us from evil; for thine is the kingdom, the power and the glory, for ever. Amen."—Matt. vi. 9-13.

After this manner therefore pray ye. The important and solemn words of our dear Redeemer now under consideration are generally termed the Lord's prayer, which is strictly true, because our Lord taught his disciples to pray thus; but it is not the Lord's prayer in the sense that thousands have been taught to believe it to be. How many thousands have memorized the awfully solemn words of this prayer, without ever realizing that it was not addressed to the world, but to the disciples of our Lord; and if we turn to the preceding chapter, we cannot be mistaken as to the address; for it reads thus: "And seeing the multitudes, he went up into a mountain; and when he was set, his disciples came unto him; and he opened his mouth and taught them, saying," &c. The fifth, sixth and seventh chapters of Matthew are denominated the sermon on the mount; and while there was doubtless a large assembly present upon that memorable occasion, and thousands might hear the words of our Redeemer as uttered by his immaculate lips, yet the disciples, or they who stood related to him as the elder Brother, and were alive from the dead, were the only ones taught, as will be shown in the subsequent remarks on the clause in the subject. They were to pray in accordance with his divine teaching; and the words of the prayer declare the name, the majesty, the power, the holiness, the kingdom, the eternity and infinity of our heavenly Father.

Our Father. These precious and endearing words show a peculiar relation then existing between the eternal God, his Son Jesus Christ, and

the disciples, entirely different from that relation which all men sustain to God as the Creator. How plainly the words, our Father, show that Christ is one with his brethren; "For both he that sanctifieth and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren; in the midst of the church will I sing praise unto thee." When our Savior was about to be baptized by John in the river Jordan, he said, "For thus it becometh us to fulfill all righteousness." These important declarations show a vital relation between Christ and his brethren; and if such relation exist, there will also be a fellowship in sufferings and glory; for John says, "That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ." What an entire disregard is shown for the declaration, Our Father, when the words of this important prayer are given to every one indiscriminately: for then it belonged to none except the Lord's brethren, and the spirit of the prayer (now that the kingdom has come and been established upon gospel principles) applies to none but quickened persons. Concerning this spiritual birth and spiritual relation, our Lord commanded and solemnly enjoined upon his disciples not to be called by the titles that the pharisees loved; and he said to the disciples, "Call no man your father upon the earth; for one is your Father, which is in heaven." Said Paul, "No man can say that Jesus is the Lord, but by the Holy Ghost." Men may utter the words, but to say them in a spiritual sense the relation must be known and felt. Enough scripture has been adduced to show that the address, Our Father, is not merely a figure of speech, but represents relationship and vital union.

Which art in heaven. Of this heavenly Father the Savior says, upon another occasion, "As the living Father hath sent me, and I live by the Father, so he that eateth me even he shall live by me." This Father is a heavenly and living Father, unchangeable in every perfection, under no law or obligation separate from the counsel of his own will; for he works all things after the counsel of his own will. To Israel he said, "See now that I, even I am he, and

there is no god with me: I kill, and I make alive; I wound, and I heal; neither is there any that can deliver out of my hand; for I lift up my hand to heaven and say, I live forever." The children of the Most High have a Father who had no beginning of days, neither will he have an end of life; and who has said, "The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest? for all those things hath my hand made, and all those things have been, saith the Lord: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." These declarations of scripture show that our heavenly Father will not change his purpose, neither ask for the aid of mortals in any thing, which glorious truths cause the afflicted, broken hearted children of God and brethren of Christ to rejoice that their Father is in heaven, and sways the sceptre of universal power and dominion. Sometimes earthly children, when away from their father's home and residence, will speak in very feeling language of the love, kindness and protection of that dear father; so the children of our God are often constrained to speak of the loving kindness of their Father who is in heaven, how he has by his Spirit protected them from being ensnared in the fowler's net, how he has blessed them in times of darkness, and how he has provided for their wants. Christ has enjoined upon his disciples to "seek first the kingdom of God and his righteousness, and all these things shall be added unto you." What things shall be added? The things they had been thinking about, such as, what shall we eat? what shall we drink? and wherewithal shall we be clothed? Said the Savior, "Your heavenly Father knoweth that ye have need of all these things." It certainly appears that, heavenly Father, here has the same meaning as "Our Father which art in heaven."

Hallowed be thy name. To hallow, in this case certainly means to reverence, to honor as sacred; and it is here so used in distinction from all other names, or any other name. And why? Because he was the Father of our Lord Jesus Christ, and of every one of the brethren of Christ that had been manifested prior to the incarnation of the Son of God, were then manifest, are now mani-

fest, or ever will be in the succeeding ages of time. The children of God cannot reverence, or honor as sacred any other name, when they have a view of the relation existing between them and their heavenly Father; and often do they feel sad when they hear the name belonging only to their heavenly Father applied to fallen, depraved mortals, more especially when "worms of the dust" appear anxious to have the title given them which belongs to Jehovah alone; for it is the same pharisaical spirit that caused men anciently to love to be called Rabbi, Rabbi. The word *reverend* is found only once in the bible, that I am aware of, and that is in the one hundred and eleventh Psalm; and what are the reasons given there for such a name? Let us hear the Spirit by the pen of the inspired man declare: "He sent redemption unto his people: he hath commanded his covenant for ever: HOLY and REVEREND is his name." Does not incarnate Love, in the words of the prayer now before us, teach the same divine reverence to the name of his and our Father, God? I certainly so understand it. What irreverence, what blasphemy it is for mortals to have prefixed to their names a title which belongs alone to Jehovah. They who are so anxious for such a *prefix* certainly do not heed the language of the prayer taught the disciples by the Son of God. Even while our Redeemer was veiled in the flesh, and performed so many and so great miracles, he considered himself a servant, and revered his holy Father; but alas! we now live in a day when vain mortals have a title given them that the Son of God did not claim in his incarnation. The word *reverence* is used some fourteen times in the entire bible, but where ever used the connection in which it stands shows who or what is to be revered, and by whom; and when it relates to the saints reverencing their God and Father, it certainly has a more momentous signification than it does when reference is had to any inferior being. When Paul says, "Let us have grace, whereby we may serve God acceptably with reverence and godly fear," the word *reverence* has a more sacred meaning than it does in other portions of scripture that might be named. When the scriptures speak of reverencing, he, those, or the things to be revered must be in a position to call for the reverence thus required. Was not the apostle in a condition to hallow or reverence his God when filled with adoring wonder he prostrates himself at the footstool of his God, as it were, and enraptured with heavenly delight at the view of the wisdom, love, mercy, justice and power of his Father, God, as revealed to him in the gospel, caused him to exclaim in ecstasy, "O the depth of the riches both of the wisdom and knowledge of God!

how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counselor? or who hath first given to him, and it shall be recompensed to him again? For of him, and through him, and to him, are all things, to whom be glory for ever. Amen." Whenever the children of God have a proper view of their heavenly Father, they will hallow his name in a sense entirely unknown to the natural man; and when enraptured with such a view, had each child a thousand tongues, and were they all employed, he could not hallow that name with that sacredness due his Father for his loving-kindness and mercy manifested to his spiritual family.

Thy kingdom come. This language was taught the disciples under the legal dispensation, and while the power, majesty and dignity of Christ were concealed as it were, under a veil of flesh and blood; for it was in the semblance of weakness that he appeared on earth, but soon his resurrection from the dead would openly manifest to his disciples (not the natural world of mankind) that he possessed eternal, sovereign and universal power. The kingdom was his Father's, and soon should come, and be established according to the immutable laws of his and their Father. The prophetic language of Daniel was, "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Certainly the Savior taught the disciples to pray for this very kingdom predicted with such unerring certainty by Daniel. No one informed in historical matters will pretend to dispute the position or deny the fact that our dear Savior was upon the earth during the dynasties of the Cæsars; and the church was organized also during their reign, which was the kingdom spoken of in the prayer, as will be shown by scripture testimony. John preached, "saying, Repent ye, for the kingdom of heaven is at hand," or draweth nigh. The Jews had been a highly favored people; but Jeshurun waxed fat and kicked; for as they became a great people they became idolatrous also; and when our Savior appeared on the earth they as a nation were gross idolators; and their national polity was then soon to terminate for ever: the sun of that legal dispensation was soon to set, never to rise again. Though the chief priests and scribes had the prophecies contained in the Old Testament, and seemed to read them very diligently, as well as the law given by Moses, yet there was such a veil upon their hearts, or they were so blind, that they understood not the nature of the kingdom

in which Christ should be coronated or crowned King; for they were looking for a king that should deliver them from the Roman yoke; and precisely the same view is taken by carnal men now of the second coming of our Savior, as it is termed; for they view it according to human reason. The disciples did not understand the great matter concerning his kingdom, until after his resurrection; for two of them, while journeying, filled with sadness, said, "We trusted that it had been he which should have redeemed Israel;" no doubt literal Israel was intended by those two dear disciples.

When the apostle Peter said unto Christ, "Behold, we have forsaken all and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Nothing can be more plainly and positively expressed than the fact that our Redeemer was not *then* in the throne of his glory. While then, as now, Jehovah was the absolute Sovereign of the universe, and his power could neither be augmented nor diminished, Jesus Christ as the Savior of Israel and the Anointed of the Father had not suffered death; therefore the church had not yet been brought out from under the law and organized upon gospel principles; consequently the Son of God was not at that time, as the Mediator, seated upon his throne; for our God declared that, notwithstanding the rage of the heathen, "Yet have I set my King upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee." There ought to be no doubt as to the begetting spoken of in the second Psalm, that it has direct reference to the resurrection of Christ from the dead; for said an inspired apostle, "And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us his children, in that he hath raised up Jesus again; as it is also written in the second Psalm, Thou art my Son; this day have I begotten thee."

The Jews were God's chosen people, but while their polity as a nation remained by the direct command of God, it was a legal house, and not a gospel house; for "Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; but Christ as a Son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." The restriction of which the Savior spake and applied to himself, shows conclusively that he was not *then* coronated King in Zion; for said he, "I

am not sent but unto the lost sheep of the house of Israel;" and; the disciples were not to go "in the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel." These restrictions were not taken away until after the death and resurrection of our dear Savior; but after his resurrection it should be no longer a legal house, for the *door* of legality would be closed for ever. Said the Savior to the Jews, "When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Open unto us, and he shall answer and say unto you, I know you not whence ye are." Legality cannot enter the house, because the Master has shut to the door, (not partially closed it) and Christ's house has no place for legality.

Said Christ to his disciples, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom;" and it ought to be particularly noticed that it does not read a kingdom, but *the* kingdom—the very kingdom he taught them to pray for. What a little flock his disciples were, compared with the vast multitudes of mankind, when they received the kingdom as founded in the blood and righteousness of their exalted Lord, Lawgiver, Judge, Priest and King. Has there been any other kingdom given by our Lord to his people since? Certainly not; but there has been a perpetuation of that kingdom; for no other laws and ordinances have been given to the church since the ascension of her King to his Mediatorial throne, except them given to her by him, through the twelve judges of Israel. An evidence of being obedient subjects of the kingdom of our Redeemer is in strictly adhering to the laws of Zion's King.

It may not be amiss before leaving this branch of the subject to give some additional proof from scripture testimony that the kingdom has been established; because many talk of a literal fulfillment of the prophecies concerning the kingdom of Christ. There seems to be a vagueness in their statements about *literal* fulfillment. Literally means primitively, according to the letter. The incarnation, sufferings, death and resurrection of Christ were in *exact* accordance with the predictions going before; but who, and how many knew it to be so? None, except them to whom he was revealed; for it was by revelation that Simeon knew the holy babe, and it was by revelation that Peter knew him. Now natural men, instead of knowing any thing about this kingdom, and his power in that kingdom, are looking for a material kingdom, that is, one in which Christ will come and reign a king over the literal nations of the earth but that they will *never* see; for Chris

is King in Zion; for he is the Head of the body, the church; and from "him all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God." All the nations of the earth now have a King whom they neither know nor acknowledge; and their King is the God of the universe, who enlarges the nations, and straitens them again; for

"Here he exalts neglected worms
To sceptres and a crown;
And there the following page he turns,
And treads the monarch down."

"Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into his glory? What was the glory spoken of by our Savior, if it is not his reigning King in Zion? "Ye are they which have continued with me in my temptations; and I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel." When the Savior was about to depart from the disciples, he said unto them, "All power is given unto me in heaven and in earth." This language was not uttered by the Son of God while he was a servant under the law, but now having conquered death and destroyed the power of the grave, and being a Priest "after the power of an endless life," he is about to be seated in the throne of his glory, or ascend his Mediatorial throne; for after his resurrection he said to Mary, "Touch me not; for I am not yet ascended to my Father; but go to my brethren and say unto them, I ascend unto my Father and your Father, and to my God and your God." "But unto the Son he saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness and hated iniquity; therefore God, even thy God hath anointed thee with the oil of gladness above thy fellows." Said Paul to the Corinthians, "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power; for he MUST REIGN till he hath put all enemies under his feet." To constitute a kingdom, there must be a king, subjects and laws; and to substantiate those truths as pertaining to our Lord Jesus Christ, we have the following testimony: "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated us INTO the kingdom of his dear Son." "Wherefore we receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and

godly fear; for our God is a consuming fire." If the scripture testimony already adduced does not prove that our Savior is now King in Zion, and that his kingdom is now set up, and that his laws are binding upon the spiritual subjects of his kingdom, I will not attempt to prove from scripture testimony that the term kingdom is in the bible.

Thy will be done in earth as it is in heaven. This declaration must be of that awful character to exactly harmonize with the eternal purpose of God; and if a child of God is enabled to say in faith, "Thy will be done," it extends to and embraces every thing that pertains to the temporal and spiritual welfare of the children of God. When sorrows and afflictions are laid heavily upon one, it requires great grace and strong faith to say this portion of the prayer. It is certain that the will of the heavenly Father will be done in earth as it is in heaven; for said Jehovah, "I am God, and there is none else; I am God, and there is none like me: declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." Said Job, "But he is in one mind, and who can turn him? and what his soul desireth even that he doeth; for he performeth the thing that is appointed for me; and many such things are with him." These declarations, recorded in the Old Testament, show divine harmony existing between the language taught the disciples and God's eternal purpose, and that his will must certainly be done, that no contingencies are connected with it, but that our God is the absolute Sovereign of the universe.

When the intolerable load of Israel's sins was upon Christ, and his holy soul was "exceeding sorrowful, even unto death," in the garden, his prayer was, "O my Father, if it be possible let this cup pass from me: nevertheless, not as I will, but as thou wilt." So terrible was the agony of Christ, there appeared an angel unto him from heaven, strengthening him; and being in an agony he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground." While the Lamb of God was in such agony, his immaculate body covered with sweat like blood, and the awful billows of death beginning to lave his sacred feet, as it were, and the sword of divine vengeance had awakened to smite the Son of God, was not the prayer of our precious Savior in exact accordance with what he taught his dear disciples to pray? In this awful moment when the immaculate Son of God was treading "the wine-press alone, and of the people there was none with him," did the eternal God change his purpose? No; for Christ said concerning his seizure by wicked men, when

one of his disciples appeared willing to defend him with a carnal weapon, "Put up again thy sword in his place; for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that *thus it must be*? There was no change of the will of God, though his dear Son was put to such grief; for God had declared by the prophet, "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues: O grave, I will be thy destruction: *repentance shall be hid from mine eyes.*"

The meek, humble child of God will not stand up before his heavenly Father and, like the pharisee, thank God that he is not like other men, then demand of God certain things. No; but, Father, if it be thy will. Sometimes carnal persons treat with contempt the expression, "If it be thy will," so often used by the saints; but the children of the Most High, when led by the Spirit, dare not pray otherwise; for as finite worms of the dust they know not what is the will of their Father concerning them in this vale of sorrow; and yet they certainly know that the will of God will be done on earth, according to his eternal purpose. "And behold, there came a leper a worshiped him, saying, Lord, if thou wilt, thou canst make me clean." Did the leper know the will of Christ when he desired healing mercy bestowed? Certainly not; but he did immediately afterwards. Did that person so affected with that loathsome disease stand up with a brow of brass and a neck of iron and demand of the Lord healing mercies, as though the God of heaven and earth was his equal, and bound to grant his request? Oh no; for he worshiped him before asking. The apostle James has recorded words which should be a guide and a guard to the children of God, in speaking of the future, as it regards temporal things and spiritual blessings; for said he, "Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell and get gain. Whereas ye know not what shall be on the morrow; for what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away. For that ye ought to say, IF THE LORD WILL, we shall live, and do this or that." Paul's request was, concerning his visiting Rome, as follows: "If by any means now at length I might have a prosperous journey, by the will of God, to come unto you." It was the will of God that Paul should visit Rome, but in a very different manner from what he desired, or requested in the supplication; for he was sent there a prisoner. Do not James and Paul

teach the same all-important truth concerning the will of their heavenly Father that Christ taught his disciples?

Although the will of God was accomplished in the sufferings, death and resurrection of his beloved Son, and the church was established here upon the earth according to the laws of Zion's King, yet the prayer of faith will be offered in the same spirit that the dear Savior taught his disciples to pray; and the more the children of God are blessed with the spirit of that prayer, the more reconciled will they be to the absolute will of their heavenly Father. There can be no doubt, I think, but that there is a wide difference between the gift of prayer and the spirit of of prayer; for one may be able to utter words in prayer that give all the glory to God, and yet not at all times feel the spirit of prayer; while another may feel the spirit of prayer, and yet such a sense of his wretched and sinful heart may be given him as to prevent his speaking a word audibly. O that the children of our heavenly Father in this day of gross religious idolatry and almost entire demoralization of society, and breaking up of the conventionalities of life, this day of idealism, this day when atheistic infidelity has spread over the nations its dark mantle, this day when the scriptures of divine truth are ignored by thousands who once did show some regard for the sacred truths taught therein, might realize, if according to the will of their God, that there is a *must needs be* for all the confusion of the present time, and feel a sacredness in their hearts, and utter them with reverence, for the words, "Thy will be done in earth as it is in heaven."

Give us this day our daily bread. This teaches the entire dependence of the children of God, upon their heavenly Father, and that their supplies must be given (not sold) to them every day. When speaking of the earthly blessings the saints receive, they, or such blessings are given; and in the absolute sense, mortals have nothing which is theirs; but amongst men it seems necessary, in the divine arrangement of things, that titles should be given by one man to another, for and to earthly possessions; yet it should ever be borne in mind that as creatures of God nothing is ours; for our natural lives have been forfeited by reason of transgression. The blessings of health, of having our reason, of having food and raiment, are all gifts from our Creator, Preserver and bountiful Benefactor, and for which we ought to be thankful every day, as they are daily given unto us; for the apostle said, "Every creature of God is good, and nothing to be refused, if it be received with thanksgiving; for it is sanctified by the word of God and prayer." It seems that the bread spoken of in the

prayer has direct reference to spiritual food; for upon another occasion the Savior said, "I am the bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof and not die. I am the living bread which came down from heaven. If any man eat of this bread he shall live forever; and the bread that I will give him is my flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat?" The answer of Christ settles the matter for ever with the lover of truth with regard to whom they are who eat the bread of God. "Then Jesus said unto them, Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." This bread of heaven is given to the hungry saints, and their heavenly Father will keep them in poverty (not literal, but spiritual poverty) and dependence, and yet they shall have just enough, and none to spare. This being given them daily, shows that they cannot lay it up beforehand; and such being the condition of the subjects of God's amazing love, they must every one be praying children; but their prayers are not of that character to be heard in the "corners of the streets," but like the incense that rose in much stillness and perfumed the house, so the most fervent prayers of the children of God for their daily bread are known only to themselves and their heavenly Father. "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." As natural hunger will lead children to ask for bread, so spiritual hunger will lead God's loved ones to ask for the bread of God. "Thus saith the Lord God, I will yet for this be inquired of by the house of Israel to do it for them;" and while this passage may not have direct reference to the supplying of spiritual wants, yet it shows that our God will beget the desire in the hearts of his people to ask for that which in loving-kindness he is about to bestow upon them. Said Paul, "Let us therefore come boldly [not impudently, but as loving and affectionate children, who know and feel our need] unto the throne of grace, that we may obtain mercy and find grace to help in time of need."

"Prayer is the christian's vital breath,
The christian's native air;
The watchword at the gate of death;
He enters heaven with prayer."

And forgive us our debts, as we forgive our debtors. How can any child of God ask his heavenly Father to forgive him, and cherish malice and revenge in his own heart towards his brother, or any of the race of man? It should be noticed carefully

that the force of this language turns, as it were, upon a very small word or particle; for the teaching is, for give us As we forgive. Does not this language plainly show that there must be forgiving done by the children of God towards each other, during their entire pilgrimage in this world? "Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus said unto him, I say not unto thee, Until seven times, but, Until seventy times seven." It seems very natural and easy for carnal nature to love that which pleases it, and hate that which it dislikes; but the child of God being a complex being, he possesses an old man and new man; and will not the spirit of this portion of the prayer cause a warfare between the two contending powers or principles in the saint? Does not that forgiving spirit in the child of God have to do with crucifying the old man? While the Spirit of Christ in the believer will forgive, the depraved nature still remaining says, I cannot forgive the offender; my reputation, my honor is at stake. But, brethren, will not that little word as meet that carnal spirit, teaching each one of us that we need expect no forgiveness manifested to us while we are cherishing such a spirit of malevolence? When the martyr Stephen was being stoned to death, did not the spirit of forgiveness, or the Spirit of Christ, prevail over the fleshly man? The record concerning that event speaks thus: "And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this he fell asleep." The dying Savior said, "Father, forgive them; for they know not what they do."

"Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy; but I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you; that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and on the unjust." The same spirit of love and forgiveness toward enemies is taught in this that was so fully manifested in Stephen. This spirit no natural man has ever known, nor can know; for it is the Spirit of Christ. To memorize certain portions of scripture, and be very orthodox in the letter of the word, and to know Jesus in deed and in truth, and be brought under the law of "the spirit of life in Christ Jesus," are very different things. When professed followers of Christ can cherish malice and revenge for months, and even

years, towards persons, one of two things must be certain: either such persons are merely nominal professors, or else they are led captive by Satan. After the church was established according to gospel order, the apostles taught in their epistles the same divine spirit of forgiveness that our precious Redeemer taught while a servant under the law. Said Paul to the brethren at Colosse, in his epistle, "Put on therefore as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against another; even as Christ forgave you, so also do ye."

And lead us not into temptation.

This declaration shows clearly and forcibly that our heavenly Father only has wisdom and power to so lead his children through this desert land as to keep them from temptation; and when in his providential dealings with them temptations surround them, and the arch enemy would seduce them from the truth as it is in Jesus, or so lead them astray as to cause a "wound" upon the sacred cause of truth, even then the loved ones of our heavenly Father will not be forsaken. "There hath no temptation taken you but such as are common to men; but God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape, that ye may be able to bear it." They who are born again are manifested as the children of God; and when the old man is so crucified that his suggestions are not followed by the saints, the God-fearing principle in them is obeyed; and then the declaration of Christ to his disciples, "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak," rests with much power on the minds of such ones; for bitter experience has proven to them the weakness of their flesh; and where ever they rove or rest, in whatever situation their worldly vocations may place them, the prayer will go up from their hearts individually, Heavenly Father, if it be thy will, lead us not into temptation. And they also know their own promises and vows, without the Spirit of Christ sustains them, will avail them nothing, if temptations are presented. Peter made a promise, saying to his Lord and Master, "Though all men shall be offended because of thee, yet will I never be offended." But alas! poor man! how did it terminate? "Jesus said unto him, Verily I say unto thee, that this night, before the cock crow, thou shalt deny me thrice. Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples." Now will any lover of truth question the honesty (integrity and determination of that impetuous apostle? I

presume not; but when the temptation came, he not only denied his Lord, but "began to curse and to swear, saying, I know not the man. And immediately the cock crew. And Peter remembered the words of Jesus which said unto him, Before the cock crow thou shalt deny me thrice. And he went out and wept bitterly." When I have heard brethren say with emphasis, I would not defend myself against the attack of the robber, nor attempt to protect my earthly substance from the burglar, and were he about to take the life of some member or members of my family, I would not use physical force to repel his murderous intentions, but would expostulate with him, and if I could dissuade him from committing the act, it has caused me mental pain; for while I had no reason to doubt the integrity and determination of such dear brethren, I could not help thinking how weak the flesh is, as fully illustrated in Peter's case. None of us know what we might do in the dreadful moment of such temptation; and it is not according to the teachings of scripture to make such rash and unguarded assertions. Dear brethren, would it not be more in harmony with what our Savior taught the disciples in the prayer, as well as the teachings of the apostles, for us to feel and say, I hope that if the will of my heavenly Father he will keep me from such a temptation, or if it be his purpose that I shall be thus placed at any future time in my life, he would grant me grace and wisdom to know what is my duty? The rebuke which the apostle James has administered to that spirit of rashness that sometimes appears to control even the saints, is pointed and severe, and should be remembered by all of us. See James iv. 13-15. The temptations into which the children of God may be led, if not kept from them by their heavenly Father, are many and great; hence how necessary to watch and pray, lest we enter into temptations; but the spirit of watchfulness and prayerfulness must be given to the children by their heavenly Father. If the Lord will, we shall be enabled to live soberly, righteously and godly in the present evil world. If the Lord will, we shall be enabled to deal justly, to love mercy, and to walk humbly while here below. How important to every God-fearing person to remember the words, "And lead us not into temptation;" and in attending to every branch of our worldly business, to remember that we shall live, and do this or that, "If the Lord will."

But deliver us from evil. While the children of God remain in this sin-cursed and guilt-stricken world they are surrounded by evils of every kind, and their pathway is beset with treacherous snares; but the

heavenly Father knows all the wiles of Satan, and no other power can deliver them except their heavenly Father's. When God sent forth his prophet Jeremiah to declare the words of truth and soberness, (which were not Jeremiah's words, for God said, "Behold, I have put my words in thy mouth,") the promise of Jehovah was, "I am with thee to DELIVER thee, saith the Lord." And with what holy fortitude and boldness did his God arm him; for he said to Jeremiah, "Be not afraid of their faces." There could be no other deliverer for Jeremiah but the Lord of Hosts. Jeremiah was to do the bidding of his God, and leave himself entirely in God's hand. The prudence, foresight or judgment of the saints has never been sufficient to deliver them from evil; their deliverance has always been from their heavenly Father. A vast amount of scripture testimony might be adduced to show the wonderful deliverances wrought by God for his people, recorded both in the Old Testament and in the New Testament, but a few references to the Old Testament, and one or two from the New Testament, must suffice. Prominent amongst the deliverances in olden time are those granted a Joseph, an Israel, the three Hebrew children and a Daniel; and why such signal tokens of God's mercy? Because "In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them, and he bare them and carried them all the days of old." But it may be thought that these references to the deliverances of the Old Testament saints do not mean such evil as the Savior spake of in the prayer; that the ancient saints were delivered from afflictions and persecutions; that the evil spoken of in the prayer had direct reference to the depravity of our hearts. Well, if it did, is it not the same Deliverer in the one case as the other? At any rate, king David had his sorest trouble with himself, and he knew of no deliverer but Jehovah. In harmony with the power and wisdom of God manifested to the ancient saints did our spotless Redeemer teach his disciples to pray, "But deliver us from evil." Evil, as a term, certainly signifies, having bad qualities, or qualities which tend to injury; and most certainly persecutors possess those qualities. That the saints in all ages have encountered the internal evils of their fallen corrupt hearts, as well as external evils, is certainly true; and probably the evils arising from their own corrupt natures have caused them much more sorrow than outward evils; but it must be the same heavenly Father to deliver from one as the other. There would not be much danger from outward evils did not the saints carry about with them a nature in love with many positive (not nega-

tive) evils. After the ascension of our Redeemer to heaven, the apostles taught the same things with regard to deliverance as recorded in the words of the prayer now before us. "For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure above strength, insomuch that we despaired even of life; but we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead, who delivered us from so great a death, and doth deliver; in whom we trust that he will yet deliver us." The apostle calls this world evil. Whether the evil be that which flows from our own sinful heart, or the false doctrines of men who lie in wait to deceive, or affliction, or persecution, or whatever it may be that troubles the saints, there is only one Deliverer.

For thine is the kingdom, and the power, and the glory, for ever. Amen For! What a connecting link, as it were, between the former part of this prayer and the close. What a vast amount of meaning in this connecting particle, *for*; because, on this account. The kingdom is God's; it was his before being manifest, is now his, and will be for ever. How plainly is the Godhead of our Lord Jesus Christ set forth in this declaration; and as it is the kingdom of heaven, the God of heaven who set it up has given the laws to govern it during its state of warfare here upon the earth. *And the power.* The power of God alone upholds and perpetuates this kingdom; it is his power that brings his children into this kingdom, and causes them to openly show his salvation, in their love and obedience to him, their King. Said one of the inspired judges in Israel, "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do of his good pleasure." What divine harmony exists between this exhortation of Paul to his brethren, and the language of the prayer. What temerity for mortals, whose breath is in their nostrils, to talk about assisting the Almighty Creator of heaven and earth in bringing lost sinners to a knowledge of the truth, and making them subjects of that kingdom, when our dear Savior said the power was his Father's or as it reads in the present tense, *is*, continues to be his, and has never been delegated to man in any sense whatever; for "Thus saith the Lord, Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." Presumptuous thought! that the God of the universe, the Father of Zion's children, should trust the affairs of his kingdom to a being whom he has

cursed for trusting in himself, or his fellows, and making flesh his arm. *And the glory.* Hear our God by the prophet: "I am the Lord; that is my name; and my glory will I not give to another, neither my praise to graven images." *For ever.* Earthly kingdoms and empires may rise, flourish, and then decay; governments may change; nations may build upon the ruins of nations; the conventionalities of life may all be destroyed; a general demoralization may take place with the children of men; but the kingdom of our God, his glory and power, are for ever. *Amen.* Literally the word amen signifies, be it established, or so let it be. How many thousands of times this important word has been uttered by mortals without any proper feeling of its spiritual force. "For the promises of God in him are yea, and in him amen, unto the glory of God by us." "These things saith the Amen, the faithful and true Witness, the beginning of the creation of God."

Now, brother Beebe, I feel to close my remarks on this subject by quoting the words of the apostle Jude: "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen."

WILLIAM J. PURINGTON.

OLNEY, Ill. Dec. 25, 1871.

After the business part of his letter Eld. H. H. Rush says.—And now, dear brother, a few lines to you and the dear brethren in my old native State, and to all others whom it may concern. You are aware that the greater part of my youth and manhood was spent in Ohio. Some six years ago I emigrated to this State, and located with most of my family in this pleasant little city, where most of the popular organizations, stilled churches, are duly represented; and among them a New School Baptist church where they have been holding what they call, a "A Protracted Effort," for the last six weeks; during which there has been brought to bear upon the natural heart, the power of eloquence and moral suasion, human contrivance, clap-trap and other potent appliances for proselyting, especially the young and inexperienced. In a word, sea and land has been compassed to make proselytes; and, so far as numbers are concerned, their efforts have been successful, for they have received by immersion some fifty names. That these have been made two-fold more the children of hell than themselves, or than they were before, I cannot affirm, as I am strongly impressed that some of them have been quickened by the Spirit. The preaching during the meeting brought to my mind the stanza, I think, of Lorenzo Dow—

"You can, and you cant,
You will, and you wont;
You shall, and you shant,
And you'll be damned if you dont."

There is no Old School Baptist church nearer than about six miles although there are several members living in our city. It has been organized since I came here, and myself and wife belong to it. There are however a number of churches, not too far distant to visit frequently; so I have had some intercourse with them, and find them well disposed and friendly. But a large majority of them seem imbued with the views, of the late Eld. Daniel Parker on the two seeds, and on what is called the "Extra Production," &c, which views I do not subscribe to. There are also some practices among them that I was not used to, among Old School Baptists, until I came here, such as slugging and shaking of hands at the closing of the meeting, I think it would hardly be tolerated by our churches in Western Ohio and East Indiana.

How far we may be justified in tolerating what we deem to be error in faith or practice, in order to "Keep the unity of the Spirit in the bond of peace," is a question I am not able to answer to my own satisfaction. There are doubtless many things essential to church fellowship which are not to salvation, which is to be born again, to have a new heart; but for church fellowship it is very necessary that there be a oneness in all the leading matters of faith and practice. But how to arrive at a perfect unanimity I know not. I have long since discovered that there is a want of harmony in some places, in the views entertained by those who call themselves Old School Baptists. Many of them seem disposed to make these discrepancies a breach of fellowship. Oh, my brethren, when I contemplate the divisions in what I believe to be the Zion of our God, my heart cries out, in anguish, "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people." But there are words of comfort, "O thou afflicted, tossed with tempest and not comforted, behold I will lay thy stones with fair colors, and thy foundations with sapphires, I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord, and greet shall be the peace of thy children."

H. H. RUSH.

NOTICE.

My correspondents will oblige me if they will hereafter address letters for me to Hare's Corner, instead of Chippewa, New Castle Co., Del., as the former office is more convenient.

E. RITTENHOUSE.

EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 10, 1872.

DEAR BROTHER BEEBE:—Please permit me to ask, Is our authority to preach the gospel, contained in the command of the Lord Jesus to the apostles, in Mat. xxviii. 19, Mark. xvi. 15? or is it derived from the church?

And, Can the church silence an ordained minister, who is in fellowship, upon the ground that he is not profitable in the ministry, or is not called to preach the gospel?

Your brother in love,

D. BARTLEY.

REPLY.

The questions submitted by our brother involve very important considerations, although so far as our own knowledge extends they have elicited but little discussion from our brethren. We cannot, with our limited reflection on and understanding of the words of our Lord, as recorded in Mat. xxviii. 19, "Go ye therefore and teach all nations," or Mark xvi. 15, "Go ye into all the world, and preach the gospel to every creature," perceive that they were addressed to any but the eleven apostles. A strict construction of the imperative words of the command will not, in our understanding of them, warrant an application of them to any besides the eleven apostles; not even to Paul, who was afterwards called to be an apostle by the will of God, and by the Holy Spirit qualified for the important position, in which he was not a whit inferior to the greatest of the apostles. We are aware that the advocates of modern Missionism profess to find in these records authority for numerous humanly invented institutions, so that when asked for divine authority for Mission Societies, Tracts, Sunday Schools or Theological institutions, they almost invariably refer to the words "Go ye into all the world and preach the gospel to every creature." Even if it were admitted that this command is applicable to all ministers of the gospel, how, or by what rule of language can the words "Go ye," be made to signify, Send ye? or, Send some body else? In both Matthew and Mark's version the words are, "Go ye," and very clearly signify that all to whom this command is addressed by him who has all power in heaven and in earth, are commanded to go, but we look in vain for bible authority to send any man forth to preach the gospel of Christ, except that which is held exclusively by Christ.

But while we apply the words of our Lord, Go ye, exclusively to the eleven, we still find in the connection of the command, authority vested in the apostles to teach all those believers whom they were commanded to baptize, to observe all things whatsoever Christ had commanded them. During their whole discipleship our Lord gave them very clear and explicit instructions which now they are com-

manded to teach all baptized believers to observe. And least they should by reason of human frailty forget any of the commands which he had given them, he promised to send the Spirit of Truth upon them, "Even the Spirit of Truth; whom, the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth in you; and shall be in you," &c. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you." John xiv. 17 & 26. See also chapt. xvi. 13. With this immediate inspiration of the Holy Ghost, the apostles were qualified to sit on twelve thrones, judging the twelve tribes of Israel. Matt. xix. 28. and Luke xxii. 28-30. These apostles were to tarry at Jerusalem, until they should be endued with this power from on high. Luke xxiv. 49.

We have been more particular in showing the position held by the apostles and the qualifications given them from on high to sit on thrones of judgment in the kingdom of Christ, that the readers may more clearly appreciate the meaning of the words in which Christ commanded the apostles to teach all baptized believers in all the world and throughout all time to observe all things whatsoever he had commanded them.

Among other commands, Christ commanded the apostles to "Go into all the world and preach the gospel to every creature." And he commanded them to teach all who believe and are baptized how they are to observe the command to go and preach the gospel. In obedience to this command the apostles have instructed the saints in all ages since the day of Pentecost that no man taketh this work on himself, but he who is called unto it as was Aaron to the priesthood. Paul says to the saints at Ephesus, and to all the faithful in Christ Jesus, that, "Unto every one of us, [the members of the one body of Christ] is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended on high, he led captivity captive; and gave gifts unto men. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." He also, as an apostle, teaches that these gifts are "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Not, as many are now asserting, for the evangelizing of the world. He also teaches the saints to observe how long these gifts are to be continued to the church; "Till we all come in the unity of the faith, and knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness Christ." Eph. iv. 7-13. That is until all the members of the body of Christ are gathered in the unity of the faith, for the stature of Christ requires them all; for the whole church is but the fullness

of him that filleth all in all." Eph. i. 2, 3. and therefore the church embracing all her members is the measure of the stature of the fullness of Christ. The bringing into the unity of the faith and knowledge of the Son of God will require the entire dispensation of the fullness of times. Eph. i. 10. While therefore the dispensation of the fullness of times shall last, or until the chosen people of our God shall be gathered out of all the tribes and kindreds of mankind, and into the kingdom or body of Christ, the apostles of the Lamb shall preside on their thrones of judgment, and whatsoever they bind on earth is ratified in heaven.

We have not now with us on earth the fleshly bodies of the apostles, nor do we need them; for their fleshly bodies never did sit upon the thrones of judgment. We know no man after the flesh, for flesh and blood cannot inherit the kingdom of which we write; but we have the judgement of the apostles officially given in the New Testament, embracing all that pertains to the faith and order of the church of our God, and all that can concern her till time shall end. What then is the order established by the apostles, in regard to the gift and work of the ministry, and in what relation has the apostles placed them to the church? First, it is by the apostles established that those who are recognized by the church as ministers of the gospel must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity. Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil. 1 Tim. iii. 2. He must keep his body under, lest while preaching to others, himself should be a castaway. 1 Cor. ix. 27. He must be first a partaker of the fruits which he is to minister to others. 2 Tim. ii. 6. In coming to the church as a minister of Christ, he must bring the doctrine of the apostles, or be rejected. 2 John 10.

Secondly. These indispensable requisites or gifts cannot be purchased with money. Acts viii. 20. Nor can they be acquired by study. Job xi. 8. 1 Cor. i. 18-21. Matt. xvi. 17. "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.—But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach among the heathen, immediately I conferred not with flesh and blood; neither went I up to Jerusalem to

them which were apostles before me." &c. Gal. i. 15. 17.

Those who are called God to the gospel ministry, and qualified for the work by the gifts and teachings of the Holy Ghost, stand to the church in the relation of servants.

"For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." 2 Cor. iv. 5. It is true those of them who like Timothy are called to be bishops, pastors, or elders, are to take the oversight of the church, and to feed the church of God which he hath purchased with his own blood. Acts xx. 28. They are also to "speak, and exhort, and rebuke with all authority, and let no man despise them." Titus ii. 15. But "all authority," means only that authority which is given them by the laws of Christ. Beyond the commandments of Christ, and the instructions of the apostles, they have no legitimate power; all authority assumed by them which is not found in the New Testament is usurpation. They are not to be as lords over God's heritage, but with all the authority of the laws and institutions of the King, as expounded by the apostles, they are to speak, exhort and rebuke, and suffer none to depreciate that authority which is given them in the world, for the edifying of the body, the church.

But while persistently retaining all the power (divine authority) vested in them as ministers of Christ, and contending earnestly for the faith once delivered to the saints, as servants of the Most High God, they are still to bear in mind that they are, at the same time, by the will of Christ Jesus the Lord, the servants also of the church, for Jesus' sake; and as servants of the church, subject to all the authority with which Christ has invested her. "Do ye not know that the saints shall judge the world? Know ye not that we shall judge angels?" 1 Cor. vi. 2 3.

From all we can learn from apostolic instructions, the church of Christ is authorized to judge of the gifts of all her members, and she is clothed with authority to call them into exercise. She is competent to judge and decide the proper place for every gift, whether the gift of any brother be that of an evangelist, pastor or teacher, or for exhortation, or for counsel. He who is unwilling to abide by the judgement of the church in regard to the nature and place of his gift, gives fearful evidence that he is not qualified for the work of the ministry.

A very weighty responsibility rests upon the church, in judging of the qualifications required by the apostolic rule, for that important and responsible work. They are not at liberty to give their sanction to a novice, or to any one who lacks the qualifications required by the word, in the scriptures quoted in the foregoing part of this article.

The culpable disregard of this divine rule by some of our churches has brought much trouble and discord into the churches. What means the

inquiry of brother Bartley? "Can the church silence an ordained minister who is in fellowship, upon the ground that he is not profitable in the ministry, or is not called to preach the gospel?"

In our candid judgment no church has a right to call to ordination any one who is not manifestly called of God to the work, or who lacks the gifts and qualifications which the scriptures require. These gifts, we are told, are for the perfecting (not distracting) of the saints, and for the edifying of the body of Christ; and if those who attempt to exercise these gifts possess such qualifications as the law of Christ demand, they cannot possibly fail to edify the body of Christ.

Should a church become convinced that she has been premature in licensing, and in calling to ordination any brother, it seems clear to us that she should recind her action. But this must be attended with difficulty, and great deliberation and care should be exercised in so delicate a matter. In ordination a council has been called from sister churches, because all the churches of our faith are vitally interested in the ordination of a minister, whose labors are not to be confined to any one branch of the church. And a presbytery has been organized, composed of Elders, who have set him apart to the work. If it has become evident that the church, the council and the presbytery have all erred in judgment, we think it would be prudent to call and organize another council, to be composed of Elders and faithful brethren from sister churches, to take the subject under prayerful consideration, and to act in the fear of the Lord, and with a single eye to the glory of God, and to the good of the cause of Christ.

We do not think it sufficient cause to silence a brother because the church or brethren of his immediate vicinity do not feel edified by his ministry. We have known some ministers who in our judgment are quite deficient in qualifications for the pastoral care of a church, who still possessed gifts which were generally approved as edifying, in itinerancy. But where a brother has been ordained, and after sufficient trial it is found that in the ministry he is not edifying to the body of Christ, in any place, or manner, nor to any extent, we judge that the brother himself should return his credentials to the church, and be content to occupy any place in the church for which his gifts are suited. If not mistaken, we have known good deacons, or exhorters, transformed into very miserable preachers. If however the brother is unwilling to yield, and desires the concurrent judgment of a council, let a council be convened, and let them with the church apologize to him for

their own wrong in having set him apart to a work for which the Holy Spirit has not qualified him.

It is presumed always, if a brother standing in membership with a gospel church is really called of God to preach the gospel, the same Holy Spirit by which he is called and qualified will say to the church, or lead her to set him apart; as was the case when the Holy Ghost said to the church of Antioch, "Separate me Barnabas and Saul for the work whereunto I have called them."—Acts xiii. 2.

ORDINATIONS.

Upon the call of the Regular Baptist Church of Christ called Hamilton, to take into consideration the propriety of setting apart to the ministry, by ordination, brother Samuel Danks, the church appointed Elder Lot Southard Moderator.

After praise and prayer, brother Danks delivered a sermon from Isa. xxxv. 6, 7, after which the following churches with messengers reported; Mill Creek, Eld. J. A. Johnson brethren Jacob Williamson, Jesse Beevis, A. Compton and Joseph Howell.

Fairfield, brethren J. Smaley, J. Clawson Sr., W. Vail, S. E. Byram and J. Clawson Jr.

Hamilton, Elders J. Martindale, Lott Southard, brethren L. T. Sanders, C. Harting, Geo. Fulkison and L. Garner.

Indian Creek, Elder Jonas Roberson, brethren J. Smith, S. Brady, B. Mudell, J. Urmston and Wm. Brady.

Sugar Creek, brother J. W. Blair. Eld. Harvey Wright from Blue River Church, Ind., and brethren Ezra Martin and W. H. Beck, from Lick Creek Church, Ind., being present, were invited to seats in council.

The council being organized, Elder Lot Southard was continued as Moderator, and J. W. Blair and W. H. Beck Clerks.

Brother Danks was called upon by the council to give a relation of his experience from nature to grace, and of his call to the ministry, which he did fully and clearly, and with entire satisfaction.

After a short consultation, the council unanimously decided to proceed with the ordination.

Imposition of hands by all the Elders in council.

Ordination prayer by Eld. J. Martindale.

Charge by Eld. Harvey Wright. Right hand of fellowship by Elder J. A. Johnson.

Ordered by the council that the Clerks furnish brother Danks with a certificate of his ordination, and also forward to Elder Beebe the proceedings, for publication in the "Signs of the Times."

Adjourned. Benediction by Elder Danks. LOTT SOUTHARD, Mod. J. W. BLAIR, W. H. BECK, Clerks.

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Ohio: —James Scott 1 50, Jeremiah Stephens 8, N B Yeager 4, D McQueen 2, S C Byram 17, B F Wait 1, B D DuBois 8, Dr S Gwaltney 7, Edward Ferguson 2, Lewis D Williams 4, Eld M B Smith 2, A S Wintermate 1 50, Hannah Hickerson 2, L S Reynolds 2 25, Mrs M L Keever 9 50, Fanny C Claypool 5, Eld J Roberson 12 60..... 89 35	
Michigan: —Uriah Every..... 2 00	
Wisconsin: —George Dickens 2, Eli Cartwright 4..... 6 00	
Indiana: —M Peterson 4, Eld John H Gammon 6, Wm T Plummer 2, James Everson 6, Nancy M Cook 3, Eld H D Conner 10, John Overman 19 50, E L Worley 2, S S Black 12 50, Wm Williams 4, Morris Woods 1 50, Jas Tyner 9 50, Henry Hoffine 2, W E Moore 1 50, Susannah Moore 1 50, John G Bennett 2, David Trowbridge 2..... 89 00	
Illinois: —Jas K Ring 4, A Vandike 2, D Epler 2, John Litchfield 4, S R Cooper 1, P L Campbell 10, Eld J H Myers 2, Eld D Bartley 6, A B Kagey 3, Lawson Linton 2, John Downey 6, David Rigg 1 50, D Powers 2, Tilford Brooks 2, L H Bradbury 2, John Montgomery Sr 6, Wm Hunt 3, Elias Reed 2..... 60 50	
Missouri: —J C Penney 8, S D Atkisson 6, R A Patee 2, A Graves 3, Mrs S W Boatwright 2, Thomas Fry 1 50, W T Hull 1 50, Isaiah Guyman 1 50, J W Hutchison 19, Mary Robertson 2, J H Lane 2, Henry Bayne 14, Eld Wm R Mitchell 1, L Stevenson 3..... 66 50	
Kansas: —J H Yeomans 2, Jas H Hart 6 50..... 8 50	
Nebraska: —John E Wilson..... 2 00	
Iowa: —W P Clapp 1 50, J Baldwin 1 50, Frank Baldwin 1 50..... 4 50	
Kentucky: —Eld D S Bradley 2, Geo Ringo Sr 2, Samuel Hansbrough 4, Levi Wilson 2, Stanton Taylor 2, Eld D S Bradley 2, Wm Scott 1 50, Eld T P Dudley 5 50, F Shain 4 50, Mrs M H Wilson 2, Mrs M Jones 2..... 29 50	
Ontario: —John Gammon 3 60, Dea J Joyce 4, J T McColl 4..... 11 60	
J C Townsend, no post-office or state given..... 2 00	
Total.....\$313 03	

MONEYS RECEIVED FOR "THE EDITORIAL."

J M Thornburg, Kan, 2 30, W B Greggs, Texas, 2, Peter Coon, Mich, 2 30, A Boyd, Ky, 2 30, J A Fanning, Texas, 2 25, J C Townsend, Ky, 4 60, Mary Ann Pool, Miss, 6.—Total \$22 05.

Marriages.

At the parsonage, at Hopewell, Dec. 20, 1871, by Eld. P. Hartwell, Mr. Charles H. Servis of Montgomery, and Miss Anna E. Halcombe, of East Amwell, N. J.

Dec. 20, at the residence of the bride's father, by the same, Mr. Samuel B Bainbridge and Miss Jemima A. Stout, daughter of Charles H. Steut, all of Hopewell.

Dec. 25, near Stontsburg, by the same, Mr. Abraham W. Brown, of Clinton, and Miss Martha A. Mackentire, of Hopewell.

Jan. 3, 1872, at the parsonage, by the same, Mr. Wm. F. Giles and Mrs. Catharine J. Stryker, both of East Amwell.

Obituary Notices.

DIED—At her residence in Christian Co., Ky., Nov. 17, **Peninah Wood**, consort of Dea. Wm. Wood, aged 82 years and 9 months.

Our much beloved and highly esteemed mother and sister in the Lord was born in North Carolina, in 1789, came to Kentucky with her parents, in 1809, was married April 5, 1810, joined the O. S. Baptist Church, with her husband, in 1824, was baptized by Eld. J. Babbitt, in the fellowship of Rock Spring Church, and with her husband removed her membership to the Muddy Fork Church, in 1837. She was a regular attendant at her church meetings for a number of years, until deprived of this blessed privilege on account of a cancer on her nose, with which she suffered severely, and bore it with christian fortitude. She was a firm believer in the doctrine of salvation by grace. The bible was emphatically the book of books with her. She had been a reader of the "Signs of the Times" for a number of years. She was a kind, affectionate wife and mother, and an obliging neighbor. Her heart and house was ever open to receive and welcome her brethren and sisters in the Lord.

She leaves our dear aged father, eight children, five of whom are O. S. Baptists, a number of grand and great-grand-children, to mourn her death, but not as those who have no hope, for we believe our loss to be her gain.

Yours in hope of eternal life,

E. R. WOOD.

DIED—Aug. 20, 1871, in the 73d year of her age, sister **Bloomfield**, at the residence of her daughter, Sarah A. Clawson. She united with the church about the year 1844, and from that time until her death continued a faithful, unwavering believer in the merits of the crucified and risen Jesus. Her disease was of a lingering character, ending in dropsy, which put an end to her mortal pilgrimage.

Her only daughter, the church, and all the relatives, have reason to mourn, but not as they who have no hope.

Dearest sister, thou hast left us,
And our loss we deeply feel;
But 'tis God who has bereft us,
He can all our sorrows heal.

Her flesh shall slumber in the ground
Till the last trumpet's joyful sound,
Then burst the bands with sweet surprise,
And in her Savior's image rise.

As ever, your unworthy brother in Jesus,

LOTT SOUTHARD.

Princeton, Ohio.

I am requested by the bereaved wife to send an obituary notice of the death of her husband, brother **James Johnston**, who died at his residence in Egglestown township, Muskegon Co. Mich., Oct. 28, 1871, in the 70th year of his age. His disease was inflammation of the kidneys, which caused him much suffering for a number of years. He was a member in good standing with the O. S. Baptist Church of Ashland, and in his sickness was as much reconciled to his fate as any one could be while in the flesh, and was free to talk upon the subject of death. He was born in the state of New Jersey, and in the 32d year of his age moved to Canada, and was there baptized, when in the 36th year of his age, by Elder Rees, in the fellowship of the Baptists, and ever since has believed none other doctrine than that preached by the O. S. Baptists. I have often heard him say that if he was ever saved it must be by grace, in and through the blood and righteousness of Jesus Christ. He would often exclaim, "O wretched man that I am! who shall deliver me from the body of this death?" He leaves a large family to mourn their loss, together with the church to which he belonged; but we hope their loss is his eternal gain. May the Lord comfort and sustain our dear sister, and sanctify the dispensation to the good of his dear children and the bereaved friends, and keep them from murmuring at the providence of God.

On the occasion of his funeral the writer tried to speak a few comforting words to the mourning relatives and friends, from the words, "Is there no balm in Gilead? Is there no physician there?"—Jer. viii. 22.

THOMAS J. WYMAN.

Dea. John Storms died at his residence in Seneca, Ontario Co. N. Y., April 26, 1871, of congestion of the liver, after an illness of about three days. His parents moved into this town when he was an infant, where he remained on the same farm until his death. He grew up a respectable young man, and was promoted in office in the military, till that was discontinued. He made a profession of religion and united with the First Baptist Church in Phelps, in April, 1833, remaining active, serving as Clerk, and leading in worship, until 1837, when, on account of disfellowship in doctrine, he with some others withdrew, and on the third day of October, 1837, they were organized into church named the First Primitive Baptist Church in Phelps, where he was appointed deacon: and having a good gift, the church gave him liberty to exercise his gift wherever his lot might be cast. He was a subscriber for the "Signs of the Times" from near the time of its first publication. He got up a club of subscribers, and headed it for thirty years. He was speaking in meeting, and stopped apparently in the midst of his discourse, and complained of being sick. He continued to get worse until Wednesday evening, when he died. I visited him a few hours before his death, and he conversed freely, and appeared to be in the triumphs of hope and faith.

He leaves a (second) wife and one daughter.

LUTHER SALISBURY.

DIED—Sept. 28, 1871, in Frenchtown, N. J., my dear father, **James Kugler**, in the 74th year of his age.

Father was not a professor of religion, but he highly esteemed you and others whom he thought faithfully preached the truth in the love of it, and he was many times heard to refer to a sermon you preached in the Kingwood meeting house many years ago, as being the first gospel sermon he ever heard; but what effect this sermon had upon his mind, aside from the knowledge that it was the truth as it is in Jesus, he never told us, but he ever afterward manifested a quick discernment between truth and error, and we have often seen the tears flowing from his eyes when he heard

the truth proclaimed, and afterward heard him commending what had been spoken, which caused us to hope that he heard the truth in the love of it.

He was afflicted with paralysis for two years and a half previous to his death, which greatly impaired both his body and mind, but from this he recovered so far as to be able to walk about, and at times his mind seemed quite well. During this time he had added to his afflictions the erysipelas and dropsy, which caused him great suffering, especially for the last five weeks; but he bore it with remarkable patience, and was often heard to call upon the name of the Lord. We never heard him express a wish to get well, but he always appeared willing and anxious to die. His last words were, "Lord, take me;" and in a moment after was gone. He has left my aged mother, five sons and one daughter, and a numerous circle of relatives and friends to realize that he is gone; but we trust that our loss is his gain.

Yours in love,

WILSON KUGLER.

Frenchtown, N. J.

ELDER BEEBE:—On account of many friends who read the "Signs," and who would feel interested in the information, please publish the death of my beloved wife, **Jemima Suydam**, who fell asleep in Jesus Dec. 15, 1871, in the 69th year of her age. She breathed her natural life away without a struggle, and with a sweet smile upon her countenance. She witnessed an evidence of her lost estate, and received a good hope in Christ, through grace, in the 17th year of her age, was baptized on the first Sunday in August, 1820, and united with the Baptist Church at Flemington, N. J. We were married on the 14th of September following, and have been struggling through this wilderness of woe, heart and hand together, a little more than fifty-one years. But the hour of separation has come, and though I am four and one-half years the eldest, she is taken and I am left.

Fixed in her blest eternal state,
She's done with all below;
I a little longer wait,
But how little none can know.

Her flesh shall slumber in the ground
Till the Archangel's trump shall sound;
Then burst the chains with sweet surprise,
And in her Savior's image rise.

Her worth to me as a bosom companion
in tribulation, and my loss by her death,
cannot be told. I feel like Job when he said, "Have pity on me, O ye my friends; for the hand of the Lord has touched me."

O may I ever own his hand,
Still to him surrendered stand,
Know that he is God alone,
I and mine are all his own.

C. SUYDAM.

Departed this life Dec. 21, 1871, sister **Mary H. Macomber**, wife of George R. Macomber, of Jay, Maine, aged 43 years and 6 months.

Sister Macomber was baptized by Elder Wm. Quint and united with the church at Jay, July 8, 1854, where she remained a consistent and faithful follower of the Lamb, enjoying the love and fellowship of all the saints who knew her, until her death, which was very unexpected indeed. She was a kind and loving companion, and most deeply does friend Macomber feel his loss. She leaves six children, the youngest only a few days old; also an aged father, four brothers, one sister, and many other relatives and friends, who feel that they have met with a great loss.

Her funeral was very largely attended at her late residence, on Sunday, Dec. 24, and a discourse was delivered on the occasion from Rom. viii. 38, 39.

H. CAMPBELL.

The "Signs of the Times,"

DEVOTED TO THE
OLD SCHOOL BAPTIST CAUSE,
IS PUBLISHED

ON THE FIRST, TENTH AND TWENTIETH,
OF EACH MONTH,

BY GILBERT BEEBE,

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 40. MIDDLETOWN, N. Y., JANUARY 20, 1872.

NO. 3.

POETRY

THE NEW YEAR.

Great God, we sing that mighty hand
By which supported still we stand.
The opening year thy mercy shows;
Let mercy crown it to its close.

By day, by night, at home abroad,
Still we are guarded by our God;
By his incessant bounty fed,
By his unerring counsel led.

With grateful hearts the past we own;
The future, all to us unknown,
We'd to thy guardian care commit,
And peaceful leave before thy feet.

In scenes exalted or depressed,
Be thou our joy and thou our rest;
Thy goodness all our hopes shall raise,
Adoring through all our changing days.

When death shall interrupt these songs,
And seal in silence mortal tongues,
Our helper God, in whom we trust,
In the bright world our souls shall boast.

Written for the "Signs of the Times."

Oh for one hour of shining,
Master divine!
To cheer with its blessed beauty
This heart of mine.

Must all of the day be shadowed,
Dreary as night?
Is it only the blessed evening
That shall be light?

Are there no lands of Beulah
Along life's way;
Rests, where these pilgrim footsteps
Awhile may stay?

Is life but a time of toiling,
Trouble and tears,
And death the jubilee, ending
Its seventy years?

Are there seventy years of labor,
And all in vain?
Seventy years of weariness,
Doubt and pain?

Not so! O merciful Master!
This life of mine
Is linked in a holy mystery
To that of thine.

None of its pain is needless,
Nor labor naught;
All of its future lieth
Within thy thought.

Give me enough of shining,
Thy face to see,
And know the manifold mercy
That leadeth me.

Oh, if there must be darkness
And shadowed sun,
Give me the faith that prayeth,
"Thy will be done."

Give me the trust that clingeth
Close to thy hand;
The love that endureth all things,
At thy command.

Give me the perfect patience
That waits on thee,
Until at last is finished
Thy work in me!

CORRESPONDENCE

REISTERSTOWN, Md., Jan. 17, 1872.

ELDER BEEBE—DEAR BROTHER:

—The following passage of scripture has rested upon my mind for some time, and I have concluded to send you some thoughts upon it. Use your better judgment about publishing them, and all will be right with me.

"For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world."—1 Cor. xi. 29—32.

Both epistles to the church at Corinth, it is worthy of notice, are mostly taken up in the correction of abuses in that church, and in sharply reproving and rebuking the brethren for the same. Among these departures and abuses, they had, it would seem, lost sight of the design of the Lord's Supper, and had made a tumultuous riotous feast of it. In the course of the apostle's reproof, he points out to them the design of this ordinance. That design was to show forth the Lord's death, as the Savior had said, "This do in remembrance of me."

Thus the very beginning and foundation of their deviation from the simple service of the communion was that they forgot Christ in it, or, did not in the ordinance discern the Lord's body. If they had kept in view the fact that this ordinance was designed to bring to their minds again and again the great work upon which all their hope of salvation depended, they could not have thus perverted it. From the very first, the apostle presents and keeps in view the truth that to eat the Lord's supper in a becoming or worthy manner, we must in it discern the Lord's body shadowed forth. In this, as in every other gospel privilege or ordinance, Christ must be seen, else we derive no benefit from it. Christ himself is the substance of every doctrine and of every ordinance the Lord has given his church.

The Savior established the supper at the close of the last passover he ate with his disciples. The passover was designed to bring to the remembrance of the Jew the wonderful de-

liverance he had received by the hand of the Lord in the last night of his bondage in Egypt. That deliverance from the visit of the destroying angel shadowed forth the great deliverance of the church, through the sprinkling of the blood of Christ, from the wrath of God and the just penalty of sin.

So the communion brings to our mind the same great truth of the atonement, namely, that the blood of Christ cleanses us from all sin, and saves us from the fiery judgments of God upon the wicked. The Jew in Egypt, as he ate the passover, was conscious that just then the angel of the Lord was passing over the land, and in every house was death, save where the blood of the lamb was sprinkled. And when by faith we view the Savior, "our slain paschal Lamb," we can dwell in conscious security, though the very world should be overwhelmed. This is brought to our remembrance in the communion, as by faith we view the Lord's body symbolized there. Thus it is all important that in this ordinance we discern the Lord's body; if not, we receive no comfort or benefit from it. But these Corinthian brethren, not discerning the Lord's body, and having the design of the ordinance perverted in their minds, also proceeded to pervert the administration of it, and made it a drunken feast.

Many of the Lord's children are hindered from entering the church, through a mistaken understanding of this text. Let me say to such, that the apostle does not say, *being unworthily*, for then not one believer would dare approach the Lord's table. But notice the word is "*unworthily*," an adverb of manner, and that it also refers to the unbecoming way in which they partook of this ordinance. These emblems should be partaken of with reverence and solemnity; but they had made the season a time of carousal. Let me ask such a questioning one, Do you not discern the Lord's body in the ordinance? Would you not come to it with reverence and solemnity of feeling? Would you not partake of it in remembrance of Christ, and to testify your hope in him? If you feel thus, you need not fear to approach the Lord's table, for this declaration of the apostle does not apply to you.

The word "damnation" seems to express rather more to us than it did to those to whom this was written.

We generally apply it to eternal banishment from heaven, and to the lost. But such is not necessarily the meaning of the word. Its meaning here is judgment, condemnation. And the judgment or condemnation spoken of finds its fulfilment in this world, and not in the next at all, as we may see by reading the following three verses. By the word damnation, or judgment, the apostle means what he presents in the next verse, namely, sickness, sleep, &c. This weakness, sickness, sleep, &c., constitutes the damnation that they eat and drink to themselves.

Now while the apostle is here speaking especially of the communion, and of the consequences of such departures in this case, yet it seems to me that the same general truth covers all departures from the strictness of the discipline of the Lord's house. Are not the consequences of all such departures the same? Does not the disorderly church infallibly drink judgment to herself, let the departure be what it may? And is not that judgment made up in part of dullness and sleepiness in spiritual things? It seems to me that this is the case. The importance of a strict discipline in the church cannot be over estimated. The peace and prosperity of the church, and the honor of God, alike demand it. Then does it not behoove us, my beloved brethren, to examine ourselves, to see whether the discipline of the Lord's house be maintained among us? And if we find sickness and sleepiness among us, ought we not straightway to ask, Are we walking in good order, since these are the results of disorder? Bear with me, brethren, while I refer to some things which seem to me disorderly. I trust I shall speak of them in love to all the saints. Perhaps one of the things we come short in as much as any, is the neglect to occupy our place in the church. This, I am well aware, often arises out of a feeling of littleness, which leads us to feel that we cannot be of any use to the church. But is there not sometimes a pride at the bottom, which would seem to be humility? Do we not say or think, If I only had a greater gift, I would stand willingly in my place? Is it the glory of God or our own glory that we seek by such a course? Certainly not *his*, for if so we should gladly exercise such talent as he has given us. But we throw aside the one talent he has given us. No

member is placed in the church for naught. There were no useless stones in the temple; each was necessary and useful in its place. Yet is it not the case that in most of the churches a few members have to bear all the burden, while the others excuse themselves from every duty? Brethren, is this right? Such a burying of your *one talent* in the earth, redounds to your own poverty, as was the case in the parable; while if the talent be exercised, it brings a precious nsury of peace and union in the church, and the brethren are comforted in each others comfort. There are churches which, because they have no pastor, do not seem to think it at all incumbent upon them to see that the travel of the church is kept up. They seldom or never meet for worship, and seem to think that if a man is not a preacher, he cannot talk to them of the Savior's love. They should remember there are gifts of exhortation as well as preaching gifts. Brethren, such a course is all wrong. The fruits of such neglect will surely appear. Brethren will grow cold to one another, and indifferent to spiritual things, and if a warm hearted brother gets among them he will feel chilled and repelled. Thus such a church eats and drinks judgment to herself.

Another thing that we are very apt to fail in is, that when we see a brother walking disorderly we do not obey the rule, to go to him and tell him his error. We temporise and turn away, wishing, perhaps, that some one else would take the matter up; but we cannot. Brethren, *this is pure selfishness*; we would lay a burden upon some other brother, that the Lord has laid upon us. For if we see a brother err, it is our duty (not some other's) to go to him. The very fact that we see him is proof that it is *our* duty to warn him. But perhaps the whole church knows of such disorder, and still suffers it to exist. The world sees all these things, and is ready to say, See what little difference there is between their life and ours. And because the church suffers these evils to remain, the world is ready enough to say, She is mercenary, and this member is retained for his money, or that the church neglects to deal with this member, because he has many friends whom it will not do to offend; and thus the cause is disgraced, and the name of Jesus dishonored. Or there may be some around the church who know and love the truth, and desire the fellowship of the saints, but they see all these departures, and the little love that exists there, (for where such disorders are winked at, there must be little love) and they feel as though it is not such a home as they want, and are repelled from such a church. I know of instances of this kind; and when such instances are presented to me, I have felt that if brethren only knew whom they are

wounding by such disorders, they would be more careful than they are. By this neglect of firm, yet loving discipline, the bands of mutual love become weakened, brethren have less desire to meet together, a mutual distrust and suspicion grows up, and a carping disposition creeps in, marring the peace of the church, and going very far towards destroying all the comfort of the brethren. There is, there can be no growth, no healthy travel in such a state. The church *must* grow sleepy and weak, and sick, both individually and as a church. I appeal to ministering brethren if it is not the case where ever you have traveled, that you have found true spiritual prosperity among those churches whose members filled each his place, and who saw that the skirts of the church were faithfully kept clear from the reproach of disorder? And have you not found dearth of soul and coldness of feeling, and "*a lying down among the dead*," where these things have been neglected?

But in enforcing the discipline of the church, we should be careful to remember that *love* is the fulfilling of the law of Christ. Not that spurious charity the world is full of, which will tolerate any thing to avoid hurting some body's feelings; but that love of God in the heart, that works no ill to his neighbor, and that leads us to seek our brother's good. We are not to deal with a brother to try and condemn judicially, but to restore and save him. We have not fulfilled the divine law in regard to an erring brother, when we have gone through the *form* of visiting him, then taking one or two more, then telling it to the church, if all this has not been done out of sincere love; and with an earnest desire to save him from the error of his ways. This love will both temper our discipline into an endeavor to restore, and cause us at the same time to be very faithful with such an one. In this it is distinguished from that false charity that the world delights in, and which bids us let every one dwell in their own fancied security, no matter how dangerous their situation may really be. The true charity would lead us to probe the wound and extract the bullet, however painful the operation may be; while this false charity, to avoid giving a little present pain, suffers the wound to remain unhealed, till it end in certain death. I have known of some instances of merely judicial discipline, and the result has always been that the church which pursued such a course has soon experienced the sure results, a dearth of all spiritual blessings. Brethren, let us see to it then, that in all we do, this first and most essential requisite, love, be present.

There is one other disorder that was dwelt upon in the "Signs" about one year ago, at some length, by Eld. Wm. J. Purington, that I wish once

more to call attention to. I will say that I was heartily glad to see the article in question, as I believe it was a word in season. It was in regard to ministers of the word mingling with the world at a public bar, and with the vilest, drinking with all the apparent relish of a professed toper. I was glad of the solemn reproof and earnest protest contained in that article against such a course; for such practices are a crying shame, if they are tolerated by the church. There is the *appearance* of evil, to say the least, and if such an one is in any degree overcome by what he drinks, it is the *evil itself*. But I would not limit this to ministers. There is equally the appearance of evil if any member does this. And no member, be he a minister or otherwise, has any right to drink enough to make him talk foolishly or walk crookedly. If some brother says, "I don't drink much, but a very little affects me," then I say to that one, You have no right to drink that little. The cause suffers incalculable reproach when a professed christian is found indulging in drunkenness. To say nothing of the degradation a man, *as a man*, submits to, the world heaps reproach upon the cause that retains such a member. I must say, I utterly fail to understand how a believer, who has his affections fixed upon heavenly things, *can bring himself to mingle even* in such company as generally gathers in the bar-rooms of hotels. Profanity and licentious conversation are heard there, and I cannot see how a christian can submit to listen of his own free will. It seems to me that a believer must turn away with the most unspeakable disgust from such conversation and drunken revelling as are carried on there. I can understand how a brother may be overtaken in a fault once or twice, or thrice, but I can have no confidence in the religious profession of that man who time and again puts himself in such a place, and is found verging on to drunkenness many successive times. Brethren, where ever such a state of things is tolerated, that church will secure bitter judgment to herself. There will be little love, and less life manifested. Such a state of things is directly antagonistic to warmth of fellowship among brethren. Such a church will feel little interest in her meetings and her ordinances. The stone wall of strict discipline being broken down, all the wilds beasts of jealousy and envy and enmity will creep in and bring destruction; and the thorns and briars being allowed to grow up, will choke down and dwarf the growth of every spiritual plant.

Thus, brethren, I have tried to present some of those departures, and their consequences, I trust, in the spirit of love and meekness, and with the desire that the churches may be stirred up to give closer attention to these things. I have been

deeply pained, dear brethren, in contemplating some of these things, and I have felt that we should see to it, that while we war against Babylon, our own house is in order, and give them no chance of just cause to attack us. They will indeed speak evil of us, but let us see to it that it be *falsely*; for "happy are ye when men shall speak all manner of evil against you *falsely*, for my name's sake." I trust I have no ill feeling towards any one, but it is a great grief to me when the world charges any of my brethren with some evil practice, and I cannot look them in the face and say, It is false.

I now pass to the third verse of the text. "For if we would judge ourselves, we should not be judged." By this the apostle would tell his Corinthian brethren, and with them all the churches and disciples, that if they would judge how evil their ways were, in departing from the order of the church, and would cast out the unclean thing from among them, then they would not be chastised of the Lord. The judgment and chastisement of the Lord infallibly go together. If by his word and Spirit we be judged disobedient, most surely shall we be beaten with many stripes; and it is a fearful thing to incur the judgment of God. The carnal professor may esteem it a light thing to be deprived of the manifest presence of God, but by the one who has learned that in his presence there is fulness of joy, it cannot be so lightly regarded. To him that language of the Savior, "Whosoever of you shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and he were cast into the depths of the sea," will appear none too strong to express the desolation that the child of God feels when the presence of the Lord is withdrawn. It is not a light thing to be chastised of the Lord, as every saint can testify out of his own experience.

But now, lest these brethren who experience this severe judgment should despair, and conclude they shall perish, he adds, as a strong consolation, "But when we are judged, we are chastened of the Lord, that we should not be condemned with the world." Right here is seen the vast difference between the Lord's dealing with his disobedient children, and with the world of the ungodly. This difference is plainly taught in all the record of his dealings with his people. They are assured in the midst of chastisement, and when they can no more walk in the sensible love of God, that he still cares for them, and loves them still. So Job was assured, and so every saint learns. The very chastisement of the Lord's children is but so much the more evidence that he loves them. And though for the present the chastisement seems grievous to them, it is sure to yield the peaceable

fruits of righteousness afterwards. It corrects their wandering affections and restrains their feet, thus causing them to show forth the glory of God. Comfort, comfort indeed it is to know that though the saint be chastised, yet still it is not to destroy him, but that he may not be condemned with the world. Then, brethren, may we not be greatly encouraged to run the christian race with patience, looking unto Jesus, the author and finisher of our faith?

May God, who before created us unto good works that we should walk in them, ever keep us in the narrow way, for his name's sake.

F. A. CHICK.

Ekfrid, Ont., Dec. 3, 1871.

ELDER BEEBE—DEAR BROTHER:—In a paper hailing from Virginia appears two letters by James Strickland, of Indiana, and one from James McArthur, of Komoka, Ontario. McArthur's letter being unworthy of notice, will herein be treated with the contempt which it deserves, and these three portions of scripture are proposed for his serious consideration, viz: Esther vi. 6, last clause; Prov. xviii. 7, and xiv. 11.

The first of Strickland's letters gives an account of his visit to Lobo, last June. The second purports to be a reply to a letter by our much loved brother in the Lord, Elder J. L. Purington, of Alexandria, Va., published in the "Signs of the Times."

In Strickland's first letter, he says, "Through a singular train of circumstances, and very bad discipline for Baptists, a branch of the Old Baptist Church of Canada was dropped from the fellowship of said church, Elder McColl and others acting in a very arbitrary manner towards this branch of the church." Now by a reference to the records of the church we find the facts to be briefly as follows, and they are here produced, so that all who feel interested in the matter may see the injustice done to our late beloved pastor, Elder McColl, through the misrepresentations of the said James Strickland.

Some time after the ordination of Thomas Collins, some of the members of the Lobo branch of the church informed Elder McColl that he (Collins) traduced Elder Piper, and called him "an erroneous man, and a deceiver," and that he also said he (Elder McColl) was a deceiver; and also that in a sermon which he (Collins) preached, on the parable of the fig-tree, he said "that Christ was at the right hand of the Father, interceding for all mankind;" whereupon Elder McColl wrote to the church concerning this matter, and his letter was read at the next quarterly meeting of the church, which was held in Lobo on the first Saturday of February, 1866. Elder McColl was unable to be present at that meeting, on account of the long distance, the cold weather, and the delicate state

of his health at that time. On hearing the letter read, the church, after mature deliberation, concluded not to have Collins administer the ordinance of the Lord's supper at that time, nor until further investigation would be made. Due notice being given, messengers from the several branches of the church met at their place of worship in Dunwich, on the 7th day of March, 1866, Deacons D. Lamont and Peter McIntyre, together with other members of the Lobo branch, being present. After hearing the charges against Collins, they *unanimously* concluded to suspend him from the office of Elder in the church, but to allow him to preach, and retain his membership.

Some time subsequent to this, being told by prominent members of the church that Collins preached erroneous doctrine, Elder McColl wrote to him and requested his attendance at the next quarterly meeting, to be held in May, 1867; but he disobeyed. At that meeting the following charges were *proved* against him:

1st, That he said, in a sermon preached by him at the quarterly meeting held at Ekfrid, in June previous, J. L. Purington being present, that "Repentance is conditional, and the sinner has nothing to do in the matter of his soul's salvation but to repent."

2d, That on another occasion, in Lobo, he stated in the pulpit that "the first gospel sermon ever preached was to the serpent."

3d, That at a subsequent meeting of his, he informed his hearers that "the angel who preached in the midst of heaven, was the spirit of one of the old prophets."

When the above charges, and many more, equally absurd and contrary to the scriptures, were proved against him, the church agreed to write to him, forbidding him any longer to preach, until he would acknowledge his ignorance, confess his errors, and repent. Before dismissing, however, the church *unanimously* cleared Elder McColl of the slanderous and false accusations sought to be fastened upon him by Collins, as above stated. A letter was then written to the members in Lobo who absented themselves from said meeting, to the effect that if any of them would strengthen Collins and encourage him to preach among them until he would satisfy the church, they were excluded from the fellowship of the church with him. And when Deacon Samuel McColl read this letter to them in Lobo, at a meeting of the church there, John Johnson, leader of the party, arose and asked the members present whether they would obey the church, or encourage and allow Collins to preach to them? If they were for him, they were to manifest it by raising the right hand. All except four agreed to have him remain with them and preach to them.

At a subsequent quarterly meeting held in Ekfrid, June 26, 1869, the following resolution was adopted by the church, and ordered to be recorded in the minutes:

"Whereas Thomas Collins was suspended from the Eldership, as appears from the minutes of a meeting of the church held in March, 1866, for preaching doctrine contrary to the truth, and to the Articles of Faith of this church; and

Whereas several members of the church residing in Lobo encouraged and sustained him in such erroneous preaching, against the authority of the church, and contrary to the scriptures; and

Whereas no particular mention was made of the names of such members at that time, nor recorded in the minutes; it is therefore

Resolved, that we do now formally declare the following members to be, and to have been, from the time of the above mentioned meeting, excluded from the fellowship of this church."

There are thirty one names in all.

Strickland now says "that during last winter some of the members of this branch concluded to send to me (having heard of me in some way) for the Articles of Faith of the Salem Association."

Now if Elder Strickland were honest, he would say, These excluded members in Lobo, being some years ago readers of the "Signs of the Times," and seeing and reading therein articles that I wrote, expressing my sentiments upon doctrinal subjects, and matters of faith and practice, concluded from the tenor and spirit of those articles, that if they could get me to come among them, I would be the man of their choice—I would suit them exactly.

The remainder of his letter contains an account of the great work he did while in Lobo, and truly it appears he made a fair show in the flesh while there.

Now a few words about his statements in his reply to Elder Purington.

The first to be noticed is his question, "Do you know whether Collins was ever charged or accused of heresy before his ordination?" Answer, Certainly not; or if he were, he never would have been ordained. He was recommended by members of the Lobo Church, who were statedly hearing him preach, to Elder McColl and to the rest of the church, as being a fit and proper person for ordination.

He asks again, "If he were not a sound man before his ordination, what could have induced Elder McColl and Piper to have ordained him?" In reply to this, there is no intimation given that the *eleven* ever suspected Judas of unsoundness, hypocrisy or treachery, until he manifested it by betraying his Master. Does not Strickland also know that Demas was not known to be the un-

sound man, until his covetous heart exhibited itself by his loving the present world? And we are not aware that Simon of Samaria was detected as being unsound, until he offered money to buy the gift of the Holy Ghost.

Strickland asks, "Did the Ekfrid Church give Collins a fair hearing before they excluded him?" The reader can judge from the account already given relative to the action of the church in the matter, whether Collins got a fair hearing or not, and whether he, and those who strengthened him in his heresy, were unjustly charged, or unscripturally dealt with. The reader has now the facts before him as they occurred, and he can judge for himself, and need not be led away by "reports," as Strickland has been.

What he says about some of the brethren in Ekfrid telling them in Lobo "not to send for Strickland, that he is an arminian, that he is not a sound man," &c., all we know about that is, his own statement; but one thing we do know, that a letter over the signature of James Strickland, in the "Signs of the Times," written some years ago, savors strongly of arminianism, and his account of his revivals sounds very much like the arminian rant revivals which are often seen in Canada among the worshippers of the "beast and his image."

All we know in reference to Strickland's high standing in Salem and Blue River Associations, is his own account of it, which smells strongly of egotism and vanity. (Prov. xxvii. 2.) In his "protest," Strickland says, the reason "they [the excluded members in Lobo] are led to the point of continuing separate" from us, is because we "introduce and encourage those who, first, deny the sacredness of the Lord's day." Second, "That we deny the use of the means of the Lord's appointment in the conversion of sinners." Thirdly, because we "hold to the doctrine of Absolute Predestination." In reference to the first, we would simply state that we have proof and good authority for stating that some of those who are loudest in their clamor about the sacredness of that day, keep it no more sacred than the heathen, except that they do not go to the fields to work.

If by means, in the second place, we are to understand the vociferations and threats commonly indulged in by some of the popular preachers of our day, with a view to produce fleshly excitement, "scare them into religion, or scare religion into them," we certainly deny that we use those means, and believe them to be human inventions.

In the third place, when he and they protest against those who hold to the doctrine of "Absolute Predestination," they deny the doctrine, and it is plainly to be seen where those people are: they pretend to

hold the doctrine of Election, and here they deny that of Predestination: in other words, they deny the Omniscience of the Deity, and say in effect that he is not perfect in all his attributes.

The fourth reason given is because they "hold that the church had a standing in Christ before the world, in the character of seed and flesh substance." Now the expression, "seed and flesh substance," we never heard before, neither do we think the organization in Lobo ever heard of it either, until Strickland brought it from Indiana. We believe what the scriptures say, and we can rejoice that we were "chosen in Christ before the foundation of the world."

The fifth is, that we "deny the regeneration of the soul, or that any part of the Adamic man is changed in regeneration." Now with regard to this fifth and last clause of this high sounding "protest," we admit we do not believe that any part of the Adamic nature, or, as some call it, "the old nature," and as the scriptures term it, the "carnal mind," is changed in the regeneration of the soul, or, in the new birth; for we are plainly told in scripture that "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Hence the warfare experienced in the breast of every heaven born soul, who is made a partaker of the "divine nature when born of God." But we do believe there is a change wrought in the sinner in the new birth, viz: from a dead, careless sinner, to a quickened, feeling, repenting sinner; from a proud pharisee to an humble suppliant at the throne of grace; from a sinner condemned by the law, to a sinner justified freely by God's grace; from a sinner who delighted in sin, to a sinner who hates sin, and his own life also, because of sin in his members. And we believe this change is wrought in every chosen vessel, in God's appointed time, and that without the aid of the creature. If Strickland and his organization call this "no change," let them do so; their misrepresentations will not hurt us.

Now, dear Elder, we desire as a favor that you publish the foregoing in the "Signs of the Times," as some may be misled by Strickland's statement to believe that Elder McColl acted unjustly towards Collins and those people in Lobo.

That truth may prevail, and error and falsehood be put to shame, is our sincere desire.

The above was read to the church in Ekfrid, and approved by them, and ordered to be signed on behalf of the church by the church Clerk.

D. T. MCCOLL.

NEAR LEXINGTON, Ga., Jan. 20, 1871.

DEAR BROTHER BEEBE:—As I have written nothing for the "Signs" lately, and as I am confined at home

by constant rain and inclement weather, I feel impressed to offer a few thoughts for the reflection of your readers.

God, of his great mercy, and for some purpose known to himself, has spared us to enter upon a new year, while many have gone to the house appointed for all living. I feel ashamed of my ingratitude, but I cannot help it. I wish I could feel more humbled and thankful to the God of all our mercies.

I will offer a few thoughts on the subject of vain, or spurious religion, and that of pure and undefiled religion. As I think it of great importance to make a proper distinction between them. All such as have been actuated from improper motives have been more forward, bold and numerous. Cain was first to make his offering, of the first fruits of the ground. The prophets of Baal were first and more numerous in preparing their altar and offering, and more zealous in calling upon their god to send down fire. Esau was born first, (the elder) and was more industrious to prepare savory meats for his father. The proud pharisee was first to make his formal prayer, while he stood in the temple "and prayed thus with himself." Ahab's prophets, about three hundred in number, were first to advise him to go up to Ramath Gilead and prevail, while Micaiah was last and alone to tell him the truth. And as in these cases, even so it is now, and has been in ages past, with all nominal professors or false religionists. They have been more forward, bold and numerous, wise in the wisdom of the world, wealthy, sincere, industrious, and careful to behave morally correct, careful to hide from men, and bind others to constancy in formal prayers and ceremonies, and in giving liberally to sustain their institutions falsely called benevolent, endeavoring to keep up the impression that in proportion to their good works and liberality they are acceptable with God, and prospered in the world. Such as are actuated from proper motives are entirely different. Being quickened by the Spirit of God, they believe that he is, and that he is the rewarder of them that seek him diligently. They pray to God of stern necessity, and in great secrecy; and as led on by the Spirit of God, they lose confidence in their works, prayers, reformation, and in themselves, until under a sense of their own depravity they are made to hate their own life, and are cut loose from confidence or pleasure in all earthly relatives or worldly charms, and are made to acknowledge the justice of God in their banishment from him, and then without reserve are made to give up all for lost, and call upon the name of the Lord in reality, "Lord, save; I perish;" or, "God, be merciful to me, a sinner." Then, entirely unexpected-

ly to them, God by his Spirit reveals the way of salvation by and through Jesus Christ, independently of all their works, but for his own name's sake, according to his own purpose and grace which was given them in Christ Jesus before the world began. Whereupon they are made to worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh, or in the system of salvation by works. They love God for what he is, in his sovereignty and in all his glorious perfections, so far as made known by revelation of his Spirit. Such are generally the poor of this world, rich in faith, and heirs of the kingdom. And as to the wisdom of this world, they are quite destitute, but wise unto salvation; and they are but few compared with the many who claim to be worshipers of God. They are slow to make a public profession of religion, because they fear God and tremble at his word; and they often delay or neglect to take up the cross, fearing they may be deceived and are not fit to be in the church with the humble followers of Jesus Christ. And when they do move forward in discharge of duty, they can hardly tell why, but under deep impressions of duty, and love to God and his people. They desire to be careful to go according to God's word, and had far rather make no profession than to be deceived in their hope, or impose upon the church. But in going in the way God has directed, they invariably suffer persecution for Christ's sake, and, like Jacob of old, go halting all the days of their life, or of their pilgrimage here. Yet they are kept by the power of God, through faith unto salvation, ready to be revealed at the last time. Of this poor and afflicted people God has ministers of his own calling and qualifying, generally poor illiterate men, who preach of stern necessity, from an impressive sense of duty, and not for applause of men, nor for worldly gain. Their poverty, want of education, the many failures they make in attempting to preach, with the opposition and persecution they meet with, are well calculated to keep them humble, and sensible of their entire dependence upon God, which otherwise they might forget. The saints to whom they minister are equally poor and destitute, in themselves, and therefore can make every reasonable allowance for them.

I have noticed with much interest at all the associations I attended last fall, the abundant evidences given of brotherly love, and no disposition to strive about words to no profit; but all, like children of the same heavenly family, easy to be entreated, and all pleased with the simplicity of the doctrine of the cross of Christ, which the brethren preached in great plainness and purity, so far as I was able to judge, for which I do feel thankful, if there is one particle of gratitude in my poor heart.

My dear brother, I greatly desire to meet with you once more in the flesh. You are about ten years older than I am, and I feel sensible of my failure in physical as well as mental powers. We must soon pass away from this vain and sinful world, after which, I have no doubt, you will be forever at rest. But as for myself, I often fear and tremble, lest after all I may be mistaken in my hope of a better world. Any way, I have been convinced for many years past that if I am not a subject of grace, I never shall be.

May God bless you, and spare you all your appointed time upon earth, to publish and vocally proclaim the glorious truths of the gospel of his Son, is my earnest desire and prayer, for his name's sake.

Your affectionate brother in great tribulation,

D. W. PATMAN.

BAINBRIDGE, Ga., Jan. 12, 1872.

ELDER BEEBE—DEAR BROTHER:—I notice in Vol. 39, No. 24, your reply to two correspondents, "A Friend," and "J. G. F." The inquiries of both are about baptism. I was interested in reading your reply, not because I had any doubts upon the subject, but because the subject has become somewhat agitated in this association, or rather among some of its members. There are some prominent members who say that we should admit members from the New School Baptists who were baptized since the Missionary separation, without baptism, when they bring a good experience of grace. Now if our refusing to admit them, as we do, would keep away or prevent God's children from coming to the fold, we might then examine our position again; but it does not, for they keep coming; and I pray God to give them grace to continue to come out of Babylon, and I believe he will, till all are gathered into the one fold, where there is but one Shepherd.

What difference if they say they have felt the answer of a good conscience toward God? As you remember, Paul verily thought he ought to do many things contrary to the name of Jesus of Nazareth, which things he did. I do not believe that a man is right, even though he appears to be sincere in his opinion. For a man's ways are right in his own eyes, but the end thereof are the ways of death. Shall we compromise, and change our church government, for the sake of a few? I say, No; let us stand firm, and adhere to apostolic doctrine. Though every other member of the association may agree to receive members from the Missionary Baptists, without baptism, I cannot, but will oppose it.

May the Lord preserve us, and give us grace to continue in the apostles' doctrine, in prayer and breaking of bread, is my prayer, for Christ's sake. Amen.

MARCUS L. BATTLE.

SOUTHAMPTON, Pa. Dec. 8. 1871

DEAR BRETHREN AND SISTERS IN CHRIST:—As it has been some length of time since I have written any thing for publication in the "Signs" I feel now inclined to write a short article for our excellent paper. Were it not that, on a recent visit, some distance from home, I met some of the precious children of our God, I think that I should not attempt now to write, feeling very sensibly my weakness and my inability to address in a proper manner, the children of our Heavenly King. I am at a loss to know why my dear kindred in Christ have requested me to write again for publication; but when I attempt to confer with flesh and blood, the following words come with force; "Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me." If I am commanded by my dear Lord to write, I wish to obey: yet I certainly feel that I am the least of all, and am unworthy to take his holy name upon my sin-polluted lips; but, on the contrary, should smite upon my breast, and exclaim in anguish of soul, "God be merciful to me a sinner: for, if I am a child of God, I have to adopt the language of the poet, saying—

"Why was I made to hear thy voice,
And seek my heavenly home,
While thousands, left to their own choice,
Would rather starve than come?"

'Twas the same love that spread the feast,
That sweetly forced us in,
Or we, without a saving taste,
Had perish'd in our sin."

My dear brethren, it is the love of our God to lost and ruined sinners, which has brought us into his banqueting house; and there the banner of his love (not wrath and vengeance) is over us. Jesus loved us and gave himself for us; therefore we are not our own, but are bought with a price—O how great! If we have the evidence that we are Christ's we ought to glorify God in our body and in our spirit, which are God's." I hope that love to God, to his truth, and love to his precious children, causes me now to write; and if any expression in this communication, should comfort one of the little ones of Christ, all the praise belongs to my heavenly Father. I know that our Savior can speak to his dear followers, words of comfort through the weakest saint, if it be his will. I do not have the vanity to think that I can write any thing to edify the strong; but some of the weak and trembling ones, such as I feel myself to be, may obtain a few "crumbs" from what I may write; for I am fully aware that my article will not bear criticising.

While on my recent visit, I met some, who have not the privilege of sitting under the preaching of the gospel, as I have, and I feel a degree of sorrow for them; and whenever I reflect upon the condition of such, I am led to wonder whether I appreciate the blessed privilege of faithful gospel preaching as I ought; and

while the church of which I am a member has so great a favor, others have not even a prayer meeting to which they can go. As we assembled at our meeting-house for public worship to day, for prayer and praise our beloved pastor being absent, I could not help feeling a degree of sympathy for those dear brethren, who had not such a privilege; for, as the brethren had liberty, one after another, expressed their feelings by reading a portion of scripture, or in prayer, or in praise, or in singing a hymn, such as the following;

"Am I a soldier of the cross,
A follower of the Lamb?
And shall I fear to own his cause,
Or blush to to speak his name?"

Another brother gave out the hymn commencing—

"Sweet was the time when first I felt
The Savior's pardning blood
Applied to cleanse my soul guilt,
And bring me home to God."

Another gave out the hymn beginning thus:

"Why, mourning soul, why flow these tears?"

While we were thus communing together I felt that the Lord was with us, and that our hearts flowed together like as it were, "two drops of water;" and during that, to me, very pleasant season, my heart went out in love to those dear saints not so highly favored. O how refreshing such seasons are; for then our trials and afflictions are lost sight of; but dear brethren, our Lord is not confined to places, made with hands; but is every where present, beholding the evil and the good, and can bless his people in their lonely condition, as well as in the assemblies of the saints. It is clearly and positively taught in the New Testament that whomsoever the Lord loveth he loveth unto the end; for Jesus Christ is the "same yesterday, and to day, and forever;" therefore he will never leave, nor forsake one of his people. Said our dear Redeemer, "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore; ye are of more value than many sparrows."

Dear brethren, as there are so many and such blessed promises may our God grant us that measure of faith that we may feel that these glorious declarations embrace us in their rich provisions of mercy and grace. It seems to me that the 1243d hymn, Beebe's Collection, which begins thus, "Guide me, O thou great Jehovah!" expresses our desires very fully indeed; for we all have learned, by painful experience, that unless our God guides us, we shall certainly go astray. Perhaps, I have already written enough to give you an expression of my feelings of anxiety for the well-being of God's children in this vale of sorrow.

Dear brethren and sisters, you have the Bible, and may we all take its precepts for our guide, and in all

matters pertaining to the church, let us consult the word of the Lord, and turn away from carnal reasoning and human philosophy; and may our God enable us to receive his word in love, and with childlike simplicity, giving a correct discernment between truth and error. I am satisfied, our valuable medium of correspondence, the "Signs of the Times," contains much good and wholesome instruction; especially such communications, as that of Wm. B. Slawson, in the No. for September 15. 1871. I wish that all would read that article carefully; for it expresses my views precisely. O that brethren would cherish kindness and brotherly love! I sometimes think that brethren strive to enter too deeply into divine things. Who, by searching can find out God? "There is no searching of his understanding." The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law. It is enough for us to know what he is pleased to reveal, to us; but I will leave that to those brethren who have more wisdom from above given them than I have.

Dear brethren, we as a church, are in love, and have refreshing seasons; and we have recently had the great comfort and satisfaction of seeing some of the youths brought into the visible organization of the church. At our last communion season, in the morning, before service, one humble sister was baptized; and at the previous communion season, in the morning there were three as humble souls baptized as I ever saw go down into the water; and the oldest of them was only about sixteen years of age. Thus you see the Lord is carrying on his work, in the midst of these years. Our beloved pastor, Eld. W. J. Purington is still with us; and it is evident that his labors have been blest. We still feel that his work is not done here; and if it be our heavenly Father's will, may his life be spared to a "ripe old age," and he still be in the hand of his God, an honor and blessing to the church, in this day of gross idolatry. O may our God not only keep us as a church, but all the churches, or branches of the church of Christ, in love and unity, and suffer no root of bitterness to spring up amongst them to mar their peace.

Brother Beebe, I have written this article hurriedly; and if you think it will be any comfort to some of the weak, trembling lambs of Christ's flock, give it a place in your paper; if not, throw it one side, and then I will feel assured that it is not my duty to write again; for I am often in a frame of mind, causing me much trouble about deciding, whether I ought to write or to forbear. May our God bless us all and bring us into the unity of the Spirit for his name's sake.

ANN M. FETTER

Extract of a letter from Sister McNally, in reply to one addressed to her by us, when in deep affliction, watching with maternal solicitude at the sickbed of a dear son, apparently at the point of death; who has however since become convalescent.

[Ed.]

NEWBURGH, N. Y., Jan. 16, 1872.

DEAR FATHER BEEBE—Your kind letter reached me in an hour of deep sorrow; hope had nearly left me and my heart was filled with dumb despair, watching for, yet fearing the dread messenger, whose presence had so often visited my home, never so near as this. For nights I did not close my eyes in sleep, an overpowering sense of impending loss seemed to be my only feeling. For days and weeks we watched, and worked with every earthly means possible, with scarcely a glimmer of hope. I know you will shudder when I confess to you that I had nearly forgotten my Maker.

You can judge how yours, filled with many precious promises recalled me to myself, and in tears and supplications, at the foot of the Cross I was brought to say, "Not my will but thine, O Lord, be done."

And now, why my son is recovering and permitted to go out again from us with returning health, is to me a mystery but it is known to One to whom all things are known. I was willing he should die or live. In all things it is my earnest desire to be reconciled to His divine will and pleasure. I have heard no preaching since with you nearly three months ago. A long time it would no doubt seem to those who are in the weekly habit of listening to your teaching, it is a long time to me, I try to be contented with my Bible and your selection of hymns and the "Signs." From these I gather many a feast of fat things. In each number of the "Signs," I take the Editorials as my sermons. The hymns as I read, your dear voice, earnest and impressive, seems floating from every line.

When sick or in prison in spirit, I find so many dear brethren and sisters fainting by the way, that it gives me heart to hope. I read, "In all their afflictions he was afflicted and the angel of his presence saved them. In his love and in his pity he redeemed them, and he carried and bear them all the days of old."

Am I one of whom this speaks?
In a "span" it shall be known,
Thou my trembling footsteps guide
To thy righteous judgment throne,
In thy atoning precious blood
Hope may be ours, and grace with God.

We should have been glad to have attended the meeting at the opening of the new meeting house, but it was otherwise ordered.

Please accept my love for yourself and every member of your dear family. Truly Yours.

P. ADA McNALLY

EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 20, 1872.

THE FULNESS OF CHRIST.

Sister Anna Spragins of Alabama has requested our views on Colossians i. 19-22. "For it pleased the Father that in him should all fulness dwell; and having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblamable and unreprouvable in his sight."

The magnitude of the subject on which we are called to write, fills us with fear and trembling, as in the contemplation of the "High and Lofty One that inhabiteth eternity, and whose name is Holy," "and Reverend," the amazing disparity between him and us who dwell in dust and ashes, fills us with awe. Still the great work of the gospel ministry is to preach Christ and him crucified, his birth, his holy life, his painful ignominious death, and his triumphant resurrection, ascension, and exaltation far above all principalities, powers, thrones and dominions, that he may fill all things.

Should it please the Lord to give us light and liberty, we shall require more space than we can well devote to a single article, to notice however briefly all the prominent points contained in the several verses on which we are requested to write. Indeed volumes might be written by far more able pens, without exhausting the subject. We propose to continue the subject in as many articles as we have time and ability to write, until we shall have expressed such views as we have on each verse, in the order in which they stand.

"For it pleased the Father that in him should all fulness dwell." There can be no room to doubt that this testimony of the holy inspired apostle was given of our Lord Jesus Christ, as the Son of God, and the Mediatorial Head of the church; for it was of him as such the apostle was testifying in the preceding and succeeding connection. The apostle first announced himself an apostle of Jesus Christ by the will of God, and defined the subjects of his address as "saints and faithful brethren in Christ;" and then, in pronouncing on them the apostolic benediction, expressed the peculiar relation of Christ, as the Son of God: "We give thanks to God and the Father of our Lord Jesus Christ," &c. Next in the order he vents his gratitude to God for what he had done for the saints and faithful in Christ: "Giving thanks unto the Father, which hath made us meet to be partakers of

the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son; in whom we have redemption through his blood, even the forgiveness of sins; who is the image of the invisible God, the first born of every creature." Here the sacred relationship is fully declared, and applied to him in his Mediatorial identity.

As by "the accuser of the brethren" we have been grossly maligned and misrepresented, in regard to our views of the Son of God, we think it due to the readers of the "Signs" to say that what we now hold, and what we have constantly and invariably contended for during a ministry of about fifty-four years, is that our great Redeemer is set forth in the scriptures as God, and Man, and the only Mediator between God and men. As God, we hold that he is the supreme, self-existent, independent, uncreated, unbegotten, underived, alwise and "Only wise God our Savior." Identical in his Godhead with the Father, so that besides him there is no God. As Man, he was made of a woman,—born of a virgin, was made a little lower than the angels for the sufferings of death, and crowned with glory and honor. He was the offspring as well as the root of David, and in being made flesh, it behooved him to be made like unto his brethren, capable of suffering and of being tempted. As we cannot conceive of generation, derivation, or subordination, in any sense or to any extent as being applicable to the Eternal Godhead of our Lord Jesus Christ, we do understand when any such terms or titles are in the scriptures applied to him, they are applied to him in his Mediatorial relations to his Father and to his people, but not to his supreme Godhead. "Without controversy, great is the mystery of godliness: God was manifest in the flesh." His flesh was begotten, but his Godhead is self-existent and eternal.

As the Son of God, and as God manifest in the flesh, he is presented in the gospel as the only Mediator between God and men; and in his Mediatorial glory he is set forth in this first chapter of Colossians, as elsewhere in the holy scriptures, as the "Image of the invisible God, the first born of every creature;" and to him in this character the creation of all things, visible and invisible, thrones, dominions, principalities and powers, in this chapter, as also in John i. 3, is ascribed, "All things were created by him, and for him; and he is before all things, and by him all things consist." Now mark, in this connection it immediately follows that this "dear Son" of God, (see verse 13) "Who is the image of the invisible God," (verse 15) by and for whom all things were created, is the same of whom the apostle by the Holy Ghost testifies thus in verse 18:

"And he is the head of the body, the church; who is the beginning; the first born from the dead; that in all things he might have the pre-eminence." Then our text immediately follows, and to the foregoing is connected by the conjunction *for*. "For it pleased the Father that in him should all fulness dwell."

Let us now consider, so far as light may be given us, the fulness which by the pleasure of the Father dwells in his "dear Son," as the head of the body, the church, and,

First, In him dwelleth all the fulness of the Godhead bodily. Not a second, or a third distinct part, but all the fulness, including self-existence, independence, and all the eternal attributes and perfections of the Eternal God. The Eternal Father is in him, and he is in the Father, and they are one. He that hath seen the Son, hath seen the Father also. If as the head of the body, the church, any less fulness dwelt in him, he would not be able to save his people; for it is written, "I, even I am the Lord, and beside me there is no Savior."—Isa. xlii. 11.

Secondly, In him, by the pleasure of the Father, dwells all the fulness of the church. As the apostle testifies to the saints, "And ye are complete in him, which is the head of all principality and power."—Col. ii. 10. "And he [God] hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all."—Eph. i. 22, 23. They were all chosen in him, as their glorious Mediatorial Head, before the foundation of the world, that they should be holy and without blame before him in love.—Eph. i. 4. They dwell in him; and he has been their dwelling place in all generations, even from everlasting and to everlasting.—Psa. xc. 1, 2. "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." And the glory which thou gavest me I have given them; that they may one, even as we are one: I in them, and thou in me, that they may be made perfect in one," &c.—John xvii. 21-23.

Thirdly, In him dwells a fulness of grace and truth. "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth."—John i. 14. "And of his fulness have all we received, and grace for grace."—Verse 16.

Fourthly, In him dwells the fulness of wisdom and knowledge. "In whom are hid all the treasures of wisdom and knowledge."—Col. ii. 3. A fulness of power. "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him."—John xviii. 2. "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth."—Matt. xxviii. 18.

But our poor feeble minds can never fully comprehend or set forth all the unsearchable riches of Jesus Christ our Lord. All spiritual blessings are in him.—Eph. i. 3. And the Spirit without measure. With him is plenteous redemption. His boundless fulness is inexhaustable; it can never be diminished; for it dwells in him.

Our remarks on the other verses of the text will, if God permit, be continued in our next and subsequent numbers.

A FEW WORDS WITH OUR CORRESPONDENTS.

We are exceedingly anxious to give satisfaction to all who favor us with communications for publication, and at the same time to make our paper profitable and edifying to all those of the household of faith who read it, and interesting generally to all who kindly sustain it with their patronage. At no time during our almost forty years labors in the editorial department, have we been favored with so large a number of able writers for our columns as at the present time; but still it devolves on us to select from the many valuable communications on hand such as in our judgment will be the most useful and edifying to the great mass of our readers. Some valuable articles come to us needing to be rewritten and corrected in orthography, punctuation, and other respects, before they pass into the hands of the compositors. For want of time to prepare such articles for the press, such papers are sometimes laid aside, while such manuscripts as come duly prepared to be set up according to the copy, are preferred. No writer need conclude because his or her communications do not appear immediately that we object to the sentiments they contain. Some well written articles are sometimes kept back, as unseasonable, lest they should elicit unprofitable excitement and unprofitable discussion. Our readers will readily see that we occupy a critical and delicate position. We are held responsible for what we select for our columns.

In filling the editorial department, we seldom indulge in the luxury of selecting our own subjects. We always have on hand more applications for our views than we can possibly comply with; and our principal object in this article is to explain and, if need be, to apologize to those whose requests for our views have failed to receive a prompt response from us. From about seven or eight thousand subscribers, scattered over our continent, we are daily receiving requests for our views on some subject, and we have more on hand at this moment than we could answer in a year, or perhaps in a life time. If we possessed the ability to solve all questions, and to explain all mys-

teries, and time to do justice to every subject, many volumes would be required, and it may not be extravagant for us to repeat the words of John, xxi. 25, "I suppose that even the world itself could not contain the books that should be written." But we neither possess the time nor the ability.

Many passages of the holy scriptures which we have been called on to explain, are probably more clear to the mind of those who submit them, than to ours. Should we then work in the dark to force or forge some plausible or speculative exposition? We love to see, and desire to encourage an inquiring disposition on the part of all who love the truth, and, so far as the Lord is pleased to give ability, we take great pleasure in giving such views as we have. As we have time to write and space to publish, we generally select from the numerous subjects submitted such as seem the most clear to our own mind, or such as in our judgment will be the most seasonable and edifying to the saints. Is this right?

There is one more subject to which we are reluctantly compelled to call attention. Our Obituary Department is always crowded. We almost always have on hand a greater number of obituaries than we can insert without crowding out matter of more general interest, and frequently some of them are left over for want of room to insert them. All this difficulty would be avoided if those who write them would be satisfied to simply announce the demise of their friends or relatives, with a few very brief and pertinent particulars as to their age, time of death, &c. But if each must fill out a lengthy biography, and publish where deceased was born, of what parentage, where, when, and how frequently they moved, when they were married, and by whom, with numerous other unimportant particulars, which at best are only interesting to a few relatives and particular friends, we shall be compelled either to decline publishing obituaries altogether, or take the liberty condense them. It would not be generous to occupy all the space in the narration of all that can be said in eulogizing the dead, and then perhaps add a long appendage of imperfect verse, and in doing so crowd out the notice of other deaths, which must be kept back to make room.

Hereafter, it must be understood that all such notices as require an unreasonable space for insertion, unless, in our judgment, of more than ordinary general interest, will either be condensed by us, or their publication delayed until we can have the room to insert them.

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Eld Stephen R Miller, no post-office or state given..... 2 00	
Total\$777 85	

Marriages.

Dec. 3.—Near Brooklyn, Mich., by Eld. T. Swartout, Mr. Stephen Rutan, of Summer-sett, and Miss Nancy McClain, of the same place.

On the morning of the 8th of Jan., 1872, at the residence of the bride's mother, by Eld. T. P. Dudley, Mr. Preston White and Miss Maria L. Stuart, both of Clarke Co., Ky.

Obituary Notices.

DIED—Of consumption, Nov. 5, 1871, **Miss Elizabeth A. Laytham**, at the residence of her mother, near May's Lick, Mason Co., Ky., in the 24th year of her age. She had but recently united with the Mount Gilead Church, and was baptized by the humble writer in July last, and to the day of her death was a sound, orderly and firm Old School Baptist, walking in the order of the gospel, and consequently had the love and fellowship of the church. In her death the church sustains a loss of one of her most faithful members, and her family an affectionate member of their circle. She was esteemed and loved by all her acquaintances, as was attested by the attendance at her funeral of a large and solemn audience. She manifested a strong desire to depart and be with Jesus. After she had disposed of her property to the family, her mother suggested to her that she might recover and enjoy it. She replied, "No, mother, I have no attractions here; I don't want to get well." Her treasure was evidently in heaven, and our loss is her unspeakable gain. The family are deeply afflicted, as Mrs. Laytham was bereaved some time since of her husband, shortly afterwards of her only son, and now her eldest daughter. Truly the ways of providence are deep, and to mortals unsearchable.

I tried to preach on the occasion from the words, "And we know that all things work together for good," &c.—Rom. viii. 28.

Your friend and brother,

J. H. WALLINGFORD.

DIED—At his residence near Uniontown, Fayette Co., Pa., Sept. 16, 1871, **John Gaddis**, in the 85th year of his age.

In recording the death of our venerable brother, we record the death of a great man in Israel. He united with the Red Stone Baptist Church, under the pastoral care of that eminent minister, James Frey, in the year 1833, and was chosen Deacon and Clerk of the church in 1835, which offices he filled with credit to himself and to the church. I have had the pastoral care of the church of which he was a member, for twenty-one years. He lived six miles from the church, and in that time he only missed two church meetings. He was strong in the faith of God's elect, and met death as calmly as though he was preparing to go a journey. A few minutes before he breathed his last, one of his grand-daughters asked him if the Lord was still paeious, and his answer was, "Oh yes!" So we believe he has gone to that rest prepared for the people of the Lord.

His amiable companion, Rachel Caddis, died in 1862. She was a member of the same church upwards of thirty-five years, and truly she was an exemplary woman in all her christian deportment and character, benevolent and kind, and died in the full assurance of a glorious immortality beyond this vale of tears.

They have left to mourn their loss a highly esteemed family of children, two daughters being members of the same church, one of them the wife of Dea. Caleb T. Frey. May God sanctify the dispensations of providence to our good, is my prayer.

ALSO,

Departed this life Oct. 7, 1871, **James Carter**, in the 64th year of his age. He was truly one of the most firm men I ever knew, contending for the doctrine maintained by

the Primitive Baptists. He has been a member of the Red Stone Baptist Church upwards of thirty years. But he is gone, as we humbly trust, to enjoy that rest prepared for the heirs of salvation. We truly miss the two old veterans when we come around our communion board and behold their empty seats. But since they have been called home we have received two by baptism. The Lord is God, and rules the armies of heaven as well as the children of men.

Our beloved and departed brother leaves a devoted wife and three kind children to mourn the loss of a kind husband and tender parent. May the Lord sustain them and bring them through grace to glory. I tried to preach on the occasion of the funerals of the above.

ADAH WINNETT.

At the request of surviving friends I send a short sketch of the pilgrimage of sister **Jemima Blue**, which ended Nov. 3, 1871. She was born Nov. 15, 1813, in Virginia. She, with her husband, was baptized by Eld. A. C. Booten, in 1851, in Hampshire Co. Va., and moved to Illinois about fifteen years ago, and settled in DeWitt County, and, if I mistake not, they were in the constitution of New Providence Church, and continued faithful members, and pillars in the church, until he was called away by death about ten years ago. Sister Blue was spared to be a mother indeed to a dutiful family, which is left to mourn their loss. She was loved and respected by all who knew her. She leaves seven sons and two daughters. She was sick only ten days, and bore her sufferings with great fortitude, retaining her mind to the last.

Brother Beebe, when we see those faithful ones called from our midst, especially those of us who have shared in their kindness and hospitality, we feel sad. Her house was a home for the brethren and sisters. I have had the pastoral care of New Providence Church about four years; her seat now is vacant; but our loss, we doubt not, is her exceeding great gain.

May the Lord bless the surviving family and friends, and the church of which she was a member.

Yours in the bonds of the gospel,
JOHN. H. MYERS.

Decatur, Ill.

By request please publish the death of our dear mother, **Rebecca A. Mackey**, who died at her home in Chester Co. Pa., Nov. 19, 1871, aged 58 years. Her disease was of the heart and stomach, and her sufferings were intensely great; but she bore them with christian fortitude, and would always tell us that Christ suffered. She had never made a public profession of religion, for fear she might eat and drink unworthily; but she was a firm believer in the grace of God, as being the only way in which the ransomed are gathered home to enjoy that heavenly rest. Her only desire to get well seemed to be that she might follow Christ in the baptismal waters; yet she was perfectly resigned to his will. She desired us to be submissive to his will, and not mourn for her; that she loved us all dearly, and our dear aged father, whom she was so devoted to. Yet her greatest love was for Christ, and she desired the time to hasten when she might be at rest with him, where the crown of immortal glory was laid up for her. We can truly say our parental domicile is made desolate by our sad bereavement. She was a kind loving wife, an ever affectionate mother, and a friend to the afflicted and those in want. But we feel the assurance in her bright evidence of the Savior's love, that our loss is her eternal gain. May God remember our dear aged father in his sadness, and by his Holy Spirit comfort and cheer his sorrowing heart, and draw him near to him, where rest alone is found; and may he prepare each one of us, sisters and brothers, that we may be enabled to say, Come, Lord Jesus, come quickly, and take us home.

M. L. WHITE.

Kimbleville, Pa.

DIED—Mr. Wm. F. Wood, at the residence of his son-in-law, Mr. Philip H. Miller, at the advanced age of 77 years, 3 months and 24 days. Few men of his age were as active, or walked more erect than he. When taken down by his last illness, disease of the kidneys and paralysis, he suffered eleven days constantly, but not a murmur or complaint was heard. He could talk but little, but when spoken to by his friends he said all was well; he was ready. He was a Kentuckian, and leaves a widow and five children to mourn his departure.

DIED—Dec. 27, Mrs. Ann Marria Morrell, wife of Cassande Merrell, aged 56 years and 4 months. She was a faithful member of the O. S. Baptist Church at South Dansville. Her disease was an affection of the lungs. She spoke to her husband at four o'clock in the morning, and told him that she did not feel well, and died a half hour afterwards. She left much evidence of her happiness in the world to come. Her last words were, "O Lord, take my soul to its eternal resting place."

Not long shall we our loss deplore,
For soon the hour shall come,
When we with those so fondly loved
Shall slumber in the tomb.

O may the remnant of our days
Be to his service given,
Who hid our idol in the grave,
To set our thoughts on heaven.

Your unworthy sister,
AMELIA WOOLEREE.

DIED—Our beloved brother, Joseph Pence, in the 75th year of his age, after suffering greatly from disease of the heart and lungs. He left us in the triumphs of living faith. He united with the Nettle Creek O. S. Baptist Church, in Champaign Co., Ohio, in the eighteenth year of his age. Though he stood out of the church for many years, a few years previous to his death he was wonderfully revived in spirit, came to the church of Christ called Lebanon, in Logan Co., Ill., and ever after gave evidence of the Spirit's mighty work.

He leaves to mourn their loss an aged widow, two children, nine grand-children, and nine great-grand-children. May he rest in peace.

Yours in christian love,
JAMES H. RING.

DIED—Our much beloved brother, R. L. Bristow, of Kenton Co., Ky. He has gone from us, to be with Jesus, which is far better. He was born in Bourbon Co., Ky., Jan. 13, 1811, removed with his parents to Boone County, when quite a youth, and was in after years united by marriage to Statira Stevens, of Kenton County, daughter of Gen. Leonard Stephens, who proved to be a help mete, in the full acceptance of the term, a support and comfort through the troubles incident to this life. He was baptized by Eld. Wm. Hume, in the fellowship of the church of Particular Baptists at Sardis, in April 1838, where he remained a beloved member until his death, which occurred on the 16th of October, 1871, after an almost unprecedented continuation of suffering for eighteen months, which he bore throughout with a patience peculiar by nature, and mellowed by the influences of the christian religion. It was my lot to be with him a short time before his death. I found him firm in his faith in Jesus as the only hope of life and salvation for such a sinner as he felt himself to be. His anxiety to depart was so great that he manifested a fear lest he could not exercise a becoming patience in awaiting the time of his sovereign Lord and Master, for which he fervently prayed.

Possessed by nature with a noble frame, and still more exalted character he was the pride of his friends and acquaintances, and his example should be looked upon by his children as the guiding star of their life.

May the comforting influence of the Holy Spirit of God accompany his heart stricken

wife and sister through their journey of life, and crown that journey's end, is the prayer of one who loves them.

DIED—Aug. 25, 1871, Dea. Stephen Fuggle, aged 51 years, leaving a wife and nine children, together with the church, to mourn. He was a man sound in faith, and much esteemed.

ALSO,

Departed this life Sept. 23, 1871, Mrs Polly Coats, relict of Rensselaer Coats, and a sister beloved in the church at Delphi.

ALSO,

Departed this life, Nov. 7, 1871, brother John Day, aged 84 years.

I returned from the Lexington two days meeting just in time to witness his happy death, which was calm and serene. When he was dying I asked him if he had been asleep, and he said, "Asleep in Jesus."

J. P. SMITH.

DIED—Oct. 16, 1871, John H. Jones, in the 39th year of his age. He was of a meek and quiet disposition, and bore his affliction with christian fortitude and patience. He leaves a sorrowing wife, one brother and an affectionate mother, together with the church, to mourn, but not without hope; for we believe our loss is his eternal gain. We are taught in the scriptures of truth, "Blessed are the pure in heart, for they shall see God;" and we have every reason to believe he is of that happy number; and may God graciously heal the wounded hearts of his dear friends, is the prayer of his mother,

MARY A. JONES.

Brother Thomas Dowdel died at his residence in this (Loudon) County, Dec. 25, 1871, in the 62d year of his age.

Brother Dowdel was baptized in the fellowship of the church at Ebenezer, by our beloved pastor, Eld. J. L. Purington, the second Sunday in November, 1870, and from that time until he put off mortality he continued a worthy and beloved member; and though he was with us in a church relationship but little over a year, yet we feel his loss, but sorrow not as those who have no hope. His disease (I think) was an affection of the liver. He did not suffer much bodily pain, but gradually weakened away. He leaves several children, (two of whom are members at Ebenezer) one sister, together with many friends, to mourn their loss.

May the Lord sustain and bless the bereaved family under this trying dispensation, and may we all be enabled to say, "It is the Lord; let him do what seemeth him good." Your unworthy brother,

EDWARD C. TRUSSELL.

Snickersville, Va.

DIED—On the 2d day of January, 1872, of dyptheria, little Eliza Jane, daughter of Eld. R. M. and sister Sarah Jane Thomas, aged 2 years, 7 months and 22 days. Sweet little "Idar," as we fondly called her, appeared to be the sunshine and household treasure of the family. Her sweet beauty and smiling face, her happy, loving, playful disposition endeared her to every one with whom she became intimate, and the bereaving stroke is keenly felt by us all; but we are not without hope. We trust she is of that blood-washed throng that are clothed in white robes and have palms of victory in their hands, and are continually giving praise and honor to him that has loved them, and has redeemed them to God by his blood, out of every kindred, nation and people. May the Lord reconcile us to his will, give us comfort in our distress, and enable us to bow in humble resignation to the call, and say, Not our will, but thine be done.

'Though cast down, we're not forsaken;
'Though afflicted, not alone;

Thou didst give, and thou hast taken;
Blessed Lord, thy will be done."

R. M. THOMAS.

Platte City, Mo.

The "Signs of the Times,"

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OLD SCHOOL BAPTIST CAUSE,
IS PUBLISHED

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OF EACH MONTH,

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

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CORRESPONDENCE.

HERRICK, Pa., Jan. 26, 1872.

"I am crucified with Christ; nevertheless I live: yet not I but Christ liveth in me: and the life that I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. ii. 20.

Brother John Cook, of Georgia, in a letter dated May 6, 1870, says: "Dear Brother, give your views on the above passage, and much oblige an old, worn out professor, if not a brother, which I sometimes hope I am. The 'Signs' come to me regularly, laden with much good wholesome fruit. May the good Lord still preserve you, and enable you to feed and comfort the little, feeble ones of the flock."

I would like to have responded to this request of an aged pilgrim long ago if I had felt able. Sometimes I have thought I could feel a little of the power of this portion of scripture; but whenever I have had opportunity to write, which has not been often of late, I have lacked the courage to undertake to say anything about it, least I might not fully have experienced its power, and should be darkening counsel by words without knowledge. I hope therefore brother Cook will excuse my long delay. Certainly, if I am not greatly deceived, I esteem it a blessed privilege to minister to the saints in any way: and that I am ever permitted to do so is only through the abounding grace and goodness of our Lord Jesus Christ. It does not seem to me that any one can know, for I certainly cannot tell, through how great hesitation and trembling of soul I always come to the point of attempting to write or speak upon the word of God. And yet when light is given me it is a most delightful work.

If the Lord shall enable me to unfold any part of the spiritual meaning of this scripture, it will be an answer, in part, at least, to the question of sister R. Anna Phillips of Georgia, which in a letter of last March she requested me to answer through the "Signs." "What is it to suffer with Christ? to know him in the fellowship of his sufferings?" I think sister Phillips is well qualified by experience and gift to answer this question herself, while I do not feel that I am. Yet since she has been pleased to ask one so poor in spiritual understanding, I will try to answer.

The Apostle wrote this letter to the

Galatians to meet and expose the peculiar errors into which they had been led by false and bewitching teachers; and the whole tenor of it appears to be to show the complete fulfillment of the law and the abrogation of all of its ordinances, and the distinctive features, and nature, and power of the gospel, as the saints have experienced both. In the first course of his perfect and unbroken train of argument, which rises steadily in strength like a tower, in which every remark and incident bears a powerful and sustaining reference to the whole, he comes to the relation of a circumstance in which Peter dissembled the truth, and leaned towards the very error into which these Galatians had fallen. The error of Peter was in refusing to eat with the Gentiles when the Jews were present; thus in effect denying that the Jewish law with its exclusive ordinances had been fulfilled and done away by the death of Christ, and that the middle wall of partition had been broken down, so that under the gospel, Jews and Gentiles are all one. And this was not an error through ignorance, but through the weakness of the flesh; the same in nature as that of denying his Lord. He dissembled his real sentiments in order to please the Jews; as his brethren still are sometimes led away to dissemble their real sentiments in order to avoid the contempt of modern Pharisees. Paul thus repeats the words in which he answered and reproved Peter for not walking uprightly according to the truth of the gospel. "We who are Jews by nature and not sinners of the Gentiles, knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified. But if while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid." Here it appears that his words to Peter are ended, as he ceases to use the plural, "we;" but he further explains the subject to the Galatians thus: "For if I build again the things which I destroyed, (the legal rites and ceremonies) I make myself a transgressor. For I through the law am dead to the law, that I might live unto God." Then occur the words of the text, embracing a comprehensive summary of the whole subject.

"I am crucified with Christ." We see by the connection that the Apostle speaks this to show the complete separation of the Christian from the Jewish law. Christ was crucified through weakness. For this purpose he took upon him flesh and blood, that he might suffer the judgments of his people. When he appeared under the law it arose against him, and through the weakness of his pure humanity, in which he was prepared to suffer, it prevailed against him, and he was crucified, bearing the curse of the law. He could not have been thus crucified but for the relationship which he bore to his people before the world began, as their vital Head. In this relationship the law recognized him as bearing their sins; and when he cried "It is finished," and gave up the ghost, every thing written in the law against every one of them as transgressors was fulfilled. The law was not made for a righteous man but for transgressors, and when he finished transgression and made an end of sin, he became the end of the law to all his people, who find him so when they believe in him. So in the view of the law they were crucified with Christ. As members of his body they were crucified with him. This crucifixion, therefore, appears to denote the complete separation of all the children of God from under the law.

But this is to be known experimentally. The doctrine is nothing to us only as we experience it. And while the Apostle appears to refer to the doctrine and experience of this being crucified with Christ in this place mainly to show that the saints should have nothing to do with legal works, yet it covers the whole ground of our fellowship with the sufferings of Christ. Can I truly say, "I am crucified with Christ?" This is a question that often causes me anxious thought. Sometimes I feel a comforting assurance that it is so; but at other times I can hardly see any evidence that satisfies me, and am harrassed with doubts and fears. What, then, are the marks and evidences of this crucified state?

By nature man is dead in sin, and alive to it. In this state he feels no hurt from sin, no pain or trouble on account of it, for the dead cannot feel. He enjoys it, relishes it, drinks it down as an ox drinketh water, because he knows not God, and has no love for holiness. All his goodness, morality, religion; all his avoi-

dance of crime, dishonesty and ceit; all his kindness, benevolence and love are merely natural, having a basis no deeper than the natural affections, and sympathies, and pride of the heart, which desires the favor and applause of the world, as commendation of itself for goodness and virtue. In all the repentance, sorrow, fear, remorse that we may feel while in this natural state of death in sin, there is no hatred of sin, no abhorrence of any action, word or thought because it is against a holy God. But when the Lord speaks, and causes his words to enter the soul, giving life and light, then all seems changed within us. We have another set of feelings. The same actions, thoughts and words which we had regarded before with regret on account of their consequences, we now regard with a painful feeling very different from the former, a feeling of abhorrence on account of their sinfulness and vileness, and what we had before regarded with self-complaisance and pride, now also vile and sinful in our sight, and all lead our eager, searching gaze down into the depths of our hearts, where we vainly try to find something good and meritorious to comfort our aching sight and anguish stricken breast. But all there is darkness, guilt and depravity. In vain we try to do something, think something, have something that a holy and pure Being can approve. The heart is full of sin. The mind is enshrouded in sin. To depart from iniquity is impossible, because it abounds within: to keep the least precept of the law in the spirit of it is beyond our utmost power, for there is no soundness in us.

Now the entrance of the Lord's words giving the light of divine life will, sooner or later, at once or more gradually, produce this experience of the utter sinfulness, depravity and helplessness of our nature. "All that is reprov'd is manifested by the light; for whatsoever doth make manifest is light." Eph. v. 13. The circumstances in each case may differ, but the result is the same in all, and all come to a giving-up place, a place where they lie down, as it were to die. And whatever their carnal mind may be saying, or Satan may be saying to them, when they come to that place there is an acknowledgment within their hearts that God is just in condemning them, and that there is no unrighteousness with him; and rebellion against him ceases. Such a feeling of humility and submission before God never entered an unquenching soul. The natural man, under all his sorrows and afflictions

feels no brokenness of heart, but hardness and rebellion. The sorrow of the world worketh death.

The Lord by the prophet says: "In the place where it was said unto them, ye are not my people, there it shall be said unto them, ye are the sons of the living God." Hosea i. 10. In the place where we ceased our efforts and gave up all hope of being the people of God on account of any merit of our own, and where we feel that we were justly cast off on account of our transgressions; there the new and glorious light of the gospel dawns upon us, and Christ is revealed in us the hope of glory. All cannot remember the time and place where there was a sudden transition from legal bondage to gospel light and liberty; but there must be a point of time when the first ray of gospel light dawned upon us, when night began to pass into morning, though not definitely marked by us.

It is the spirit of Christ, the spirit of a crucified Savior that made us see our sins and feel the sting of them. And when we began to feel them as a painful burden, did we not begin to experience the crucifixion with Christ? And when we have struggled under them until our strength is gone, and vainly worked to keep the law until all hope of doing so is vanished, then are we not experimentally crucified with Christ, being dead to the law and all hope of salvation by it? When we are raised to a good hope through grace, it is by the power of Christ's resurrection. The sins we could not atone for are washed away by the application of the precious blood of Christ, which he shed to satisfy the law we could not keep. Through the application of that precious blood, and his perfect work, we now feel that the righteousness of the law is fulfilled in us. He clothes us with the garments of salvation, and covers us with the robe of righteousness; and we cannot but sing.

But how is it with sin? Has our enemy been utterly destroyed? It seemed to us when we first passed over Jordan with our all conquering leader; but how soon we find that the Canaanite is still in the land. How soon we find to our dismay that sin still dwelleth in us, and is powerful to prevail against us whenever we stand in our own strength. A new and holy principle has been implanted within us, a new man of peace; but there is still the old man, the deceitful heart, the carnal man. Well, if we find sin springing up within us, sorely besetting and distressing us, so that we have to cry out, "Iniquities prevail against me," what evidence is there that we are crucified with Christ? This is the very evidence, because sin is a sore disease to us. We are now dead to sin instead of in it, and find no life, no enjoyment in it. We now strive against it, not in order to merit God's favor and gain heaven, but because we hate it, abhor it, loth it, and loth ourselves because of it; and because we love a holy God, and a dear Savior who

suffered untold agonies on account of our sins. We mourn for him whom we have pierced, and O how we long to live free from that which cost him such anguish, and which His pure soul so abhors. We would that we might never sin again in the least, and yet cannot free ourselves from it. We can say with the Psalmist, "I hate vain thoughts, but thy law do I love." The worldly man cannot understand this. It is a contradictory jargon to him. But the child of grace understands it well. He knows what it is to do the things he would not, and to strive in vain to do the things he would, so that he has to cry out at times in pure anguish of spirit, "O wretched man that I am!" afflictions, losses, misfortunes, are to

Here is a dying daily. Here is an experience of the fellowship of Christ's sufferings. His sufferings were entirely on account of sin. He suffered in his pure body indescribable agonies and ten thousand times more in His holy soul. To suffer with Him we must have a measure of that holy abhorrence of sin that he felt; and the more of it we have the more we suffer while in this bondage of corruption. But what a powerful motive we have to strive against sin. The fear of the Lord within us is the cause of our suffering with Christ in this sense, but that fear is also "a fountain of life to depart from the snares of death." While we suffer, and cannot but suffer and mourn on account of the sinfulness of our hearts, and our many transgressions, yet in this fear of the Lord is a principle of abhorrence of sin which causes more watchfulness against an enemy so subtle, so deceitful and so much stronger than we, and a continual supplication within us to the God of our hope for grace to help us in time of need.

But to be crucified signifies also a painful separation from the world, which the child of grace experiences. He cannot enjoy the things of the world as before, even its best enjoyments are not life to him. Sorrows, him what they are not to other men. They are like the famine which the Lord "called for upon the land," to separate the brethren of Joseph from it so that they should go to him for bread. The Christian is crucified to the world by the cross of Christ, and the world to him, and has sufferings of soul in connection with the world that are not known to others. Our Saviour had not where to lay his head; and his followers will and do find that likewise they have no earthly resting place. As they could not rest in the works of the law, so they can rest in no earthly comfort or enjoyment. Through bodily afflictions, through loss of friends, through misfortunes and troubles, or without any of these, even in worldly peace and prosperity, the Lord can effectually bring the soul into fellowship with the sufferings of Christ, and say, "This is not your rest, because it is polluted." "To know Christ and the

power of his resurrection, and the fellowship of his sufferings being made conformable unto his death," is our spiritual desire. The more the power of his resurrection is felt, the more do we experience the fellowship of his sufferings; and although these sufferings come more and more into the enjoyment of divine life.—

"Nevertheless I live." How sweet this is. We do live. We feel it to be so, and at times have an inexpressible enjoyment of life. We are dead to the law: of that we are daily more and more assured, for we cannot obey its demands, which are holy, just, and good. And yet we live, and are enabled to rejoice at times in the righteousness of the law fulfilled in us. We are dead to the world, for it cannot give us any real enjoyment. Its best delights bear to us the taste of sin and corruption. Nevertheless we live, and are at times really glad, very glad, even abundantly thankful that we can rest in no enjoyment of a worldly kind. We are dead in sin; for it is a misery to us, and we cannot take any comfort in it, as we did when we were "alive without the law." And yet we live,—live unto holiness, although sin reigns in our members, and proves such a loathsome and abhorred tyrant. But our daily experience of suffering, self-abhorrence, repentant cries and groanings of spirit, and supplications, to God for mercy and pardoning love, may well made us question whether we can truly say *we live*." The apostle always kept close to the experience of the trembling saints, and says:

"Yet not I, but Christ liveth in me." This is it: Christ in us the hope of glory. Christ in us the fulfillment of the law. Christ in us the power which overcomes the world, and sin, and death, and causes rejoicing even in tribulation. Christ in us, our life for ever more.

"And the life that I now live in the flesh I live by the faith of the Son of God." "This is the victory that overcometh the world, even your faith. Faith receives the knowledge of heavenly things. By faith Christ dwells in us, while he reigns in glory. Faith is, therefore, the substance of things hoped for, the evidence of things not seen." In the midst of the doubts and disputings of the flesh and the temptations of the enemy, faith hears the voice of God, and receives and credits every word. "Faith worketh by love." The love of God is the beginning and fullness of Christian experience. Naturally we may hear the word of a king and obey it while yet we hate it, but the natural faith or understanding in which we receive his word, though it shows us a necessity for obeying it, and works a literal obedience, yet does not work by love. The faith of the natural man, by which he may give heed to the literal command of God and render an external obedience, does not work by love. He obeys in order to escape punishment

and obtain a reward, and not because he loves the work, his obedience therefore is but an outside cleansing, and obtains no approval of God. But the saint loves the word. "Hold fast," says the apostle to Timothy, "the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus." Though the word be sharper than a two edged sword, yet he loves it. Though it has wrought a crucifying of the flesh with its affections and lusts, (Gal. v. 24), yet he loves it. All the work of faith springs from this inward principle of love, instead of being brought about by a natural hearing of the command. "The Lord has wrought all our works in us." Isa. xxvi. 12. By faith the righteousness of Christ comes on us experimentally. And this is all our life, all our comfort. By painful trials we are convinced that we can only live by the faith of the Son of God. How often we feel as though we were without life, without help or comfort either in connection with this world, or that which is to come. We strive in vain to revive our souls. We do not know how to get comforted. We search the scripture in vain. The blessed promises are but as empty sounds to us. We see them applied to others, but they do not reach us. We can think of nothing that brings comfort. This, at least, has been my case. I never yet was able to get any comfort myself in any way, from the very first of my experience. Though I am often troubled with a fear that I have taken promises and comforts with my own hand presumptuously which had not been handed to me, yet in the hour of darkness and pain I have always found it impossible to exert any such power to reach forth and take the consolations of the gospel. And this, when I recall it to mind, is a great comfort to me, and strengthens my hope. Whenever spiritual comforts return, they come, as they did at the first, like the dew or rain from heaven. The Lord thus leaves us to ourselves for a season that we may learn that we cannot live of ourselves. Then in answer to our supplications, he unseals the scriptures, applies some word, speaks to our faith through the preaching of the word, or the communication of some brother, or directly by his Spirit, brings faith into exercise, and we live again. Thus we are kept in mind that the life that we now live in the flesh, we live by the faith of the Son of God.

"Who loved me, and gave himself for me." These are great words to speak. Happy, blessed is he who can say them. When I began to write I looked forward to them with some apprehension lest I should have to stop short of them. For I cannot always say them with that assurance that they are mine which I would feel; and I do not want to use such solemn and holy words presumptuously. If I cannot write or speak out of my own souls' experience it is no

comfort to me. I would rather be silent. There have been times when a feeling of assurance that Christ loved me, cast out all fear. But at other times I have questioned every evidence, because I felt so entirely unworthy of his love, and could see so little evidence of its power over me. But now these precious words, "who loved me," do certainly rest upon my spirit with a melting power, and I feel in my soul such an inexpressibly sweet taste of the love of Christ that I do not think about doubts. He loved me, and gave himself for me, and I want to praise him for such amazing love. He only can prepare us to praise him as we ought, and we desire to be passive in his hands. How gentle, how long-suffering, how tenderly compassionate he has been with us poor wandering creatures all the way through. What love beyond our comprehension, that he would give himself for us, to suffer, to bear our sin and shame and reproach, to shed his precious blood and descend into the awful shades of death, which else would have received us to endless woe. And what countless mercies and loving kindness we have received at his hands since he revealed himself to us.

"Oh for such love let rocks and hills
Their lasting silence break,
And all harmonious human tongues
The Savior's praises speak."

The subject is an unfathomable sea, and I will close here my inadequate effort to reach its depths. May those who read see the glorious evidence for the weak and trembling that I have seen, and feel something of the comfort that I have felt, while contemplating this scripture, and consider the marks that distinguish the gracious person from the unquickened soul. and together may we praise the Lord for his goodness and mercy, and sing unto him that new song which none can learn but they that are redeemed from the earth.

SILAS H. DURAND

OPELIKA, Ala., Jan. 25, 1872.

"Hearken, my beloved brethren. Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom, which he hath promised to them that love him?"—James ii. 5.

There is no room for mere inference or conjecture as to whom the above address is made. The holy apostle of our Lord Jesus at once distinguishes them as "beloved brethren." Not simply brethren in the flesh, but brethren in Christ, by virtue of a spiritual birth made manifest as heirs of God and joint heirs with Christ—heirs of a kingdom which God the Father hath prepared for them from the foundation of the world. It is therefore theirs to inherit that kingdom, with all the blessings and glory provided for them, as well as all the afflictions and sufferings of this earthly pilgrimage to which a subject of saving grace is incident. "In behalf of Christ it is given them to suffer for his sake." What a blessed gift! To suffer for the sake of Christ,

is to be a partaker of his sufferings, and when his glory is revealed all such sufferers have abundant reason to rejoice and be glad with exceeding joy.—1 Peter iv. 13. However much the world may rejoice from a realizing sense of those comforts which the world can give to the carnal mind, those who suffer with Christ have a gladness and joy which far exceeds all those pleasures that the world with all its wealth and glory can give, or all that the natural mind of man is capable of receiving. Hence these poor afflicted ones are glad "with exceeding joy." Exceeding all other joy. And truly they have abundant reason to thus rejoice. They are of themselves but vile and polluted sinners, no better in their earthly nature than others, and many of them far inferior with respect to earthly things, being indeed the "poor of this world," having but little, in comparison with others, of this world's wisdom or learning, but little of its goods or honors; and yet, "Hearken!" O, hearken, my beloved brethren. "Hath not God," the great, the wise, the holy God, "chosen the poor of this world, rich in faith and heirs of the kingdom?" What an humbling doctrine this is! While vain man, who at his best state is "altogether vanity," looks down with scorn and derision upon the poor of the world, yet God hath chosen them to inherit durable honor and riches which can never be taken from them. But notwithstanding these blessed things which God hath provided for these "hidden ones," whom the world knoweth not, they even themselves are often looking at things from a worldly standpoint, after the outward appearance, judging of things "according to the flesh," (John viii. 15) and considering those who "make a fair show in the flesh," as entitled to more honor and christian respect than those poor of the flock. The things of the world, such as charm the natural senses, have ever had a very bewitching influence on the fleshly nature and carnal mind of the Lord's people. "A poor man in vile raiment" is not considered as likely to be entitled to the privileges of the household of faith as one in "gay clothing" who makes a more dashy appearance to the natural eye. In the text, the apostle reproves such as looked at things thus after the flesh. He sets forth, like the other apostles, the true nature of the gospel kingdom of grace, and shows that no flesh shall glory in God's presence.

In looking at things after the flesh, we would say, Blessed are the rich; blessed are they that are full; blessed are the learned, the wise, the great, &c. But when we contemplate the subject by faith, and in the true light of the gospel of the Son of God, it is precisely to the reverse of this worldly view. What a strange announcement for a King who claims

universal honors, power and dominion, and who holds all the wealth and power of heaven and earth in his own hands, to declare plainly, "Blessed are the poor in spirit;" "The poor have the gospel preached unto them;" "God hath chosen the poor of this world, rich in faith;" "Blessed are the meek;" "Blessed are they which do hunger and thirst after righteousness;" "Blessed are ye when all manner of evil is spoken against you falsely for my sake," &c. And again, to tell his subjects that they should be hated of all men for his name's sake, be buffeted and persecuted, driven from city to city, from hill to valley, and be considered in the light of worldly wisdom as the filth and scum of society, the "offscouring of all things," "the refuse in the midst of the people."—Lam. iii. 45. Is there any thing in all this announcement that is calculated to gain upon the affections of the proud heart of man, or to induce him to forsake all his own worldly wisdom, worldly pleasures and worldly honors, and become identified with the "poor of this world," and to be considered, in the light of human science, "as the filth of the world and the offscouring of all things to this day?"—1 Cor. iv. 13. The apostles of Christ, and all who continue steadfast in their doctrine, are "appointed unto death, made a spectacle unto the world, to angels and to men." Hence those who "mind the things of the flesh," and war after fleshly honors and distinctions, according to the view of the world, can never see any thing very attractive in the humble followers of Christ, any more than they could in the King himself when made as a "man of sorrow and acquainted with grief," meek and lowly, having no form nor comeliness that they should desire him. But it is perhaps proper to mention here that no rank or station in this life avails anything with God in point of eternal salvation, whether poor or rich, high or low, wise or unwise, learned or unlearned. "God is no respecter of persons," in the sense in which the world views the various relations of society. All are alike sinners before him, death hath passed upon all, and it matters not what be the condition, rank or station which one occupies according to the relations of this life, whether poor or rich, old or young, master or servant, Jew or Greek, it gives him no merit or claim upon God's grace to save him, neither does any or all of these things put together give assurance, or make it any more likely or probable that such persons will be subjects of a new and spiritual birth. "He hath mercy on whom he will have mercy," whether rich or poor, "and whom he will he hardeneth." All dependence, therefore, or reliance, in any sense, upon these earthly relations and distinctions as they exist among

men, to give us favor with God to be a means of his bestowing riches of faith, or any spiritual thing, is utterly vain and delusive. The character of the Lord's kingdom in the setting up and manifestation of the gospel kingdom on principles of the new and everlasting covenant, is beautifully and forcefully set forth by the strong metaphors and figures in prophetic writings showing conclusively what Jesus Christ plainly declared, that "kingdom is not of this world." Take, for instance, an example from the 24th chapter of Isaiah: "Behold, the Lord maketh the earth empty, maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, with the borrower; as with the taker of usury, so with the giver of usury to him. The land shall be utterly emptied and utterly spoiled; for the Lord hath spoken this word." And again it is declared, "The earth utterly broken down, the earth clean dissolved."

In the experience of each child of God, whatever may have been his position or rank in this earthly station, every thing earthly is made empty in his own view; it is laid waste; and such a discovery of the character of God's holy law is given that every earthly hope or dependence is "clean dissolved." Nor is this the case simply with the poor with one condition in life; but even with the priest in his high official station, as with the common people with the master as well as the servant, the seller is as utterly spoiled in all his earthly hopes as the buyer. Every thing is "turned upside down" and entirely reversed, in the kingdom of Christ. He that is great in the kingdom is least of all and servant to all; and he that is chief, as he that doth serve." All are brought down to one common level, and the Lord alone is exalted. The rich rejoice that he is made low, and the poor that he is exalted.

It is sometimes the case that the Lord's children are looking at things after the carnal mind, and are thereby disposed to regard men in the church according to their official station or rank in the world. To correct this error, the apostle shows that to be poor in this world, or weak, or ignorant, though it gives no preference or advantage in procuring the favor of God, yet it does not exclude such characters from it. As a general rule it seems that such are more frequently manifested as subjects of saving grace. "You see your calling, brethren, how that not many wise men after the flesh, not many

mighty, not many noble, are called." "God hath chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him." To be rich in faith is to have all that can be enjoyed by a child of God in this present mode of existence. He who is rich in faith is dead to the world, dead to sin, and dead to the law. It is true that faith has many trials and conflicts with the allurements of the world, but this is the "victory that overcometh the world, even our faith." It is faith that enables the christian to rise above all the temptations and lusts of the flesh, to mortify the deeds of the body, and claim the righteousness of Christ as the only ground of justification before God. By faith he stands firmly in the doctrine of grace, even when destitute of all worldly comforts, knowing that the Lord is his defence and portion forever.

W. M. MITCHELL.

NEAR LEXINGTON, Ga., Jan. 28, 1872.

DEAR BROTHER BEEBE:—Being confined at home to-day by reason of the snow and heavy rains for two or three days past, I feel impressed to write in connection with the following words: "Martha, Martha, thou art careful and troubled about many things; but one thing is needful, and Mary hath chosen that good part which shall not be taken away from her."—Luke x. 40, 41.

The sisters above named had one brother, Lazarus, making up a small family, which Jesus often visited, where he was kindly received, and on the occasion referred to in the text it seems that Martha was much interested to provide for the temporal comfort of the Savior, and having so much to do, and feeling, no doubt, that her sister Mary was equally interested, was moved in feelings to see her sister so carelessly sitting at the feet of Jesus, listening to what he was saying, instead of helping her make the necessary preparations for the occasion, and in the heat of feelings, no doubt, spake to the Savior as follows; "Lord, dost thou not care that my sister hath left me to serve alone? Bid her therefore that she help me." These sisters, I have no doubt, were both subjects of saving grace; not because they first made choice of it, as the good part, but because they were subjects of God's choice, he had freely bestowed his grace in their salvation. Then, of course, that was not that good part which Mary had chosen, but it must have been divine instruction Mary chose to receive from him who was able and willing to give. These sisters may, to a greater or less extent, represent the saints in pilgrimage here on earth, where they in their flesh bear relation to this world, and are of the earth, earthy, and in their spirit, relation to the kingdom of heaven, or to God their heav-

enly Father. Referring to this last relation, Jesus said to his disciples, "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."—John xv. 19. Again, John xvii. 16, "They are not of the world, even as I am not of the world." Of the other relation, (both of which were in Peter) Jesus said unto him, "Get thee behind me, Satan; thou art an offence unto me; for thou savorest not the things that be of God, but those that be of men."—Matt. xvi. 23. There can be no doubt but Peter was then a subject of grace, but was influenced by the flesh. And again, when he said, "If I should die with thee, I will not deny thee in any wise."—Matt. xiv. 31. The flesh had the advantage of him. But after Peter had denied his Master, according to what Jesus had told him, and the Lord turned and looked upon Peter, and Peter remembered the word of the Lord, how he had said unto him, Before the cock crow thou shalt deny me thrice. And Peter went out and wept bitterly."—Luke xxii. 61, 62. Then he was influenced by the Spirit of truth, and was in a much better condition than when so self-important. The flesh always inclines us to think highly of ourselves, to seek diligently after the treasures of this world, to the neglect of the reasonable duties our Master requires of us, to have no time to seek for that better part, (divine instruction) and to want help even from our brethren in worldly pursuits. While the Spirit prompts us to be content with such things as we have, and having food and raiment, to be therewith content; to think ourselves less than the least of all saints; to seek diligently for divine instruction, by searching the scriptures, in prayer, and in constant attendance upon the ministration of the word preached by God's ministers, and to feel sensible of our entire dependence upon the God of our salvation. It has been a matter of no little importance with me for many years past, to decide for myself whether I am influenced by the flesh or the Spirit in my devotions, in praying, reading, preaching or in private conversation. I know that too often I have been moved from selfish motives, which have proved to my mortification and distress, so that I am fully convinced that every thing that is contrary to depraved nature, to the cutting off of all human glorying, must be by the Spirit. "For the flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other, so that ye cannot do the things that ye would."—Gal. v. 17. We can get no better sample of christian exercises than the experience of the apostle Paul, who wrote, "For we know that the law is spiritual; but I am carnal, sold under sin; for that

which I do I allow not; for what I would, that I do not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me, that is in my flesh, dwelleth no good thing; for to will is present with me, but how to perform that which is good I find not. For the good that I would, I do not; but the evil which I would not, that do I. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find a law then, that when I would do good, evil is present with me. For I delight in the law of God after the inward man. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God, through Jesus Christ our Lord. So then with the mind I myself serve the law of God, but with the flesh the law of sin."—Rom. vii. Here the apostle speaks of controlling powers, under the appellation of laws. The law of sin which was in his members, and the law of God in which he delighted after the inward man. These different moving powers were both in him, and entirely opposite one to the other, so that he could not do the things he desired. Then of course Paul was no free agent, and if he was not, who can be, seeing he was an inspired apostle, and a chosen vessel to bear the name of the Lord to the Gentiles? But notwithstanding his inability to control, yet he strove successfully to keep under his body, or carnal nature, to that extent that he denied himself daily, in obedience to his Lord and Master, and counted all things but loss, for the excellency of the knowledge of Christ Jesus his Lord, and counted them but dung, that he might win Christ, and be found in him, not having his own righteousness, which was of the law, but that which was through the faith of Christ, the righteousness which is of God by faith.—Phil. iii. 9. The church at Laodicea, under the influence of the flesh, in a lukewarm condition, claimed to be rich and increased with goods, and had need of nothing, when in fact she was wretched, and miserable, and poor, and blind, and naked. Is it unreasonable to suppose that saints individually or collectively, under fleshly influence, cumbered about with much serving, or over much careful about the things of this world, may be, or get in the same condition? I think not. Hence the importance of watchfulness, prayer, and constant self-denial. A great difference is often discovered in church members; some in conversation are ready, active and inquisitive about worldly matters, careless about attending

their church meetings, and when present, often sleeping under preaching; but when out, seem pleased to converse about worldly enterprises, and anxious to get help even of brethren to devise plans to more successfully pursue the world and heap up its treasures, giving no evidence that they are exercised or interested in the spiritual things of the kingdom of God. Such are but little company or pleasure to the poor way-worn preacher or the spiritually minded christian. Others in conversation show, that they want information in the scriptures of divine truth, are generally at their meetings, and wide awake under preaching, speak often of their darkness, doubts and fears, with the many surprising changes they realize; discharging their religious duties even at the sacrifice of worldly comforts and treasures; thus proving that they are exercised and greatly interested in the spiritual things of the kingdom of God, and, like devoted Mary, have made choice of that better or good part, which shall never be taken from them.

I have written more than I expected, and will close, wishing peace to all that love our Lord Jesus Christ in sincerity.

Your brother in tribulation, and, I hope, in the kingdom and patience of Jesus Christ.

D. W. PATMAN.

N. B.—Brother Beebe, I have but seldom requested your views on any portion of God's word, but if you can have opportunity, please give me your views through the "Signs" on 1 Cor. vii. 14. "For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean, but now are they holy."

D. W. P.

Moscow, Ky., Dec. 31, 1871.

DEAR BROTHER BEEBE:—If on so unworthy as myself should thus address you. Having had a desire ever since first reading a number of the "Signs," to tell you and its readers (especially those with whom I am acquainted in the flesh) the reason of the hope I have in Christ, and wishing now to send you the money for the "Signs" for another year, will try in my weak and feeble manner to tell something of what I hope the good Lord has done for me.

I was born in this county, (Hickman) in the year 1850, and was partially raised by my parents, my mother having died when I was but a child during the year 1864. My father moved to Newburgh, Ind., and in the fall of that year the Methodist held what they call a protracted meeting in that place, and during the meeting I thought I would go to the so called altar, or mourning bench, to be prayed for. I thought this was all that would be necessary for me to become a christian; for

grand-parents, and also my father and step-mother, had taught me to be moral, and to have respect for christianity. I had always attended Sabbath School and meeting, and liked very well to read my bible; so I thought there would be no difficulty in getting religion, as I thought salvation was something I had to get by my own good works; so I went to the meeting one night, with the intention of going to the mourners' bench, and did so, but not with a sin sick soul, burdened with guilt and condemnation, though I thought I was doing right, as I believed it was absolutely necessary that I should go to the altar to get religion. But the next day I was made to see my lost and ruined condition, without the mercy of God and loving Savior. I saw myself in rebellion against my Maker; so I went to work in earnest; I continued to attend the meetings at night, and during the day when walking the streets my soul would be in prayer to God to have mercy upon me, a lost and ruined sinner. When I went to my room at night, I would read the bible a while, and then would kneel beside my bed and try to offer up my feeble petitions to God; but all I could say was, Lord, have mercy upon me, the chief of sinners. It appeared that every chapter and verse heaped condemnation upon me, and that my prayers did not reach above my head, but fell to the ground; and at times, while on my knees, trying to pray the Lord to have mercy upon me, something would seem to say, what mockery for such a sin defiled creature to attempt to approach a holy and righteous God in prayer. I would rise and lie down upon my bed, but would still continue to supplicate the throne of grace, and would sometimes fall asleep with my pillow wet with tears. When I would awake in the morning, the same burden of sin would be with me; I could go to no place but what it was with me, could get in no crowd, it mattered not how gay and mischievous, but what something would seem to tell me I was doing wrong; nor did I desire to associate with such crowds, except at times when trying to get rid of that awful burden of sin and condemnation, and then it would only, if possible, make my troubles worse. I remained in this condition about twenty days, attending their meetings regularly every night, and would think every time while the preacher was preaching that I would not go up to the altar, for I thought the Lord would be just as apt to hear and answer my prayers where I was, and that I was praying, and could continue to pray where I was, just as well as I could at the altar. It seemed that my prayers would avail nothing, let me be where I might; but when the time would come, and they would call for all that felt an interest in

their prayers to come forward, I could not stay away, as I did feel an interest in their prayers; for I thought some of them were good christian people, and I wanted all christians to pray for me; and I think yet that some of those people have been changed from nature to grace, and I would like very much to see their faces now. Some of them seemed to take a great interest in my case, as they called it, and paid special attention to me, which makes me love them yet, although I could not fellowship them, for I think they belong to an earthly kingdom, or in other words, a church set up by men, and not by Christ; therefore they are not following the precepts and example of Christ and his apostles; yet I believe they have been born again, and will finally be saved with an everlasting salvation. But to get back to my subject, as I wish to be brief, and take up but little space. As I said before, I remained in this condition about twenty days, continually trying to supplicate the throne of grace. I believed that Jesus Christ was the true and only Savior of sinners, that he came into the world, suffered and died, to save sinners; but it seemed that mine was an out side case, that my day of grace was past. I viewed the Savior on the cross, and it appeared to me that my sins had pierced his side and nailed him to the cross, in consequence of which I felt that I was already condemned, and was without hope. Oh, brethren, what guilt and condemnation! I viewed myself as the most wretched sinner on earth, and that God could not be just and the justifier of such a sin-polluted creature as I was, which was a very different feeling from what I had when I first thought of praying, for I then thought myself very moral; I thought I would only have to go to the altar and pray, and be prayed for; but now it seemed that I could not pray; I could not see a moral or a good act that I had ever performed, but that all my days had been spent in sin and in rebellion against the holy and righteous God. My Methodist friends would say, "If you would only believe for a moment, the Lord will have mercy upon you; he is ready and willing, and not only willing, but wants to have mercy upon you, if you will only believe." Such mockery. The very idea of an all wise, all powerful God wanting to do a thing that he cannot! They would continue to tell me every day that if I would only believe, the Lord would have mercy. But how could I believe, without the evidence? I could see nothing but condemnation, and therefore could believe nothing but that. I was lost and ruined for ever. But they would continue to say, "Exercise faith, [making my power to do so] and the Lord will bless you." But a time very different from this, notwithstanding it was

at their altar, just at a moment when all hope had gone, came to me, and instead of exercising faith, I had lost all hope of ever being permitted to see the face of the holy and righteous God. I could say, Lord, if thou should damn me, it is just; nevertheless, let thy will be done, not mine. I could not for my life see how he could remain just, and be the justifier of such a creature as me. But just at this moment, when all hope was gone, there was a calm within, and my burden was gone. I arose, and it seemed to me that every body, and even all nature, was in praise and adoration to almighty God. I could then see how God could remain just, and be the justifier of such a sinner. I could see that it was all for what Jesus had done; he had suffered and died the shameful death of the cross, to save sinners, of whom I am chief. I saw that it was all a free and unmerited gift, grace, unmerited. I could then say with Paul, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief." He has paid the demands of the law, has died, that poor lost sinners like me might live. I now thought my troubles all over, and that nothing would ever transpire to mar my feelings or cause me trouble; but alas! how different. A few days rolled round, and I began to doubt, and very soon wanted my burden back, that I might know, if it left me again, where it went. But I could never again feel that burden of sin and guilt as before; but still I could not help doubting, and at times would say to myself, I certainly have been deceived; I certainly missed the substance and caught the shadow, otherwise I would certainly live nearer my duty, and would not be continually committing so much sin. I would also think, Surely I have been deceived, or I would not have so many doubts and fears. I could hear the church members say, they knew they had passed from death unto life, knew they were christians, &c., but this I could not say. I could say, The things I once loved, I now hate, and things that I once hated, I now love. After the close of the meeting, I joined the church, or in other words, went forward and gave the preacher my hand, and my name was enrolled on the church book; but I was not baptized, as I believed there was but one mode of administering the ordinance, while they practiced three (so called) modes—sprinkling, pouring and immersion, the last being, as I thought, the only true mode, they preferring either of the others; but still I could find no authority in the scriptures for pouring or sprinkling water upon a person's head, in the room and stead of baptism. While I was thus at a stand, not having decided to be baptized in a way that

the preacher did not consider baptism, neither in a way that would not clear my conscience, my father moved back to this country, and I brought a letter from the Methodist Church, notwithstanding I had never been baptized. A short time after we got back, I handed my letter in to a church called Harmony, Methodist, of course, two miles from this place. I told them I had not been baptized, and they said it would be attended to at any time, and whenever I felt like it, and wanted it done, to let them know. But I continued searching the scriptures, trying to find authority for sprinkling or pouring; but all in vain; I could find no such example in the scriptures. Not long after returning to this country. I commenced going to hear the Old School Baptists, and very soon became dissatisfied on my other points. I found that the Old School Baptists preached a doctrine in accordance with my feelings, and explained the scripture according to my understanding. The Methodist, together with all Arminians, would preach a do and live system, saying that God had done his part, and the sinner must do his or he will be lost, when we are told in the scripture that they are already lost. The Arminians would say to the sinner, "the Lord is knocking at the door of your heart, wooing and beseeching you to let him save you, and you will not;" while the Old School Baptists preached a free and unmerited salvation, all of free grace, and that not in consideration of any thing the creature could ever do; but all of grace freely bestowed upon a helpless and condemned sinner. "Not of works least any man should boast," Eph. ii. "For by grace are ye saved, through faith, and that not of yourselves, it is the gift of God; not of works least any man should boast. For we are his workmanship, created in Christ Jesus, unto good works, which God hath before ordained that we should walk in them." I continued for a few months going to hear the Methodist preach, and also to hear the Old School Baptists; still had never been baptized, and at times would feel that it was my duty to be baptized, and then at other times, I would almost come to the conclusion to have my name erased from the Methodist Church Book, and never offer myself to any church as a candidate for baptism. I believed the Old School Baptists were the true followers of Christ, and I felt like I wanted to be with them; but felt too unworthy to associate with them, yet I continued to attend their meetings, and also to attend the meetings of the church of which I was (so to speak) an unbaptized member. Becoming more and more convinced that I was not a member of the Church of Christ, and in this way the time passed off with me for about a year, about which time I made up my mind to try to tell the member

of the Regular Baptist Church, at Rock Springs, (seven miles from this place) what I hoped the good Lord, for Christ's sake, had done for me. So at their next meeting I went forward and told my little experience in the best way I could, and was received a candidate for baptism, and was on the next day (Sunday) baptized by Elder D. Murchison, the pastor of said church. In coming out of the water I felt like I had discharged my duty, the same thoughts passed my mind that did once before. Surely my troubles are over now. I thought I would certainly never be tempted again, and that I would live near my duty and not commit so much sin; but I find as Paul says, in his epistle to the Romans vii. 19-25. "The good that I would, I do not; but the evil which I would not, that I do." Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me; I find then a law, that when I would do good, evil is present with me. For I delight in the law of God after the inward man. But I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. Oh wretched man that I am! who shall deliver me from the body of this death? I thank God, through Jesus Christ our Lord: so then with the mind I myself serve the law of God, but with the flesh the law of sin. Shortly after I was baptized I met a member of the Methodist church, and he remarked to me in a very friendly manner, "You have quit us, have you? Got to be an old Hardsides?" (as we are called in this country.) Yes, said I. Well can you give any reasons for doing so, or was it because you was influenced or persuaded? I told him I had and could give very good reasons, and not because I was, or had even been influenced by any person, except from their preaching, doctrine, &c. So we had a considerable little argument, and I, as I thought, gave him, in a friendly way, some pretty good reasons; at any rate he never attacked me any more about being an old Hardside.

But, dear brethern, it matters not by what name they call us, or how much we are persecuted; my desire is to live with the Old School Baptists the balance of my days upon earth, though I feel unworthy of the name and often say, surely if the brethern knew me as I know myself, they would cease to fellowship me; but yet I love them, and this love comforts me, for it is written, "We know that we have passed from death into life, because we love the brethern."

Now, dear brethern, I have told you some of the reasons of a small hope I have of an everlasting salvation beyond this vale of sorrow and tears, which though small, I would

not exchange for the riches of ten thousand such worlds as this. Brother Beebe, you can do with this scribble as you think proper, if you think it worth publishing you may give it a place in the "Signs," and if not, cast it aside and all will be right. You will please give your views on Mat. v. 19. I do not believe there is any difference in the kingdom of heaven, that is, I don't believe one saint is any greater or higher than another, but there are some that believe it, and I have heard this scripture quoted by them, so it is for their benefit I ask you to give your views on it.

Yours in hope of eternal life.

S. F. CAYCE.

EMINENCE, Ky., Jan. 30, 1872.

BROTHER BEEBE:—I have been a subscriber for the "Signs" for a long time, and I feel that I cannot well do without them, as they are about all the preaching I hear, owing to my advanced age (77 years) and feeble health, which prevents me from assembling with my dear brethren and sisters in a church capacity. I desire to be remembered by them at the throne of grace. I have just read brother W. J. Purington's lengthy and satisfactory communication on the subject of the "Lord's prayer," and also your reply to brother Bartley, which views I heartily endorse.

Will brother Bartley favor me, at the earliest opportunity, with his views, through the "Signs," on John xiv. 12, and brother N. A. Humston on 2 Cor. iv. 11, and oblige?

T. W. RICKETT.

ORDINATIONS.

A council called by the Little Flock Church of Regular Baptists, met at the house of brother Wm. Jones, in Polk Co., Mo., on Saturday before the third Sunday in October, 1871, for the purpose of examining, and if thought expedient, of setting apart to the work of the gospel ministry our brother John M. Clark.

The council was composed of brethren from the following churches, viz:

Round Prairie—Eld. Isaac D. Sidwell and brethren George Gammon and S. Ussry.

Pisgah—Eld. Joseph Shank.

Zion—James Pariman.

Antioch—Wm. Wilson.

The council was organized, Eld. I. D. Sidwell Moderator, and Wm. Wilson Clerk.

The candidate was duly examined, and found to be sound in the faith, and possessing the requisite gifts and qualifications for the work, and was solemnly set apart by ordination, laying on of the hands of the presbytery, and prayer, according the general order of the Primitive Baptists.

Ordination prayer and charge by Eld. I. D. Sidwell.

I. D. SIDWELL, Mod.
WM. WILSON, Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 1, 1872.

THE FULNESS OF CHRIST.

Remarks on Colossians i. 19-22.—Concluded from page 22.

Having in the preceding paper dwelt upon the relations sustained by our Lord Jesus Christ, as God, Man, and Mediator, and the indwelling fullness which is imbodyed in him, we now propose to offer some remarks on the work of reconciliation or atonement as brought to view in the next verse of our text. "And He is the Head of the body, the Church: who is the beginning, the first born from the dead; that in all things he might have the pre-eminence." How wonderful, how amazing the contemplation that he who is the Mighty God, the Everlasting Father, the Prince of Peace, should sustain such a vital relationship to, and identity with his body, the church, and yet it is only in this relationship to and with his church that he could lawfully bear her griefs, carry her sorrows, or have placed in him the chastisement of her peace, Isa. liii. 4, 5. That God can be just and the justifier of the ungodly, is a mystery which the angels desire to look into; yet dark, deep and inscrutable to human understanding though it be, it is revealed to babes and sucklings by the Spirit of Truth, who by that holy unction whereby they know all things, and this anointing abideth in them, so that they need not that any shall teach them of things," &c. John ii. 20, 27. Sin is the transgression of the law of God, and what the law saith it saith to them under the law. And the law hath said, "The soul that sinneth, it shall die." All those whom Christ came to save had sinned, and were by nature children of wrath, even as others, Eph. ii. 3. That all the world of mankind had sinned and were justly condemned and under wrath, and the dreadful sentence of death was passed on all, is positively declared in the scriptures. See Rom. iii. 10-20 and v. 18. And the testimony given in Eph. ii. 3, that those whom Christ has redeemed were in no wise any better by nature, nor any less by nature children of wrath than the rest of their sinful race, shows plainly how justly we all deserved the dreadful penalty of the law which we had all transgressed; but how that holy and inflexible law could be honored, magnified, fulfilled, and all its inexorable penalties be cancelled, so as to reconcile us to God, can only be revealed by the Spirit through the gospel. By what provision of the holy law or by what rule of eternal justice, could the Immaculate, Holy, Harmless Son of God be made to bear the sins of any of the guilty sons of men can only be known by revelation. Dwelling in the bosom of the Father from everlasting, how could the law have any demands on him for our sins? Yet from the eternal throne of God a voice is heard, staying the uplifted

sword of revengful retributive wrath, saying, "I have found a some!" Job xxxiii. 24. Now we, like Moses at the burning bush, take off our shoes, and with fear trembling, stand on holy ground: enquire why this burning bush is utterly consumed? To reconcile fending sinners to a sin-avenging God, rivers of blood had flowed from consecrated altars from the days of Abel and throughout the legal dispensations, but no such blood could purge the conscience of those whom it flowed, or reconcile them to God. Men had labored from the days of Cain by offerings of the fruit of earth, and by works of human righteousness to make an available offering. But the law continued reiterate in thundering tones unabating demands. But, behold the Lion of the tribe of Judah appeared, saying, "Lo! I come as it is written of me in the volume of the book to do thy will, O God."

The Word which was with God, and which was God, was made flesh, took on him the seed of Abraham, was made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Thus in the flesh of his church, and as he himself, perfectly identified with her, and his body, the law could recognize him as the responsible surety and execute at his hands a full atonement, satisfaction for all her iniquities which were laid on him.

As the church was given to Christ before the world began, and consequently before the law held any penal demands against her, the right of redemption belongs exclusively to him, and he alone had power to heal the breach which sin had made, satisfy law and justice, on her behalf wash, purify and cleanse her from all sin, and so by the blood of the cross his own blood which was shed when he was crucified on the cross, he had made peace. The breach of peace implied in our text was not as some have written, a jarring of the interests of heaven, or the attributes of God; for it was not to reconcile God to men that Christ poured out his blood. God is unchangeable, he is forever in one mind and none can turn him; but our subject informs us that the peace which was made through the blood of the cross was to reconcile all things to himself, or as in another portion of the word, to reconcile us unto God. Hence the word atonement, (or at-one-ment) is used as synonymous with the word reconciliation. But the atonement was to redeem us unto God, as the reconciliation, was to remove from us all that alienated us from God. This enmity could not be slain, nor this estrangement from God be taken away by anything short of the blood of the cross, or in other words, without the death of Christ for our offences, and his resurrection for our justification. He gave himself for us that he might redeem us to God, and purify unto

himself a peculiar people, zealous of good works. "By him I say." How emphatic! As though the apostle foresaw the arrogant claim of those who preach that sinners can and must make their own peace with God, and ascribe salvation to the will and works of men. Be it then remembered that "Salvation is of the Lord," not of men; and that the design of the atonement by Christ was to reconcile all things in heaven and in earth to God; leaving nothing in heaven or earth to be reconciled to God in any other way or by any other being. Of the things in earth, and things in heaven, we may understand all and every thing that was required to be reconciled, in both worlds.

In the fallen condition of the "people of God, condemned by the holy law of God, and altogether depraved, and in love with sin and being enemies to God we were totally disqualified for an inheritance in that glorified state to which all the members of Christ were predestinated, and altogether incapable of enjoying any of the spiritual blessings in heavenly places in Christ Jesus with which the God and Father of our Lord Jesus Christ had blessed them according as he had chosen them in him before the foundation of the world. To take us to heaven, if it were possible, in our sins, would not qualify us to enjoy its felicity. There can be no harmony between sin and holiness;—flesh and spirit, things carnal and things spiritual. Things which are opposite in all respects to each other cannot harmonize, unless their warring elements are subdued. The sinner must be cleansed from sin, and the love of sin removed before he can love holiness. The flesh must be subdued and this mortal must put on immortality in order to harmonize the things in earth with the things in heaven.

If we contemplate the holy law of God which we have transgressed, its wrath must be appeased, its demands satisfied and all its jots and titles fulfilled, or we cannot be released from its dominion or its wrath; by its deeds no flesh can be justified; for as many as are of the works of the law are under its course. In violation of the eternal justice of God, no sinner can be saved; but in the ample provisions of grace and mercy, God has ordained peace by the blood of the cross, and the reconciliation of all things to himself, and he works all things in earth and heaven after the counsel of his own will. By the blood of the cross, the death of Christ, the body, the church is buried with its head, by baptism into death, the law can pursue neither head nor body any farther, for having inflicted its utmost penalty, its dominion extends no farther. The law has dominion over a man only as long as he liveth. So Christ has died the death of his people, and became to them the end of the law, and they are dead to the law by his body

and are no more under the law, but under grace.

As the body the church was buried with Christ by baptism into death, so also are they risen with him to newness of life, and as in our flesh he died, so in his spiritual nature we are risen from the dead, and made partakers of the power of his endless life. As he bore our sins in his body when he died, so we stand complete in his righteousness in his resurrection; for he was delivered for our offences, and risen again for our justification. And as he, in being made flesh, partook of our nature, so we in being born again, of incorruptible seed, by the Word of God, are made partakers of the divine nature. As his assumption of our flesh brought him under the law that we had transgressed, and subjected him to the painful death of the cross, so our participation in his spiritual life secures to us a participation in his inheritance of glory. Thus through the blood of the cross, peace is effected; reconciliation is made, and all things in earth, and all things in heaven by him harmonize in God's purpose and grace which was given us in Christ before the world began. To illustrate and prove this doctrine, the apostle calls the attention of the saints to their own experience, as all gospel doctrine is most happily exemplified in the experience of the saints. "And you that were sometimes alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblamable and unproveable in his sight." These Gentile sinners were aliens and enemies in their mind, and this alienation and enmity was fully demonstrated by their wicked works, and yet "by him," and through the blood of the cross, are they now redeemed, reconciled to God, and made nigh by his blood. Jews not less than Gentiles, were all enemies in their mind by wicked works, and every quickened child of God whether Jew or Gentile, has in his own personal experience an illustration of the wonderful efficacy of the blood of the cross in reconciling those for whom it was shed unto God. How humiliating to look back to our former condition, we were enemies to our God by wicked works, aliens, strangers; unreconciled, at war with God, with truth and holiness; but now being cleansed by the washing of regeneration and renewing of the Holy Ghost we have to exclaim in ecstasy and amazement, "What hath God wrought!" We are reconciled in the body of his flesh. For the body of his flesh was the seed of Abraham; it was his church as they existed under the law, involved in sin and under wrath and condemnation. Of this woman, the church, which he said was his body, his flesh and his bones, he was made in being, made flesh, in being made under the law, in being made sin for us. This flesh

in which God himself was manifest, and in whom dwells all the fulness of the Godhead. In the body of his flesh, which flesh was our flesh, in which he so perfectly identified all for which he suffered, in the body of his flesh, he died on the cross; and thus in the body of our flesh put away our sins and redeemed us from its power and guilt unto a resurrection state of gospel life, light and liberty. "Through death." For the body of the sins of the flesh was put away by the circumcision of Christ. He was put to death in the flesh. The flesh in which he suffered could not meet the penal demands of the law, short of death, but he was quickened by the spirit, and hence his resurrection life in which all his members are made partakers, is a spiritual, immortal and eternal life. In their fleshly nature, which is of the earth earthy, they could not inherit the kingdom of God; for inheritance is based upon relationship; but in the regeneration they are quickened together with Christ, and risen up together to heavenly places in him. Thus they are in his crucified body of flesh, dead with him, and in his resurrected body presented holy and unblamable and unproveable in the sight of God. This crucified and risen Savior Paul preached, warning every man, and teaching every man in all wisdom; that he might present every man perfect in Christ Jesus. None of the members of Christ's body are perfect in themselves, or in their fleshly nature, but in Christ Jesus they are perfect, unblamable and unproveable, in their presentation to God, or in his sight. God sees them perfect in his Son, who is thus of God made unto them, wisdom and righteousness, sanctification and redemption.

Our assurance of being thus perfect is enjoyed by us in proportion to our steadfast continuance in the faith, grounded, and settled; and unmoved away from the hope of the gospel which we have heard. Therefore, in the third chapter, the admonition is given, "If then ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." Christ is now seated on his holy hill of Zion, on the throne of his spiritual kingdom, on the right hand of God, in the Jerusalem which is above, which is free, and is the mother of all who are the risen with Christ, and it is their privilege to seek and enjoy those things which are found only in the heavenly places in Christ Jesus our Lord.

Subscription Receipts.

In our efforts to hurry out this number, in order to get up to date with our issues, we omit to publish our Subscription Receipts until our next.

Marriages.

Feb. 8, 1872—Near Bloomingburg, by Eld. Gilbert Beebe, Mr. George Fowler, of Newburg, and Miss Minerva May, of the former place.

Obituary Notices.

Departed this life Dec. 12, 1871, of congestion of the lungs, Susan Godfrey, wife of brother John R. Godfrey, aged 53 years.

The subject of this notice was not a member of the visible church on earth, but I trust, was a subject of grace. She took great delight in reading the "Signs," and gave evidence of being born again, of that incorruptible seed, by the word of God which liveth and abideth forever. She leaves to mourn their loss a devoted husband, three sons and four daughters, and a large circle of other friends; but they mourn not as those who have no hope.

May the Lord sanctify this painful dispensation to the good of the bereaved family and friends.

By request of the family the unworthy writer addressed a large and solemn congregation, from 1 Cor. xv. 19.

THOMAS SWARTOUT.

DIED—Nov. 23, 1871, Sallie A. Woolford, daughter of Whitefield Woolford.

Again the bitter cup has been pressed to our reluctant lips, and with hearts overflowing with sorrow we turn from the new made mound to our desolate home. Early in life my sister was blessed with the sweet assurance that she had passed from death unto life, and made to rejoice in the exceeding riches of free, sovereign, unmerited grace. In 1859 she gladly obeyed the divine command, and was buried in the liquid grave, rising to newness of life. Many of our kindred in Christ will remember with emotions of sad pleasure the hours spent in sweet converse with her, when the theme was the one so precious to her heart:

"His sovereign, eternal, unchangeable love."

Cheerful and joyous, unmindful of self, and thoughtful for all, she made our home a pleasant resting place for the weary pilgrim. It was her delight to minister to the necessities of the saints and care for the poor.

For nine months Sallie's health has been delicate, with dyspepsia in its worst form. She had chills and fever, and at times her sufferings would be intense. The 10th of November she had chills with the fever, became delirious, and the last week, with a smile upon her countenance, she would sleep for hours, awake only a few minutes at a time. When consciousness returned, she knew she was passing away, but was too weak to talk much, and gently falling asleep to awake in his presence where there is fulness of joy.

Eld. Wm. J. Purington was with us on the sad occasion, preaching from 1 Thess. iv. 13, 14.

SUSIE L. WOOLFORD.

Elder John Shanks bid a final farewell to time and to time things, Sept. 4, 1871, aged about 83 years. He joined the Regular Baptist Church in Ohio many years ago; served as deacon in the Lost Creek Church, for some time; removed to Indiana in 1830, settled in Carroll County, and soon afterward with others constituted the Paint Creek Church. Subsequently he began to speak in public, and June 6, 1840, he was duly ordained to the work of the gospel ministry. In that holy calling he served more than thirty-one years, contending earnestly for the faith once delivered to the saints, making no compromise with any of the popularisms of the times. He has we believe, fought a good fight, and now is crowned with the crown of righteousness which the righteous Judge will give unto

all who love his appearing. This dear old saint traveled and preached as long as he was able to stand, and his labors were mostly in Indiana and Iowa; until like a shock of corn fully ripe, he was called to lay off his armor. His remains were buried near Plattsburg, Mo.

A. SHANKS.

Sublimity, Oregon.

By request I send the obituary of our aged and greatly beloved sister, **Nancy T. Davis**, who was born in Henry Co. Ga., in 1783, and died at her home in Morgan Co., Oct. 18, 1871, being nearly 88 years old. When quite young her parents moved to Wilks Co., and when nineteen years old she was baptized in the fellowship of Ebenezer Church, by Eld. Sanders Walker. In 1808 she married Grant Davis, who was baptized on the same day that she was, though at a different place. They moved to Morgan Co., lived happily together for several years, and when in the prime of life, in great prosperity and full of honors, he was stricken down by death, leaving a widow and seven children.

Our sister was indeed a most remarkable woman. Having a sound discriminating mind, which was strengthened and nourished by much reading in the scriptures and other good books, quick to detect error in doctrine or practice, she was bold in the advocacy of the faith once delivered to the saints. She was a spiritually minded, humble, devoted Christian, most delighted when conversing of the things of the kingdom, of the riches of grace and God's power to save. The writer of this, who knew her for nearly forty years, and was a member in the same church with her at the time of her death, has enjoyed many privileges while listening to her point out the way in which she had been led, from youth to extreme old age. The distance she lived from her church, together with great bodily sufferings, prevented her, in the last years of her life, from a regular attendance, but her interest for the glory of God, and her love for the saints, was unabated to the last.

The immediate cause of her death was an affection of the throat and mouth, which gave her great pain; yet she was patient and resigned, never murmuring, but spoke of the sufferings of her blessed Savior, his great goodness to her, and felt that his afflictive hand was laid on her in mercy. Her doubts and fears, though they had been many through life, seemed all to have fled as she approached the shores of the invisible world, and she was enabled to realize an abiding assurance of her acceptance in the Beloved. She spoke to her friends of the many precious promises she had to support her under her protracted sufferings, and said that while we must be separated by death, afterward we should know no parting in that blessed world. Although unable a few days before her death to talk but little, yet she was perfectly rational to the last, and just before her death she called for one of her daughters, tried to talk, extended her hand to those present, and pointing upward fell asleep in Jesus.

Thus another mother in Israel is gone to mansions above. We have lost a devoted consistent, beloved member of our church, and her children the most tender and affectionate of mothers, whose counsels guided in youth, and whose example is now their blessed legacy. She is now far removed from suffering and pain, and enjoys perpetual bliss in beholding with open face him whom her soul loved, and in whose service she spent a long eventful unspotted life, free from reproach.

WM. S. MONTGOMERY.

DIED—Aug. 15, 1871, at the residence of her son-in-law, Mr. Smock, at Bound Brook, sister **Eleanor Stout**, in the 89th year of her age. She was baptized, together with her first husband, by Eld. John Boggs, in 1809, and was a member of the First Baptist Church in Hopewell nearly sixty-two years, and adorned the profession she had made of the name of Christ, by a consistent walk and conversation. It gave her great de-

light to meet with the brethren, and at our last association, which she felt would be the last one she would ever attend, she enjoyed it very much, frequently remarking, "What good preaching we have had; what a good meeting we have had." She was well established in the doctrine of salvation by grace, and retained her mental faculties to the last.

Her last sickness was but a few days, but very painful, which she bore with patience and resignation, realizing that her earthly tabernacle was dissolving, and in reply to her daughter remarked, "We have a building of God, a house not made with hands, eternal in the heavens."

Her remains were brought to the residence of her son-in-law, Mr. Fisher, where a comforting discourse was preached by Elder Hartwell, to an attentive audience. She has left several children, two of whom are members of the Hopewell Church, with a number of grand-children, together with the church, to mourn their loss. We however are cheered by the assurance that what we feel to be our loss is her everlasting gain.

Yours in hope,

ZEPHANIAH STOUT,

Hopewell, N. J.

I send herewith obituaries of two dear old brethren, one or both, being subscribers for the "Signs."

DIED—At his residence in Scott County, after a painful and protracted illness of cancer in the stomach, on the 22d of January, 1872, in the 82d year of his age, **William Chinn**, a highly respected citizen of that county.

Brother Chinn was in the war of 1812-15, and participated in the battles of 18th and 22d of January, 1813, at Frenchtown, on the river Raisin. He was a most estimable man. I knew him long and well, baptized him in the fellowship of the church at Elizabeth, I think, about forty years since, where he continued his membership, enjoying the confidence and sweet fellowship of his brethren until death closed his mortal career.

In all the relations he sustained, as husband, father, Master, member of the church, and citizen, I do not think I have ever known one who more faithfully discharged the trusts confided to him. But he "rests from his labors; and his works do follow him."

He has left a devoted wife, several children, and numerous relatives and warmly the church at Elizabeth, to lament their loss.

ALSO,

DIED—At the residence of his son-in-law, Capt. A. E. Easton, in Fayette County, on the 32d of January, 1872, **William Bryant**, in the 88th year of his age. I baptized him in the fellowship of the church at Bryans, more than forty years ago, where he continued his membership until called to his home, as I confidently believe, in heaven.

Brother Bryant enjoyed the confidence and warm regard of all who knew him, as a peaceable, honest, upright man, and especially was he beloved by those who, like himself, hope for salvation, alone through the blood and righteousness of the Lord Jesus Christ.

I have known brother Bryant for sixty or seventy years, and feel confident I never knew a better man. His wife was burned to death about five weeks before his dissolution, whose obituary was published in the "Signs." He was greatly afflicted with rheumatism for some years before his death. He was especially cared for in his last days by his children, who were devoted to him, and, with sorrowing friends, consigned his remains to their resting place.

I was called to preach brother Chinn's funeral on Tuesday last, at one o'clock, and brother Bryant's on Wednesday, at ten o'clock. On each occasion I met a large congregation, who seemed to appreciate the worth of these two old soldiers of the cross.

Most truly and affectionately your friend and brother,

THO. P. DUDLEY.

Lexington, Ky., Jan. 26, 1872.

The "Signs of the Times,"

DEVOTED TO THE
OLD SCHOOL BAPTIST CAUSE,
IS PUBLISHED

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OF EACH MONTH,

BY GILBERT BEEBE,

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 40. MIDDLETOWN, N. Y., FEBRUARY 10, 1872. NO. 5.

POETRY.

(Written for the "Signs of the Times.")

THE RICH AND THE POOR.

Two men there are upon the earth;
The one is rich, the other poor;
The rich he boasteth of the worth
Of what he thinks a plenteous store,
He says, I'm rich, increased in goods,
What need have I of any friend?
For I have wisdom, strength and food,
And I will on my own depend.

Religion I embraced when young,
I freely gave my heart to God;
And, long as I my duty do,
He'll keep my heart for his abode.

I seldom sin, and when I do,
It is in thoughtless trifling word;
On Sabbath days to church I go,
And kneel and bow before the Lord.

I pray to God with fervent zeal,
And to the poor much alms I've given;
I thank my God for every meal,
Then do not I stand fair for heaven?

The poor, he feels his poverty,
Far deep in debt he sees he is;
He needs a friend with mercy free,
To grant him honorable release.

Once, like the other, he was rich,
At least he thought himself to be,
Till Jesus, of his own free grace,
Show'd him his sin and misery.

Conceived in sin, a foe to God,
A vile transgressor, grown to be,
With haste pursued the downward road,
Until he did his danger see.

Where shall I go? was then his cry,
T'scape the just, offended God;
What shall I do? where shall I fly?
My sins are a tremendous load.

If I ascend to heaven, he's there;
In hell, he'd see my inmost soul;
My heinous crimes upon me stare;
Earth cannot hide, he views the whole.

At length the God he so much feared,
Did prove to be his greatest friend;
For he his broken spirit cheer'd,
When he had come to his wits' end.

Rise up, poor soul, the Savior said,
Thy punishment my soul hath borne;
Thy sins upon my soul were laid.
This mighty load which makes thee mourn.

As surety for thy soul I stood,
Thy pardon is entirely free;
I made atonement with my blood,
And God the Father's pleased with me.

With holy joy this poor man sings,
With tears of love his heart o'erflowed;
With gratitude for such great things,
Released from all the debt he owed.

But when this joyful vision's o'er,
He finds he is a sinner still;
Though he delights in sin no more,
Yet now he sins against his will.

He counts the things as worthless dross
Which once he held in high esteem,
That he may glory in the cross
Of him who did his soul redeem.

He owns he can do nothing good,
Is still a poor dependent soul,
Needs wisdom, strength and daily food,
And looks to Jesus for the whole.

You'll find the rich, you'll find the poor,
Are spread this vast creation o'er;
For these two characters embrace
The whole of Adam's fallen race.

Sept. 17. 1870.

E. J. J.

CORRESPONDENCE.

WARWICK, N. Y., Feb. 8, 1872.

DEAR BROTHER BEEBE:—In looking over the list of contributors to the "Signs" during the past year, I find my name is not included among them. The omission to write was not, I think, because I have ceased to feel an interest in those glorious themes which have been set forth in its columns, by dear brethern and sisters, or because I have become insensible to the obligations which devolve upon the members of our Father's family, "who fear the Lord, to speak often one to another;" but I have been oppressed with a multitude of worldly cares and labors, have many times mourned an absent Lord, and longed for His return;—have frequently been constrained to cry out, "my leanness, my leanness," and very many painful doubts, and harassing fears, have alternately assailed, or appalled my trembling soul. Again, it has appeared, that while so many able pens were employed in setting forth the glorious things of the kingdom of God; His loving kindness, and tender mercy towards His people, and His gracious dealings with them, it was unnecessary to call forth the services of my feeble pen. Perhaps I should not even at this time have attempted to write, had not an esteemed and beloved brother recently expressed a desire to have some one give through the "Signs," some views upon a text of scripture, and he requested me to ask you to do so, or attempt the task, (a pleasing one, when our minds are enlightened by the Spirit of truth), myself.

Knowing that at this particular season of the year, your cares and labors are multiplied. I felt constrained to comply with the request, trusting that the Lord may direct my thoughts, and guide my pen. The passage referred to is the commission given by our Lord to his disciples, after his resurrection, to go and preach the gospel, and is recorded by Matthew, as follows: "All power is given me both in heaven and on earth: Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things, whatsoever I have commanded you, and lo! I am with you, always, even to the end of the world, Amen." Mat. xxviii. 19-20. Mark gives the commission in the following words: "And he said unto

them. Go ye into all the world, and preach the gospel to every creature. He that believeth, and is baptized, shall be saved: but he that believeth not, shall be damned." Mark xvi. 15-16. Neither Luke, nor John, gave the language of the Redeemer, but Luke mentions the circumstances which transpired at the time the commission was given. In your reply to brother Bartley, in the second number of the current volume, our brother will find his request in part answered, and I will not dwell upon that portion of the subject which relates to the source whence the Apostles, and servants of God derive their authority to go and preach the gospel, further than to say, I most cordially concur with you that the authority, as well as the qualifications, are vested in, and must come from our Lord Jesus Christ, who is Head over all things to his church, which is his body and the fulness of him, who filleth all in all, and that when any branch of the church grants a license to any man to go and preach the gospel, or any council ordains him to that work, all must be done in strict conformity with his directions, and in subordination to his will. Those who are sent forth to preach must be quickened, and born of the Spirit. Except a man be born again, he cannot see the kingdom of God. They must be of the seed of Christ. A seed shall serve him, it shall be accounted to the Lord for a generation. Psa. xxii. 30.

As for me, this is my covenant with them saith the Lord. My spirit, which is upon thee (Christ) and my words which I have put in thy mouth, shall not depart out of thy mouth; nor out of the mouth of thy seed; nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever. Isa. lix. 21. They must be instructed of the Lord. Then opened he their understanding; that they might understand the scriptures. (Luke xxiv. 45.) They must be called by grace, and Christ must be revealed to them.

But when it pleased God who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the gentiles, &c. Gal. i. 15-16. They must be faithful. And I thank Jesus Christ our Lord, who hath enabled me, for that he counted me faithful, putting me in the ministry. (1 Tim. i. 12). And the things that thou hast heard of me, among many

witnesses, the same commit to faithful men, who shall be able to teach others also. ii. Tim. ii. 2.

I also fully agree with you, brother Beebe, that the commission was given primarily to the apostles of the Lord, who were by him appointed judges to sit upon thrones, judging the twelve tribes of Israel; or in other words, the Church of God; and that the words, "Go ye," and "lo I am with you," were addressed particularly to them, and also, that the ministers of the gospel who are called and chosen, and faithful, are called by the same grace, chosen by the same Lord. (John xv. 16), and must continue in all things obedient to his commandments, or they cannot long remain in his service, (Luke xii. 42-46). When the Lord gave his first commission to his disciples, it was limited in its character, both as to territory and nationality. They were forbidden to go among the gentiles, or to enter into any city of the Samaritans, but were to go only to the lost sheep of the house of Israel, (Mat. x. 5-6.)

It was necessary that the gospel should first be preached among the Jews, for so the scriptures had foretold, and also that it should be rejected by them, (Acts xiii. 46 and xxviii. 22), and that blindness in part, should happen unto Israel, (Acts xxviii. 27. Rom. ii. 25,) for thus it pleased God in his infinite wisdom, to prepare the way in which the gospel should be preached to the gentiles, and yet the Jews be without excuse for rejecting it. Thus the great commission was given to the disciples, and in due time the way was opened for it to be accomplished, but that way was as yet hidden to their view, and they were commanded to abide at Jerusalem until they were endued with power from on high.

On the day of Pentecost, the Holy Ghost, which had been promised them by our Lord, fell upon them, to the wonder and astonishment of all who heard them, but even then they did not seem to understand fully the extent of their commission, although the Holy Ghost, speaking by the mouth of the prophet, had predicted the glorious gathering of the Gentiles into the gospel kingdom, (Isa. xlix. 6 and xlv. 1-4), and the Lord had declared unto them, that other sheep he had, which were not of this fold, (the Jewish), and them must he also bring; but it required a vision from heaven to fully remove the veil from the eyes

of the disciples, and this was done when Simon Peter fell into a trance, and saw the vessel, like a great sheet let down from heaven, full of all manner of four footed beasts and birds of the air, and creeping things, and when the full purport of the vision was made known to him, he spake with holy rapture. Of a truth I perceive that God is no respecter of persons. But in every nation, he that feareth God, and worketh righteousness, is accepted with him. Now, the happy gates of gospel grace were opened to the Gentiles, and the apostles were fully prepared to preach Jesus to all nations; to proclaim salvation to them, as well as to the Jews, rejoicing that God had visited them, to take out from them a people for his name. (Acts xv. 14).

But our brother expressed a desire that who ever wrote upon the subject should dwell particularly upon that part of the commission, which bade them preach the gospel to every creature. This I approach with much diffidence, not that I regard the scriptures as obscure upon that point, or that the characteristics of those who should be made the happy recipients of the blessings of the gospel, are not fully set forth; but many well-meaning people, and even some who are believed to be the children of God seem to have been troubled at our want of charity, in restricting the promises of the gospel to the believer and not offering them conditionally to every creature. The Lord declared that he that believeth and is baptized shall be saved; but he that believeth not shall be damned; and the scripture saith, whosoever believeth on him, shall not be ashamed, and whosoever shall call upon the name of the Lord shall be saved. These declarations seem broad enough to meet the views of the most charitable among the children of men, and they are as broad as any who are truly charitable desire, for charity rejoiceth in the truth, (1 Cor. xiii). Paul declared in his day, that the gospel had been preached to the extent that the Lord had commanded. "Yea verily, their sound went unto all the earth, and their words unto the ends of the world." Rom. x. 18. And the same apostle makes this further declaration to the church at Colosse, "Admonishing them to continue in the faith, and be not removed away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven, whereof I, Paul, am made a minister. Col. i. 23. God foreknew and foretold, that the Jews should reject the gospel, yet he commanded that it should be preached unto them, (Acts xiii. 26-28 and xiii. 46-47). It was not preached as a conditional system of salvation, for then there would have been no offence in it. (Gal. v. 11). The Jews would have received it joyfully, if the condition of circumcision had been con-

nected with it; but when salvation by grace only, through faith alone, and that also, declared to be the gift of God, was preached they were offended, and cried out that those who preached such a doctrine, were unfit to live. The servants of God in this age, can preach no other gospel than that which they have received. They cannot but speak the things which they have seen and heard, (Acts iv. 10).

When called upon to stand up in the name of their divine Master, before assemblages of people, comprised largely, and sometimes entirely, of those to whom they are strangers, they cannot discriminate between those who fear God and those who fear him not. In looking around them, they know that all are the descendants of him, who by one offence, brought sin into the world, and involved all his posterity in guilt and condemnation, and that the divine displeasure, and the fearful penalty of the law rests upon all, for in this respect, there is no difference between Jew and Gentile, for all are guilty before God, and all are under sin. (Rom. iii. 9-19. Yet the word they preach, is discriminating. It is quick and powerful, (Heb. iv. 12). It takes forth the precious from the vile, [Jer. xv. 19]. It searches the sheep, and seeks them out, [Ezk. xxxiv. 11.] It judges between cattle and cattle, between the fat and the lean, or between those who are righteous in their own eyes, and boastful in their doings; and those who are bowed down beneath a load of sin, who are weary and heavy laden, and who in the agony of their souls, cry out, God be merciful to me, a sinner. The gospel proclaims liberty to the captive; it is glad tidings to the meek, it heals the broken heart, it opens the prison door to them who are bound, and breaks the yoke of bondage from their necks, it brings to view the fountain which is opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness. When the poor and the needy seek water, and there is none, and their tongues fail for thirst, it opens rivers in the desert, and springs of water in the high places. Such are the glorious provisions of the gospel, and they are intended for all, in every nation, who fear God, and work righteousness, and these are the creatures to whom the gospel is glad tidings of great joy.

The scripture, with equal clearness, describes those to whom the gospel is distasteful and an offence. It is a stumbling block to the Jew, who seeks justification by the works of the law, and foolishness to the Greek, who boasts of his worldly wisdom; a marvelous work and a wonder to those who draw near unto God with their mouth, and honor him with their lips, while their heart is far from him, for it destroys the wisdom of their wise men, and hides the understanding of their prudent. The

generation whose eyes are lofty, and whose eyelids are lifted up; and are pure in their own eyes, and yet have not been washed from their filthiness, regard it with contempt, for its power they have not known, and its cleansing efficacy they have not experienced. It says to the thirsty soul: Ho, every one that thirstest! come ye to the waters, and buy, yea come, buy wine and milk without money and without price. Such is the gospel preached by the apostles of our Lord Jesus Christ. By Shephen, to the Jews, who manifested their hatred to it, by stoning him to death, being cut in the heart by the truth of his words; by Peter, on the day of Pentecost, to the murderers of the Lord Jesus, who when they heard were pricked in their heart, and cried out, "Men and brethren what must we do," and who receiving the word gladly, were baptized, and continued steadfastly in the apostles' doctrine, and fellowship, and in breaking of bread and in prayers. It was preached to the Ethiopian Eunuch, and when he heard, said, "See, here is water what doth hinder me to be baptized?" and was answered, "If thou believest with all thy heart, thou mayest." He that believeth, and is baptized, shall be saved. He was preached to the Philippian jailer, who terrified and amazed at the mighty power of God, in delivering his chosen servants, would have killed himself, but who, when commanded to do himself no harm, came trembling and cried, "what must I do to be saved?" It was preached to Lydia, whose heart the Lord opened, that she attended to the things preached by the apostles. It was preached to the Ephesians, who being Gentiles in the flesh, were at that time without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. Such was the gospel which the apostles were commanded to go out into all the world and preach to every creature, and such were the characters who were to experience, that it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek, for therein is the righteousness of God revealed, from faith to faith, at it is written, the just shall live by faith.

Yours in the bonds of the gospel,
WM. L. BENEDICT.

HARE'S CORNER, Del. Feb. 1872.

BROTHER BEBEE:—The wise man in the declaration that "This sore travail hath God given to the sons of men to be exercised therewith," may not have designed the children of this world exclusively; although he saw and lamented their condition; reaping as the reward of all their labor and toil, only vanity and vexation of spirit. He has undoubtedly given to the sons of God, as well as the sons of men, a sore

travail, to be exercised therewith. This may be more manifest in some cases; less in others. Those minds that have been abundantly fruitful in divine things, have undoubtedly known most of this sore travail. But if we know ever so little of gospel things, we never obtained that knowledge but by a travail in Christian experience. The apostle with one declaration settles it forever, that no man can know anything of Jesus and his salvation, but by the teaching of the Holy Ghost, see 1 Cor. xii. 3. But while incidentally alluding to the fact, that all the knowledge any of the Lord's people ever obtained of spiritual things, is through a sore travail of experience connected with a painful sense of barrenness and deadness in themselves, I have my mind more particularly upon the ministry, or those among his people who are distinguished by the possession of gifts.

It will be conceded at once that the fruitful minds among us, and most edifying and instructive gifts, are very apt, and perhaps most apt, to complain of their leanness, and the barrenness of their minds. A little reflection may lead to the conclusion that they are those who have of all people most cause to complain, for that they feel their deadness and barrenness most. I incline to the opinion that we all have our barrenness; and perhaps this is our condition of times when we are least conscious of it.

There are times when those churches who are blessed with a faithful gospel ministry, are made to realize that their preacher is not always compelled to skim upon the surface; but that he is permitted to delve in the rich mines of heavenly treasure, and bring forth abundantly, things new, as well as old. Should brethren at any time be thus favored, and should they also fully appreciate the blessing, yet they might little know, or even suspect, the painful consciousness of barrenness, and anguish of spirit, through which the man's mind has been called to travail. The man may sometimes be conscious of his enlargement, conscious that things have been opened up to his view that had been kept secret from the foundation of the world; but he may not be aware that this special liberty and opening up of the scriptures, had any connection with that previous exercise of sore travail. As a general, if not a universal thing; where there is a fulness and richness in the preaching, there is also a depth and richness in the previous experience in the preacher. If there are any preachers who get along without any travail of mind, without any painful sensations on account of the unfruitfulness of their minds and their barrenness; they probably have an easier and better time of it than have their hearers.

If these suggestions are correct,

and an extraordinary access into the beauty and riches of divine things, is traceable to previous painful experience of nothingness and poverty; the converse will also prove true; that such exercises lead to and result in the blessed fruits. Those who are older and more experienced than the writer of this, might confidently encourage and instruct the younger, in regard to the designs and effect of the misgivings and conflicts through which they are called to travel. There has probably never yet been a man called to the work of the gospel ministry, but has at times exclaimed in the heat of his spirit, "Who is sufficient for these things?" While yet doubting whether the *earthen vessel* has ever in reality possessed the heavenly treasure, there are undoubtedly times when the vessel is empty. That the consciousness of this should produce painful sensations need not appear strange. I feel warranted in applying this declaration of scripture, "For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

I read with special interest Elder Durand's letter in your first number, and I have since run into the above reflections, as though they might have some connection with the subject of his communication. I have nothing to criticise or to add to that excellent letter. In summing up, Elder Durand says: "I should like to see the views of some other upon the text, especially in its application to churches." The text, it will be recollected, was Rev. iii. 10. I do not expect to enlighten brother Durand on this particular division of his subject, but I can offer some thoughts for the general reader.

The preceding church is declared to be merely a nominal one. She had a *name* that she lived, but was dead. This I understand to be spoken of her as a body, or in regard to her visible organization. Yet a *few names* were undefiled amid the general contamination; and were found standing firm in the day when the vast majority apostatized. To these is addressed a gracious promise, the blessing of those who overcome in the time of sore trial. They "shall be clothed in *white raiment*," and shall "*walk with me in white*." In the next church state, (the Philadelphian) we find (as I believe) these same few names, *walking with Jesus in white*, enjoying his commendation and entire approval; and reorganized as *the only church*. The house of *Sardis* is left unto her desolate, the candlestick has been removed. She is few in number and has but little strength, but she has neither errors nor enemies within her pales. One annoyance only she seems to encounter. Some impostors and pretenders from the other synagogue are claiming to belong to this spiritual Israel. "They say they are Jews, but are not." She is commended as having

kept *the word of the Lord*. She has adhered steadfastly to, and walked in his *truth*. This is the word that proves the faith and patience of his people. They have had their conflict and have stood fast. They have been tried in the furnace and have come forth as gold. They *have suffered awhile*; and the result is, he has *established, strengthened and settled them*, 1 Peter, v. 10. He will now lay upon them no other burden. They shall be pillars in his temple, and there remains no more temptation for them. Those who have observed these things could not have failed to notice the verifying of this promise. There are living among us now many who were called out of the corruptions of *Sardis* in their youth; who have ever since been as pillars in the temple. And full as the earth is of isms and delusions, none of these things disturb them. They shall never go out. Though the allurements presented should have equalled the temptation of Christ in the wilderness, embracing all earthly kingdoms and all earthly glory, they have had no *inclination to go out*. We read of God's sending certain characters strong delusion that they might believe a lie, &c. Whether the Lord sent, or whether the sending was from the opposite quarter, we have certainly had, during the last forty years, a succession of isms and abominations that one might think if it were possible would deceive even the elect. The cries of *Lo, here!* or *Lo, there!* have scarce died away in our ears, as we were called from time to time to witness the wonderful strides that some new ism was making. I will not now enumerate them. I have in mind *Millerism*, *Spiritualism*, a delusion known by the pretty name of *Union prayer meeting*, and various others, some of which have at times partially assumed political shape, but have nevertheless *tried* all them that dwelt *on the earth*. A few names have been kept. These isms have been no temptation to them. The name of the Lord is indelibly written upon them, and upon them he lays no other burden but to await their crown, and hold fast till he comes.

"This is the conqueror's reward,
Prepared and promised by the Lord."
I will submit what I have written.
Yours to serve as ever,
E. RITTENHOUSE.

GRAYVILLE, ILL., Dec. 16, 1871.

DEAR BROTHER BEEBE:—Your paper comes regularly, and is each time well laden with precious truths of the gospel of the Savior from its many correspondents; and it is a source of comfort to a poor unworthy sinner to hear of the children of God enjoying the rich blessings of their Savior. As there are frequently remarks made about the Baptists, on the subject of *good works*, I have thought of trying to say something on that subject. It is frequently said of us, in this part of the country, that we do not believe in good works,

and there seems to be two arguments used to show that we do not. One of them is, that we do not believe in a conditional salvation, and another is, because we do not engage or participate in any of the religious institutions invented by men for the advancement of the cause of christianity. Now, if I understand the Baptists correctly, they are greater sticklers for good works, than any other people in this country. We, as a denomination, or as the church, believe that God is the upbuilder of his church, and that he has given to her just such laws as he intends for his children to obey; and that he has appointed all the means necessary for the peace and prosperity of the church; and we have no account in the bible that he has ever given any man authority to make any new laws or appoint any new means for the improvement of what he has made. David says, "The law of the Lord is perfect." If it is, there can be no improvements made on it; for there can be nothing added to perfection. When we want to show that we do believe in good works, we will always fail if we undertake to do it by doing what God has never said anything about. The man that is so fond of everything that comes under the name and title of religion, is not satisfied with God's law, having but little if any faith. The bible furnishes the man of God unto every good work, for Paul says, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." There are two or three things to be learned in the above. First: If the bible furnishes the man of God unto all good works, then all works that it does not furnish, fail to be good, and consequently must be bad. Second, The man who refuses to obey the bible, and yet claims to be religious because he engages in the institutions of religion invented by man, fails to show his faith in the Savior by his works. He also fails by his works to prove himself a man of God, but does demonstrate the fact that he is a man of the world. The kingdom of the Savior is not of this world, neither is any of its laws or ordinances. Its constitution is divine, its plan is all-wise and perfect. To change it is to make it worse, and to slight God's wisdom, and to interfere with his sovereignty. This the religious world is doing and has been since the existence of the church on earth, and they call such abominations *good works*. Why are people so anxious to have a different form of religion from that of the Savior? Simply because the Savior's kingdom is not of this world, and they are of this world. The kingdom of God cannot be seen by a man who is not born again, so said the Savior when on

earth; and as it has undergone no change from then till now, it is just as necessary to be born again in order to see it now, as it was then. Its subjects are no more of the world now than they were then. Christ is the same now that he was then, and as to disobey his laws was to dishonor him then, so it is now. It is as great a blasphemy against God to undertake to change his laws or make new ones or pervert his gospel now as it was when the Savior was here. Yet the world says this is good work and that upon which salvation depends (that is to do what the world advises) but they say they love Jesus and that every person who is saved must love and obey him. If so, I have thought before now, there would be but few saved among the workmongers of the world. For if they must obey the Lord or not be saved, doing anything that the Savior has not commanded will utterly fail to save them. Then instead of going out into the world with a profession of christianity, recognizing everything that comes under the title of religion, they had better stop. If we wish to know that we are living in honor of him, we must obey him, regardless of what the world says; and we never can obey him in what he has never commanded us. He says if ye love me keep my commandments. Surely all who have felt the reign of his grace in their hearts do love him and feel under obligations to one who has done so much for poor sinners. This is caused by the work of regeneration which is a work of the divine Spirit of God. This qualifies the poor sinner to see the kingdom of God, and enables him to obey its laws. A man thus taught is willing to give God all the glory, acknowledging salvation to be of grace from first to last, without any conditions to be complied with by him; yet he feels under great obligations to serve the Lord. He being a believer, is commanded to be baptized and to obey all the commandments of the gospel and not the commandments of men. Now the reason that I claim that Baptists believe more in good works than any other order of religionists, is that Baptists maintain that we ought to obey God rather than man, while others satisfy themselves in obeying men. It is certainly a good work for the church to do as God has commanded her. Then as the church of Christ has the doctrine of Christ and none other has, the church is commanded that "If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed, lest ye be partakers of his evil deeds."

Again: As the church of Christ is not of the world, she is commanded to be separate and apart from it. Now for us to claim to be the church, saying that the bible is our guide and that we deem it right to be governed by it, and then openly violate such

quotations as the above just because it is more popular, we would forfeit all claims of being the church at all. Israel was not to have anything to do with the gentiles, according to the law that was given them by Moses. When we examine the law we find that it was of such a nature that if they lived up to it they glorified God and were blessed; but if they rebelled they were cursed as a nation. Then in the law dispensation, to honor God was to obey him, and then it was that Israel in order to show friendship to the gentiles or do more for the glory of God than to keep his law, or from any other cause disregarded the law, were said to be in rebellion against God. Sure it is they did not cause the Gentiles to become Jews, but they generally went into idolatry with the Gentiles. Brethren, let us be very careful not to be so very anxious to glorify the Lord that we will open our doors too wide, and in order to get members be so friendly with the world that we preach that we may please the world. But let us at all times try to preach Jesus as the way of life and salvation, teaching the people of the Lord to observe all things whatsoever he has commanded them, for we have the promise that he will be with us alway, even unto the end. Let every minister of the gospel contend earnestly for the faith once delivered unto the saints, never striving for the mastery but studying to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth, seeing that the peace, prosperity, and visibility of the church depends on the soundness of the ministry. That if the ministry goes into unsound doctrine it will lead the church into unsound practice. Then while we preach the doctrine of Christ and practice what he has taught us in his word, we need not fear what the world says, knowing they can say no evil of us justly. We never can serve God and please men, and if we seek to please men then are we not the servants of Christ. May the grace of our Lord Jesus Christ be with and sustain his servants and help them to bear the cross with meekness and patience. Brother Beebe, do with this as seemeth good according to your judgment.

Yours in hope of eternal life,
LEMUEL POTTER.

LEXINGTON, Ky., Jan. 19, 1871.

MY DEAR BROTHER BEEBE:—Strange as it will appear to attentive observers of passing events, some of the opposition to the views of Particular or Old School Baptists are laboring under the hallucination that we have left the ground we have all the while maintained with regard to the great and fundamental truths of the christian religion, and have come over to their views. Whence those dreamless visions, which caused them to lay the flattering unction to their

souls, I confess is beyond my comprehension. I am, I presume, as conversant with the views of Old School Baptists as any one of that order, except yourself, and am utterly at a loss to conjecture how any *sane man* can have imbibed that opinion. Our views are known east and west, north and south, and I have yet to learn that one individual Old School Baptist, who is *one indeed*, or has been recognized as one in our ranks, has gone over to the *opposition*. If we have not written or dwelt as much on the distinguishing traits of character which have distinguished Old School Baptists from the new theories, it is not because we have any misgivings with regard to the truth of the doctrine, but because none of the *puerile* attempts to successfully controvert it have presented any scriptural argument to controvert the doctrine. Have they found one who denies the unity in the Godhead? the personal relation of the "three that bear record in heaven?" The eternal, underived, unbegotten, essential deity of the Lord Jesus Christ? His incarnation and assumption of the nature of his chosen people, in order to their redemption and deliverance from the curse of the violated law? The actual union between Christ and his chosen people, which gives sanction and validity to his work in their behalf, as Shepherd for his sheep, as Husband for his bride, as Head for the members of his body, the church? Nor yet have I heard of an Old School Baptist who denies the necessity of the new or spiritual birth, in order to see the kingdom of God, or that "that which is born of the flesh is flesh, and that which is born of the Spirit is spirit."

It is true that we deny that any part of the Adamic or natural man is made spiritual by the new birth; but that the old man is controled in his life and conversation by the inward or spiritual man. Nor have we contended that nothing has been done for the old or Adamic man. On the contrary, we maintain that what the Lord Jesus did, by his life, sufferings and death, was for and on behalf of the old man, the sinner, and that these vile bodies shall be changed and fashioned like unto his glorious body, and that every member of his mystical body shall be brought to participate in the heavenly glory.

Moreover, we maintain that every member of each, the natural and the spiritual family, shall be developed, wearing the image or likeness of his progenitor.

We maintain that the entire natural family, who were created in the earthly Adam, will be developed by natural generation, or being born of the flesh; and the entire spiritual family, created in the last Adam, will be developed by the new or spiritual birth, as "heirs of God, and joint heirs with the Lord Jesus Christ."

In what, then, have we changed or gone over to their ground? The charge, then, that we have gone over to their ground is a strange hallucination of the brain.

If, then, they who have formerly been numbered with Old School Baptists have seen their error, and are prepared to confess their fault, and return from their wandering, I know of no reason why we should not restore them to fellowship; but until this is done, I am entirely certain that nothing can be gained to the cause of truth and godliness by *professed* union and fellowship. We have nothing to surrender,—no compromise to make with error. Better remain as we are, than bring in the uncircumcised or *bewitched* into the congregation of the Lord. We now enjoy sweet peace, union and fellowship; let us be content to abide alone and suffer the reproach, rather than to dishonor our Lord. Let us admit none to our communion who fail to give evidence that they are fully with us.

My dear brother, I have been intensely anxious, and have looked with unusual interest for the "Signs," numbers two and three, in consequence of a report which has reached me, but which I have been unable to trace to a responsible source, to the effect that you and some other brother had been thrown from a buggy, and that you had an arm broken by the fall, and were very much bruised.

Do, my dear brother, let me hear from you as soon as practicable, that my anxiety may be relieved.

As ever, most truly and affectionately your friend and brother in hope of eternal life,

THOMAS P. DUDLEY.

We are obliged to brother Dudley and others for their brotherly sympathy, but feel happy to assure them that no such calamity has happened to us. Through the gracious care of our God we have been preserved in health and safety to the present time. The delay in getting out our paper promptly has been occasioned principally by the breaking of machinery connected with our power press.

[ED.]

STONE MOUNTAIN, Ga., Jan. 27, 1872.

DEAR BROTHER BEEBE:—You can but faintly imagine, I apprehend, what a source of consolation it is to me to read in each number of the "Signs of the Times" your elaborate and instructive editorials, and the numerous letters from the dear chosen saints in Christ throughout the extent of our country. Advanced now in years, maimed, and often much afflicted, destitute of this world's goods, which soon perish and pass away as the grass, I am often unable to reach the sanctuary during our regular meetings; but I feed upon its wholesome crumbs through the medium of your paper, and the revealed word of God as made known

to us in the sacred scriptures; taking comfort that my "light afflictions," which seemeth somewhat heavy, are only momentary, and "worketh for us a far more exceeding and eternal weight of glory." Such is indeed an anchor of my soul, holding sure and steadfast amidst the squalls and frightful billows of life's restless sea. O the joy and the comfort I am made to enjoy amidst all these, in contemplation that in a few more fleeting years at farthest I, even I, will safely arrive at that blessed haven of rest that remaineth to the saints of God. And I must here say that this hope is not built upon any of my own poor, feeble, weak, perishable works, which are as filthy rags, which cannot justify one in the sight of such a pure and holy being as God, but alone in the free grace of our Lord Jesus Christ. "By grace are ye saved, through faith, and that not of yourselves, it is the gift of God."—Eph. ii. 8. Again, "And if by grace, then it is no more of works; otherwise grace is no more grace. But if it be of works, then it is no more grace; otherwise work is no more work."—Rom. xi. 6. And again, "So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy."—Rom. ix. 16. So we are made to see that salvation is of the Lord, and of him only. We may heartily exclaim with the poet,

"Not for our duties or deserts,
But of his own abounding grace,
He works salvation in our hearts,
And forms a people for his praise.

'Twas his own purpose that begun
To rescue rebels doomed to die;
He gave us grace in Christ his Son,
Before he spread the starry sky."

To the praise of God be it said that most all the churches of the Primitive order, in our midst, so far as your poor, humble correspondent is aware, are at peace and harmony amongst themselves. I believe all have pastoral supplies, and the word preached to them regularly, as often as once a month. Our church at Mountain Creek is supplied by our estimable young brother, Eld. James T. Jordan who labors faithfully in word and doctrine. May the good Lord bless him abundantly in the sacred calling; make him a chosen vessel of mercy to proclaim the truth of the everlasting gospel. While he possesses much fluency of speech, he is not in any sense dogmatical, but gentle and persuasive, confirming what he says by the word of truth; firm in the faith, bold in exposing the errors of Mammonism and false teachers, yet he is never offending. He is generally loved and esteemed by all, particularly the churches over which he is called to have the oversight.

For the sake of illustrating the consequences of the pernicious, unsound doctrine that is being infused into some of the other churches, I will simply advert to inharmonious

disorganized, torn-up condition of a New School Baptist Church at Stone Mountain. What a lamentable condition for what purports to be a church! For more than twelve months some of the would-be leading members there, have been in contention, fomenting strife with their brethren. One excommunication has been followed by another and another, upon charges (if any) of a too frivolous character to mention. The better portion of the church (as may be well said) have refused to walk any longer with their contentious brethren; and have left them to devise their own plans. It may be asked What gave rise to these troubles? What foul seductive spirit has entered? To come to the point, there has been false-teaching promulgated, and false teaching is always sure to beget false doctrinal ideas and notions in the minds of those who readily imbibe such. It is said of a certain amphibious animal, known as the frog; that to throw to it a hot, it will swallow them until it cannot move of its own volition. So it is with some people. They will feed upon false doctrine until they cannot move themselves, notwithstanding the dictates of their conscience may reprove them. The church to which allusion is made, some three or more years ago, secured the services of one of those *fashionable preachers* of the day; and while he has endeavored to deliver "fine" rhetorical discourses, he has not failed to claim round fees, "commenceurate" with his "abilities." Without such being secured, he has told them he would "quit the church." He has also promulgated that "our age is too refined for uneducated ministers," and "if they wish," continued he, "to preach, let them go west beyond civilization." After he and his colleagues had got an old minister excluded, who had been "preaching without money and without price," as he so terms it, and the church torn up, (and even barred the doors of the church against the admittance into the house) this hyper-mammonite has told his followers that he can not serve them longer, as they are now unable to pay him his salary. These facts speak for themselves. They illustrate the evils of the day.

I should be pleased to read the comments of brother Wm. L. Beebe upon Ezekiel xxxiv. including from the *first* to the *eleventh* verses. Will the brother respond?

Your sister in Christ,
ELIZABETH SMITH.

BUCKERSVILLE, Miss., Sept. 11, 1871.

BROTHER BEEBE:—In consequence of a difference of opinion that exists here among the brethren, in relation to the coming of Christ in his kingdom, as spoken of in various parts of the New Testament, especially in Matt. xvi. 27 & 28, and xxiv., I have determined to address you this note, and request your views, and the views of as many of

the brethren as may feel disposed to write upon the subject.

Twelve months ago last June I was licensed by the church to which I belong to preach. Feeling conscious that it was my duty to search the scriptures prayerfully, in order to shew myself "approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," I have lost but few opportunities in trying to inform myself upon the various subjects contained in the gospel. Soon after I began to try to preach, I was led to the irresistible conclusion, from the reading of various portions of the Old and New Testaments, that the kingdom of Christ as prophecy and in Revelation show had been established, and that he as its great spiritual head had come in it, which amounted to, and was his second coming; that he, according to his own statements, as recorded in Matt. xvi. & xxiv., to say nothing of other scripture that confirm it, did come in the glory of his Father, surrounded by his angels, after he had received the kingdom of the Father, as spoken of by Daniel, vii. 13, 14, to execute judgment upon that wicked generation, against whom he had pronounced the woes, as recorded in Matt. xxiii.

Further, I assumed the position that the great day of judgment is now; that it commenced with the gospel dispensation, and will continue as long as Christ shall reign in his kingdom, which reign shall continue until he shall have put all enemies under his feet; the last of which will be death. I hold that judgment has passed upon all men, and that all men are condemned because of their transgression of the holy law of God, and that condemnation rests upon all men until they believe in Christ, who is the end of the law for righteousness to every one that believeth.

I hold that when an individual has passed from death unto life, he is taken out from under the law of sin and death, and is established under the law of grace; that he is an heir of God, and a joint heir with our Lord Jesus Christ; that the law of God has no more dominion over him. Consequently he has been brought to trial, or judgment. He has been made to see the justice of God in his condemnation, and the mercy of God in his salvation. He is acquitted of all guilt, through the merits of Christ, and that acquittal is final and irrevocable. It is then he receives the promise of eternal life, and the promise that God will be merciful to his unrighteousness, and his sins and his iniquities he will remember no more. Therefore I conclude that he will not be brought to judgment again, but will, when this flesh or body, which is the veil that separates the inner from the outer sanctuary, as prefigured in the Old Testament sanctuary, is dissolved, we will pass from

the shores of time, to the climes of eternal glory; "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."—2 Cor. v. 1, 6-7; Phil. i. 23.

Christ was to come and separate his sheep from the goats. It seems to me that separation is going on now.

I have written enough to let you know my position; and as some have objected to the doctrine, on the ground, as they say, of its leading into what they are pleased to call the non-resurrection, I want your views in full, and would like to see communications from other brethren upon the subject.

Does the twentieth chapter of Revelation embrace two periods of time, or only one? In other words, do you understand that there is to be a judgment after the devil is cast into the lake of fire, where the beast and false prophet are? I desire the truth; nothing more, nothing less.

Yours in love,
M. H. JACKSON.

SHARPSBURGH, Ky., Feb.. 1872.

DEAR BROTHER BEEBE:—Having finished the business part of my letter, I have a desire to say a few words to the dear brethren and sisters who read the "Signs." I can say, nothing is more delightful to my heart than to see union, fellowship, and brotherly love prevailing among the children of God. And from all I can see in our dear common messenger, the "Signs," and from all other sources of information, the people of God, at this time scattered all over our country, are standing now just where they stood in the days of the apostles. They then, as now, gave God all the glory of their salvation, and for all the blessings they receive, whether spiritual or temporal, and they exclude all hopes based upon the deeds of the law or the works of the flesh. Now there is a palpable reason for this, which is this: God who created and formed all things, just according to his own unchangeable will, had no counselor nor any to say to him, let it be thus, or so, but of his own eternal, immovable self, said, My counsel shall stand, and I will do all my pleasure. According to his own will, counsel and pleasure, he chose his people in his Son, and predestinated them to the adoption of children, by Jesus Christ unto himself; so they are all adopted into his family by him who came into the world to do the will of his Father, and they all receive the spirit of adoption, which is the spirit of God, and their hearts are all fashioned alike. Hence by the one spirit they are made manifest as children of God and joint heirs with Jesus Christ, who is their elder brother, and their spiritual head. It is by him and through him they are born again, and manifested as the children of God alive from the

dead. Now in the absence of this life, which is eternal, there can be no conversation of fellowship in heavenly places in Christ Jesus, it is therefore this eternal life that seals them heirs of heaven, and makes them brethren and distinguishes them from the world, and makes them loth to sin and divests them of all confidence in the flesh. They who have not received the spirit of Christ, whether they be professors or not, are none of his, but are of the world, and love the world, whose own they are. And they do now, as they did then, oppose themselves against him, and set the doctrine of Jesus at nought, because they do not understand his word. They look to the law for life and salvation; but the children of the kingdom look to Jesus who calls his people by name and leads them out, and when he has put them forth, he goeth before them, and they hear his voice and follow him. It is plain to those who have ears to hear, and eyes to see, that to be manifestly children of God and followers of Jesus, Jesus must go before and lead them, and he must preserve them through faith unto salvation, ready to be revealed at the last time.

May the Lord bless you, my dear brother Beebe, and all who are of the household of faith, and comfort all his children, and enable them to stand fast not be removed from the doctrine of Jesus Christ, our Lord; for he is our refuge, covert, and the rock of our salvation. No other gospel,—no other salvation than that of Jesus, can do helpless sinners good. He alone has the words of eternal life. "Other refuge have I none."

I would be so much delighted to see and mingle my voice with those of my dear brethren at the east, in the solemn worship of God; but the distance is so great, and my age and infirmities admonish me that I may never have that blessed privilege again. But my, dear brethren, you are in my heart, to live and die with you; Farewell.

SAMUEL JONES.

POETRY

Written for the "Signs of the Times."

A PRAYER.

Beneath the shadow of thy wing,
Almighty God, I rest;
Still let me to thy mercies cling,
And of thy power and glory sing,
While in this wilderness.

'Tis sweet to bask in thy dear smile,
And feel thy presence near,
Secure from all that can beguile,
Away from all that would defile,
For thou, O Lord, art near.

Oh hold me by thy mighty hand,
For oft I go astray;
Temptations thick around me stand,
While in this dark and gloomy land;
Oh be thou near, I pray.

Oh, at thy sacred feet to lie,
Till my last breath is drawn;
Then in a blest eternity
To praise and worship only thee,
Thou blessed Three in One.

In my own strength, I dare not claim
A refuge at thy feet;
But in the all-prevailing name
Of thy dear Son, for sinners slain,
My rest is sure and sweet.

L. M. B.

January 21, 1872.

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 10, 1872.

THE SERPENT OF BRASS.

A correspondent over the signature, "A Friend," desires our views on John iii. 14-20. The seven verses proposed for consideration presents a field too great for our limited ability. Not however because the subject is more obscure than other portions of the sacred scriptures, for the text is familiar to all who love to read the inspired volume; but there is so much comprised in its range that in an ordinary article we can but briefly comment on its several parts. The words of our text were spoken by our Lord Jesus Christ to a ruler of the Jews, whose name was Nicodemus. Our Savior declared to him the indispensable necessity of being born again, to qualify a man to see the kingdom of God, and the utter impossibility of any man entering into that kingdom, except he be born of the water and of the Spirit. This learned professor and theological teacher, like many of those of the same profession in this day, betrayed his ignorance of the nature, cause, necessity and effects of the new birth. In the course of our Lord's remarks to Nicodemus, he said to him, by way of illustration, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth on him should not perish, but have eternal life." If we would be instructed by the impressive figure, in regard to how? For what purpose? And with what prospect of success the Son of man was to be lifted up, we should turn to Numbers xxi. 7-9, in which we are informed that the children of Israel had spoken against God, and against Moses, and provoked the wrath of God, and in judgment God sent into their camp fiery serpents, and they bit the people, and much people of Israel died. Now smarting under the terrible judgments of their God, and made sensible of and penitent for their guilt, they came to Moses, as all quickened and penitent sinners, under their first conviction, fly to the law, which Moses in this figure personified, and desired him to make intercession for them. "Therefore the people came to Moses, and said, We have sinned, for we have spoken against the Lord and against thee. Pray unto the Lord that he take away the serpents from us. And Moses prayed for the people. And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole. And it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived."

After this similitude, Jesus said, "Even so must the Son of man be lifted up." In tracing some of the most important traits of the type, we observe,

First, This figure pertained wholly and exclusively to God's chosen people Israel; it was alone for the sins of Israel the fiery serpents were sent; into the camp of Israel alone they came; the Israelites alone were bitten by them, and only for the salvation of God's chosen and covenant Israel, in the type, was the serpent of brass made and set upon a pole; none but Israelites looked upon it, neither were any but Israelites saved from death by it; yet every one that looked to the lifted serpent lived. To this type, in all these particulars, the lifting up of the Son of man perfectly conforms. He came into the world to save his people from their sins. He laid down his life for his sheep. He was delivered for their offences, and raised again for their justification. He carried their sorrows, bore their griefs, and the chastisement of their peace was upon him, and with his stripes they are healed. He gave himself for us (the church) that he might redeem us from all iniquity, and purify unto himself a peculiar people. The atonement of Christ was special, particular and exclusively for his antitypical Israel; or his lifting up could not have corresponded with the lifting up of the serpent in the wilderness.

Secondly, The bitten Israelites describe the state of those to whom the commandment comes, as it came to Paul, when sin revived and he died. The fiery serpents in the type were not the cause of the sinful condition of those who were bitten, but the consequence of their sins; they were sent as a judgment on them for their abominable wickedness; and as the consequence resulting from the bite of a fiery serpent is inevitable death, beyond the possibility of a cure from any human source, so when the fiery law enters, there is no balm in Gilead, nor is there any physician there with power or skill to avert its power to kill. Neither Moses nor the law which came by him could effect a cure for those unto whom the fiery law has come, "For if there had been a law given which could have given life, verily righteousness should have been by the law." When the bitten Hebrews, deeply sensible of their helpless state, and grappling with the terrors of death, applied to Moses, they found he had no power but to do the bidding of his God, and so, what the law could not do, in that it was weak through the flesh, God, sending his own Son, in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us who walk not after the flesh but after the Spirit."

Thirdly, Moses was commanded to make a fiery serpent and set it on a pole. To meet this figure, the Son of man was made of a woman, in his incarnation; made under the law, and he who knew no sin, was made

sin for us, that we might be made the righteousness of God in him. God's own Son was sent in the likeness of sinful flesh; as the serpent made by Moses, though made of brass, was made in the likeness of the death dealing fiery serpents, and in the likeness not only of flesh, but of sinful flesh, Christ was made; for all the sins of all his people were laid on him, and himself bare our sins in his own body on the tree; and he was made a curse for us, for it is written, "Cursed is every one that hangeth upon a tree."

Fourthly, "Even so the Son of man must be lifted up." This was God's method of salvation; no other way was provided for the deliverance of his chosen people. The lifting up of the Son of man, signified the manner of his death, when lifted upon the cross. This is his own interpretation of the *lifting up*. "Then said Jesus unto them, 'When ye have lifted up the Son of man, then shall ye know that I am he,' &c., John viii. 28. "And I, if I be lifted up from the earth, will draw all men unto me. This he said signifying what death he should die," John xii. 32, 33. After his resurrection he appeared unto his disciples and explained these things to them. "And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Luke xxiv. 44, 47.

Fifthly, As all that was designed by the lifting up of the serpent in the wilderness was accomplished by it, therefore to conform the uplifting of the Son of man to the lifting up of the serpent, all that God designed in the lifting up of the Son of man *must* be completely accomplished. "Even so must the Son of man be lifted up. Could it be even, or exactly so, if Christ had been less successful in the accomplishment of all that was designed to be accomplished by his death than Moses had been in the type?" God said to Moses, *And it shall come to pass*, that every one that is bitten, when he looketh upon it, (the brazen serpent), *shall live*." That was what God designed to effect, and what he told Moses should come to pass. Did it come to pass? Moses gives this affirmative testimony, *And it came to pass* that if a serpent had bitten any man, when he beheld the serpent of brass, he lived." As all that God designed to effect by the lifting up the serpent in the wilderness did come to pass, *even so* all that he designed by the lifting up of Christ from the earth must be fulfilled.

ed. Then, what did he design? The answer is found in our text, "That whosoever believeth in him should not perish, but have eternal life." This design is regarded by the advocates of conditional salvation, as somewhat indefinite; and they infer that all sinners of the human family are bitten and have the ability and opportunity to look to Jesus and live. But how would that agree with the type? "Even so," means just exactly so, no more, no less. And we have shown that the provision in the type was exclusively for bitten Israelites, and no such provision was made for any of the heathen nations around them. This "whosoever (that) believeth," includes only the chosen people of our God, for none other do believe in Christ. So our Savior affirms in the 18th verse of our text, "He that believeth on him is not condemned." "Verily, verily I say unto you, He that believeth on me hath everlasting life." John vi. 47. Faith in him can proceed only from eternal life possessed. "But I said unto you, That ye have seen me and believe not. All that the Father giveth me shall come to me; and he that cometh to me I will in no wise cast out. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up at the last day." "No man can come to me, except the Father, which hath sent me draw him; and I will raise him up at the last day." By what power, or in what way do they whom the Father has given to Christ come to him? The answer is given in unmistakable words. "It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." None but such *can* come, and all who are taught of God *shall* come, and none of them shall be in anywise cast out; for Christ has given his word that he will raise them all up at the last day. "Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent." It is the work of God to call, quicken and teach them, and when they are thus taught of God, they come to Christ, and believe on him, for faith is a vital principle which can only emanate from eternal life already possessed. Hence we see that, "As many as were ordained to eternal life, believed." Acts xiii. 48. "And all who do so believe have everlasting life. John vi. 47. Then the words, "Whosoever believeth in him," &c., are equivalent to, "Whosoever were ordained to eternal life," or, That whosoever are called, quickened and taught of God, might not perish, but have eternal life. This most undoubtedly is the true sense of the text, for nothing can be more positively affirmed in the scriptures than that Christ was lifted up or crucified, and died for his people, and for his people exclusively. That he loved the church and gave himself for it, and by his due offering perfected forever them that are sanctified.

This doctrine is asserted throughout the scriptures, and is exemplified in the experience of all who are the called according to the purpose and grace of God which was given them in Christ Jesus before the world began.

As the guilt stricken Hebrews, in the type, were bitten, and in a hopeless, helpless and dying condition, so all those who have felt the arrows of the Almighty piercing their reins and pricking them in their hearts, have found themselves in a corresponding condition, where no mortal power could deliver them from death. In this conviction by the application of the fiery law, sin revives and abounds in them, and they are fast sinking down in death, they are naturally inclined to apply to Moses to make intercession, they fly to the law for relief, and like the patriarch, wrestle with the angel of the divine presence of God in his law, as long as the shades of legal night are upon them, or until the breaking of the day of gospel light reveals the anti-typical serpent of brass; then touched by the finger of the fiery law, they halt in lameness of the flesh, and all is out of joint with them; and they have henceforth no more confidence in the flesh. In this awfully fearful moment when they can struggle no longer, the cross of Christ appears, the sin bearing Son of man, loaded with all their transgressions, is seen lifted up from the earth, bearing all their sins in his own body on the tree, and the irresistible attractions of the crucified Savior draws them to him. Death is vanquished, life and immortality are now brought to light; and they do not perish, but have eternal life in him who is the true God and eternal life to them.

Our comments on the five remaining verses we must defer for the present, as we have neither time nor space now to extend our remarks. We may resume the subject in our next number.

REMARKS ON 1 COR. VII. 14.

REPLY TO BROTHER D. W. PATMAN.

"For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean: but now are they holy."

The introduction of the gospel into the pagan city of Corinth, and the establishment of a branch of the church of Christ in that place, was necessarily attended with severe conflicts on many subjects, involving questions of grave importance as to what was and what was not required of the converts to christianity; what of pagan usages must be abandoned, and what of christian requisites must be embraced and practiced. Among other subjects that of marriage had perplexed the newly converted disciples, and they had found occasion to appeal to the apostle for special instruction on the subject. Believers who were allied by mar-

riage to unbelievers, desired to know whether such relations were by the gospel allowed to be continued by those who came into the church. As all christians were required to renounce all their former religious superstitions, and to withdraw from all their former pagan practices, it is not strange that they were at a loss on this subject. In answer to their enquiries, the apostle instructs them in regard to the sacredness of the marriage relation. "If any brother that hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away." And a wife having an unbelieving husband who is pleased to dwell with her, let her not leave him. Thus by the *rulings* of the apostle no christian husband or wife were allowed to separate from their wife or husband on account of differing in their religious views. But no christian was allowed to compromise the principles of christianity to retain a husband or wife who would not consent to perpetuate the connection without an abandonment of christianity. On this ground, if a husband or wife chose to depart, let him, or her, depart; but in such case the forsaken party was not at liberty to marry again, for the unfaithfulness of the withdrawing party does not dissolve the marriage relation. In confirmation of this position, the apostle adds the declarations on which we are desired to give our views: "For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband." To *sanctify* is to set apart, consecrate, devote, to dedicate. By a lawful marriage both parties solemnly pledge themselves to each other, and they twain become one flesh. The husband is bound to forsake all other women in that relation, and the wife to forsake all others in that sacred relation, and cleave to each other until they shall be parted by death. There is certainly no other sense in which a pagan or any other unbeliever can be sanctified by a believer, than by marriage. The reason urged to sustain this position, confirms our interpretation of the sense in which the apostle uses the word sanctified: "Else were your children unclean," unlawful, illegitimate, or bastards; "But now are they holy." That is, legally so, lawful children of wedlock, legitimate, which would not be the case if their parents were not lawfully set apart or sanctified by and to each other in marriage.

The marriage relation is frequently used by inspired writers to illustrate the relation of Christ to his church. Christ as the husband of the church has sanctified her to himself, and claims her as his only bride; and the bride, the Lamb's wife, has discarded forever all other lovers or husbands, and they twain are one: consequently all the children of Jerusalem which is above are free, and holy, le-

gitimate, and shall be taught of God. They are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. If it were possible that any could be born of the will or works of men, such a birth would not make them children of God; if the parents be not previously to the birth of the children sanctified or married, then their children are unclean; but inasmuch as all the children of the spiritual kingdom are begotten of God, and born of Jerusalem which is above, therefore "now are they holy."

AN APPEAL FOR AID

From the Shiloh church in the city of Washington, D. C.

Dated Feb. 1, 1872.

DEAR BRETHREN:—We most earnestly address this communication to the readers of the "Signs of the Times," who feel an interest in the welfare of the Old School Baptist cause.

To be brief; the Shiloh church at Washington, D. C., built a neat and commodious edifice in 1866 7, which cost about \$13,000. About \$5,000 of this amount was raised by private subscription, the greater part of which was contributed by strangers: leaving a debt of \$8,000. The undertaking was considered a serious one at the time, in view of the sparsity of the membership here; but being greatly encouraged by our friends and receiving liberal responses from them in money, we were led to suppose that if the same liberality was shown by the church at large we would be able to pay off whatever was necessary to finish the building; but we are sorry to say, our expectations have not been realized: the indebtedness still exists, and unless it is extinguished by July 1, 1872, the building will be sold, and the Shiloh church therefore appeals most earnestly for help, in order that this may be averted. We learn that there are at least 8,000 paying subscribers to the "Signs." Now if each and every subscriber would contribute one dollar, our great burden would be removed. Of course we do not limit the sum to one dollar, but hope many brethren are able and willing to contribute larger sums, and all will have helped to remove a great grief from us. Brethren, we are in a lamentable condition, and our case is urgent, demanding immediate attention. Now will you help us?

Let it not be said by those strangers who cheerfully and kindly encouraged us, that one of our best and most substantial houses of worship was sold, when a small contribution from each member of the church at large would have saved it, and no one feel the tax. Remember the amount must be raised before the first day of July.

We have selected and appointed Dr. John Thorn, of No. 146, North Front Street, Baltimore, Md., and Elder F. A. Chick, of Riestertown, Baltimore, Md., to whom we wish your contributions to be sent, who

will report all moneys received by them for us, through the "Signs." Once more we ask, brethren, will you help us, and so fulfill the scriptural injunction: "Let us not love in word or in tongue only, but in deed and in truth. By order of the Church.

JAMES TOWLES Church Clerk.

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Total.....		\$423 05

Marriages.

Feb. 3, 1872—At North Berwick, Maine, by Eld. Wm. Quint, Mr. John W. Roberts and Clarra A. Quint, all of North Berwick.

Obituary Notices.

DIED—In hope of immortality, **Miss Margaret Blakely**, daughter of Eld. Isaac Blakely. She was born in Jefferson Co., Iowa, June 4, 1843, made profession of a hope in Christ about seven years ago, and was baptized in the fellowship of the Fox River Old School Baptist Church in August, 1870. She leaves parents, brothers and sisters, and many friends, with the church, to mourn, but not as they who have no hope.

ISAAC BLAKELY.

West Grove, Iowa.

I am requested by the bereaved wife to send an obituary of her husband, brother **William S. Killen**, who died at his residence near Harrington, Kent Co., Del., Sept. 9, 1871, in the 66th year of his age.

His disease was inflammation of the bladder, which caused him much pain and suffering during his last illness. He was a member in good standing with the Old School Baptist Church at Cow Marsh, and I was told by his wife that during his sickness he appeared to be fully reconciled, and manifested a readiness to depart and be with Christ, which is far better.

The subject of this notice was born and raised in this county, and was baptized by Eld. Stephen Woolford in 1830. His last days were peaceful. Almost the last words he was heard to say were, "Heaven, sweet heaven's my home, and my happy soul will soon be there."

He leaves a wife and nine children, together with the church and friends, to mourn his departure; but we sorrow not as those who have no hope.

May the Lord sustain and comfort our aged sister, and sanctify this dispensation of his providence to the good of us all.

The spirit to glory conveyed,
My body laid low in the ground,
I wish not a tear on my graveto be shed,
But all join in praising around.
Your unworthy brother in hope,
B. C. CUBBAGE.

Willow Grove, Del.

Please publish the death of brother **Hiram Faulkner**, who died Jan. 6, 1872, aged 63 years and 11 months.

Brother Faulkner has been a member of the Lexington Baptist Church forty-three years, and was baptized by Eld. H. Pettit. The church has lost a worthy member, and his family a kind husband and father.

Brother Faulkner's disease was consumption. The prospect of his uniting with his kindred in Christ in realms of immortal glory was so great, that the fear of death vanished, and he fell asleep without a struggle or a groan.

A discourse was preached on the occasion of his funeral by Eld. S. More, from 2 Cor. v. 4.

C. HOGABOOM.

Lexington, N. Y.

It has become my painful duty to record the death of our beloved mother, **Deborah Welborn**, who died Sept. 17, 1871, at the residence of her daughter, C. E. Perkins, in DeKalb Co., Mo. She was the wife of Moses Welborn, who died in June, 1851. After the death of her husband, she lived for a while with her sons, in Indiana, and afterwards made her home with her daughters, in Missouri, Sarah A. Allyn and C. E. Perkins, occasionally visiting her sons in Indiana. She was born in Guilford Co., N. C., Nov. 3, 1783, making her nearly 84 years old. She joined the church at Abotts Creek, N. C., July 4, 1802, and was baptized by Eld. George Pope, where she remained an exemplary member until 1831, when, with her husband and family, she moved to Indi-

ana, where she joined the church by letter. She was a zealous member of the Primitive Baptist Church over sixty-nine years. It can be said truly that she has lived the life of a devoted christian and mother, and for the last twenty years of her life she has spent the greater part of her life in reading the bible and the "Signs of the Times," from which, she often said, she found great comfort. She was reading her bible through the eighth time, and each time, she said, she saw new beauties, which she had never seen before. On her death bed she told her daughters there was nothing in her way, and she longed to depart and be with her Savior.

She leaves six sons, two daughters and several grand-children to mourn their loss. Although we miss her sadly, we cannot wish her back to this sinful world, to suffer as she did all her life, feeling, as we do, that her spirit is now basking in the smiles of her dear Savior.

Yours in that blessed hope,

S. P. WELBORN.

Owensville, Ind.

Please publish the obituary of my wife, **Sarah Gwaltney**, who died of chronic consumption, Oct. 16, 1871, aged 77 years, 6 months and 16 days. She was born in Pennsylvania, and her father and mother, Robert and Elizabeth Wheatley, emigrated to the North-western Territory, now the state of Ohio, in 1797. She joined the Regular Baptists in the spring of 1819, and continued a member of the same until her death, always filling her seat when she was able. We were married Jan. 6, 1820. Her health was always rather feeble, being predisposed to an asthmatic affection, which terminated in chronic consumption, of which she was afflicted for many years previous to her death. She was taken down to her bed the last Saturday in February last, from which she never recovered. Her sufferings were lingering, and a part of the time excruciating, all of which she bore with christian fortitude and patience, waiting to leave these low grounds of sorrow, and to be with Jesus her adorable Lord and Master. Her last words spoken to us were, "Weep not, but rejoice." She has left six children—three sons and three daughters, with myself, to mourn our loss; but we mourn not as those that have no hope, believing that our loss is her eternal gain. We buried her the following day, (Oct. 17th) and on the third Sunday in November last Eld. Harvey Wright, in company with Eld. Joseph A. Johnson, preached her funeral from these words: "For I reckon the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."—Rom. viii. 18.

ALSO,

The obituary of my daughter, **Martha Ann Gwaltney**, who died Jan 4, 1861, aged 38 years and 28 days. Her disease was consumption. She died in the full triumphs of faith, longing to go home and rest with Jesus. She was a child of affliction from her infantile days to the time of her death. She was baptized the first Sunday in January, 1843, by Eld. Wilson Thompson, and became a member of the Regular Baptist Church called Dry Fork of Whitewater, where she held her membership at the time of her death.

Her funeral was preached on the first Sunday in September following, to a large congregation, by Eld. Wilson Thompson.
SAMUEL GWALTNEY.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 40. MIDDLETOWN, N. Y., FEBRUARY 20, 1872.

NO. 6.

POETRY.

Written for the "Signs of the Times."

LORD, TEACH ME HOW TO PRAY.

Inscribed to my Mother.

With aching heart and trembling hope
I wander day by day;
I cannot see, but sadly grope
To find the shadowy way.
Thick clouds grow dark, and darker still,
No human hand can aid;
I wander, trusting to his will,
Which leads me—though afraid.
My earthly home is sadder grown,
There's sadness on the walls;
We hear no more the glad tone—
No master comes nor calls,
No father's footstep comes at night
Across the dreary floor;
Our little children wake at night
And ask for him no more.
He is not dead,—best earthly friend,
But we are dead to him;
He does not know that sorrow sends
My cup filled to the brim.
He is not dead; O Lord, how long
To feel this moaning pain,
To shrink as from a piercing thong,
Which still must bind again?
Poor restless wanderer! love is vain,
And human hands too weak,
To bind his reason's subtle chain;
In binding we but break.
I cannot call his restless mind,
Nor bind one thought to me;
But thou who hold'st the raving wind,
Canst bind his soul to thee.
Yea, Lord, to thee in prayer I come;
Lord, teach me how to pray,
To ask of thee the blessed boon,
Through Christ, the only way.
In his dear name I come and plead,
O Father, hear my prayer;
I plead for him, my earthly head,
My dearest hope and care.
Dear as my blood, dear as my life,
For thou hast made us one;
O list, my Father, 'tis the wife,
Who seeks thee with a groan.
Not that thou may'st add day to day,
Or give him back to me,
But turn him by thy living way,
To know and follow thee.
Low at thy mercy seat I bow,
In silent agony;
Stoop, O my Father, hear me now,
And seal his soul to thee.
Give ease once more from earthly pangs,
Sin cause of all my woe,
That I may feel, despite these pangs,
Thy tempering mercy flow.
Thou hast afflicted, Lord, for good,
I feel it to be so;
Forgive me that this bitter food
Make rebel tears to flow.
Lord, teach me while I walk this path,
'Tis thou who lead'st me there,
And all thy solemn curtains hath
But hid thy morning star.
O teach me, Father, that thy night
Is needful as the day,
In opening all the flowers of light
Which grace plants by the way.
Lord, teach me, though the night abide,
With moon nor starry gem,
There glows beyond this cloudy tide
The Star of Bethlehem.

A. S.

CORRESPONDENCE.

MACOMB, Ill., Jan. 4, 1872.

BROTHER BEEBE:—While in Missouri last, brother Axton, of Kirkville, Mo., requested my views, through the "Signs," on the following passage of holy writ, namely: Exodus 2. 9. As an apology to brother Axton for my tardiness in complying with his request, I state that very much of my time since I saw him I have been from home among the churches in the western states, and when at home I have had much writing to do. The subject proposed to be noticed in this communication, taken in all its more important bearings, is so extensive, and so deeply interesting to the children of God—so fraught with the deep and underlying providences of a wonder-working God, and so full of the displays of divine power and sublime majesty, that I should much prefer hearing from some more competent exponent than to attempt it myself; but I shall notice, very briefly, a few of the more prominent features of the life and times of this remarkable man, Moses.

It appears to me that no man who honestly peruses the history of Moses and his people, can fail to see (if he has eyes to see) that the God of Israel is a God of immutable purposes, of infinite wisdom, of almighty power, of inflexible justice and divine compassion. From the promise to Abraham to the bondage of his posterity in Egypt; from their entrance into bondage to the birth of Moses; from that event to their deliverance, and final possession of the promised land, one unbroken concatenation of events, one unsevered chain of circumstances are seen working together, and all conspiring to develop the purposes and fulfill the promises of a God that cannot lie. Had a single event, connected with the whole, failed; had one screw been loosed, one cog broken, one link in the whole chain of purposes been severed, the end could not have been accomplished, nor the promise and oath of God to Abraham have been fulfilled. If the God of Israel had failed before Pharaoh, or at the red sea, or before Amalek, in the terrible wilderness, or at the overflowing Jordan, to sustain and deliver his people, the heathen would have exulted over Israel and their God, saying, "Because the Lord was not able to bring this people into the land

which he swear unto them, therefore he hath slain them in the wilderness." Num. 14. 16. But no purpose nor promise did fail, and hence the redeemed of the Lord were brought out of bondage and into the promised land. As the text under consideration relates particularly to Moses, I shall omit all the history of Israel prior to the period just before the birth of Moses. Israel had become very numerous in Egypt, being fruitful and prosperous in the land, and the former king, who had been their friend and protector, having died, they were now under the reign of another king, also called Pharaoh, who began to feel jealous of the growing power of such a colony within his kingdom. To check their increase in numbers and power in the land, he reduced them to a state of bondage, and hard servitude under task masters. "But the more they afflicted them, the more they multiplied and grew." This has been the case with her anti-type, the church of Christ under the gospel. Whenever she has been persecuted and afflicted, she has been so supported by the grace of God that she has increased in numbers and in strength. Being foiled in his attempt to check the growth of the Hebrews by these means, the king next ordered the midwives to destroy all the male infants of the Hebrews at birth; but in this, also, he was defeated, as the midwives feared God and saved the children alive. Baffled and disappointed again in his bloody designs against the people of God's choice, Pharaoh charged all his people to throw all the male children of the Hebrews into the river (Nile) and drown them. During this reign of terror, and under this murderous edict, Moses, the subject of this article, was born. The time was drawing near, according to the promise of God to Abraham, when his seed should be brought out of bondage, but the end was not yet. The purposes were ripening, the events transpiring that must precede their deliverance, and prepare the way for it. A wise and almighty hand has "hold of the wires," and every promise has hitherto been fulfilled to the letter concerning of Israel. She must be delivered from bondage four hundred and thirty years from the date of the promise to her ancestor; (see Gal. 3. 17,) but she must have one to be her leader, captain and law-giver, and he must be of such age, experience and qualifications as to

fit him for so important and responsible a position. About eighty years, therefore, before the end of her bondage, Amram, of the tribe of Levi, took Jochabed, of the same tribe, to wife, of whom Moses was born. Or, rather, he was born at this period, but the marriage relations between his parents was of an earlier date; for Miriam and Aaron were older than he. At the birth of Moses, when all the male infants, born to the Hebrews, were exposed to destruction, Josephus says Amram was favored with a revelation from God, informing him that his countrymen should ere long be delivered from their hard bondage, and that his child (Moses) should be their deliverer. This does not conflict with the declarations of the apostle who says, "By faith, Moses, when he was born, was hid three months of his parents, because they saw he was a proper child, and they were not afraid of the king's commandment." Heb. 11. 23. Stephen says that when Moses was born he was "exceeding fair, and nourished up in his father's house three months," Acts, 7. 20. This beautiful child could but call forth the warmest affections and deepest solicitude of his mother, and her constant vigilance was doubtless exercised over the object of her affections, who, she believed, was destined to be the deliverer of his brethren, hence she hid him in her house three months. But the implacable enemies and murderous executioners of innocent children were on the look-out, and ready to seize and to cast into the mighty river the tender offspring of her body, and one so lovely and so exquisitely beautiful; and when she could no longer hide her loved one about her house, she determined on another plan. She had faith to believe that her child would, somehow, be preserved, and would yet occupy a high position over Israel; and hence she commits her helpless, innocent and sweet babe to the protection of divine providence, in a little ark or basket of bul-rushes, deposited in the flags at the river's brink. Now, brother Axton, let us look at the scene, at the circumstances surrounding the helpless babe, the dangers, humanly speaking, to which he was exposed; and let us ask what is the prospect, in the eyes of blinded mortals, of this cast away and helpless infant, ever being exalted over Israel, and in the eyes of the nations of the earth, and of his ever standing in the divine presence

of Jehovah on the mount of God! The situation of this infant prophet of God, was but a type of the infant Redeemer in a manger! Both were sought to be destroyed by ambitious kings of earth, but both were protected by the omnipotent arm of him who is Lord of lords and King of kings. Here human calculations fail, human wisdom is foolishness, human means and human reason are utterly at fault in attempting to solve the problem of the infant in the ark of bulrushes, and advance him to the high destination he was to fill in the purpose of God. But there was working out the problem, a God who worketh all things after the counsel of his own will.

The following incidents occurring in the immediate future of the child Moses, are so remarkable in their connections and bearings; that, it inspiration did not declare it to be the work of an unseen providence, we should consider the whole history as a highly wrought and ingenious romance; but the unseen hand of God's providence makes foolish the wisdom of this world.

The mother's solicitude for the safety of her child, prompted her to place Miriam, the sister, where she could watch the little brother, and see what would become of him. It would not have done for the mother to do so, lest she create suspicion, and betray her relationship to the little cast-away. The mother, though she believed that God would protect and raise up her son to an exalted station, yet in what way, and by whom he was to be cared for was, as yet, out of her sight. The same was the case with Joseph and Mary respecting Jesus; but in both cases God provided ways and means for the preservation of the chosen heirs of the thrones of Israel, *literal and spiritual*. We should believe what God has said to us, what he has promised, and stagger not because we, in our weakness, cannot see *how* it will or can be accomplished. In one case the daughter of the very monster who would have destroyed the infant, is used to raise and protect him; in the other a dumb brute carries Mary and her infant to an asylum from the wrath of another bloody monster. It was not long, I presume, after the sister of Moses was placed on watch, till Pharaoh's daughter and her attending maidens visited the river's side for the purpose of performing their morning ablutions, and the ark was discovered and brought to the king's daughter. On opening of this strange little casket, the child was discovered, and the beautiful creature wept. The young princess was touched by his beauty and his tears, had compassion on him, and at once determined to adopt the sweet, beautiful and noble child as her own son, notwithstanding she discovered the child to be a Hebrew, and one that was, by her father's orders, doomed to death. While she and her maid-

ens were looking at the weeping but lovely child, Miriam, the watching little sister, (she must have been young) approached and joined the company, and was officious enough to ask the princess whether she should not go and call one of the Hebrew women to nurse the child for her, and she said, Go. "And the maid went and called the child's mother." Look at the disposing and directing hand of God! At the goodness of God! She had committed her darling child to his providence and protection, and he now gives it back to her, and secures also the royal protection of the king of Egypt, who would have destroyed its life! And this is not all the good "*luck*" that attended the believing mother and her child; for no sooner had she arrived in the presence of the royal group than the princess is ready to return to her the darling of her bosom, with the remarkable and welcome proposition, "*Take this child away and nurse it for me, and I will give thee thy wages.*" Thus we behold the wonderful working of a hand unseen, in restoring the child on whom she doated, but for whose safety she had felt such deep solicitude; but with her child she insures the royal favor and protection, and in addition, she is paid out of the royal treasury for nursing her own beloved son! I am reminded of Jerusalem receiving "double for all her sins," or of a disciple giving to the needy, and it shall be returned to him double. At least in the case of Jochabed, she was doubly blessed after her deep distress and anxiety about her child, and she is driven to cast him upon the arm of divine providence; for she receives him as from the dead, and much more added to increase her comfort and joy. The mother, knowing that her son was destined to fall into the hands of an idolatrous people, and though likely to be highly educated in all the arts and sciences of the Egyptian nobility, and even of the royal family, yet he would be exposed to the baneful influence of their national superstition, must have taken special pains to instruct the mind of her boy in regard to the being and attributes of the God of Abraham, and of the promise of the approaching deliverance of his nation. But not only did his mother instruct him while under her care, but he was under the special care of the God of Israel, and was doubtless prepared for his future high destiny as the Lord intended. After his mother delivered him up to Pharaoh's daughter, and he became her adopted son, he was "learned in all the wisdom of the Egyptians, and was mighty in words and in deeds." Acts 7. 22. Thus God, in his infinite and inscrutable wisdom, and by his interposing providence, had Moses educated and thoroughly instructed in all the wisdom and arts necessary to enable him to meet and contend with either philosophers, courtiers, or war-

riors; and all this, too, at the expense of the enemies of his down-trodden countrymen and brethren. In this history we see how the wrath of man is made to praise the Lord, and how easily he can frustrate the designs of wicked men, and over turn their plots. Upon this little helpless infant, cast out from the parental roof, and under the bloody edict of a mighty potentate—upon him, under God, were suspended the prosperity, and future destiny of the Hebrew nation, in a secular point of view. And yet the eye that watched over him when thus a helpless infant, the almighty arm that upheld him, as fully guaranteed his safety here as elsewhere. Not all the combined powers of men and devils can contend successfully with one stroke of divine power, or resist with success one purpose of his throne; so, we see the child Moses, was preserved and educated at the court of Egypt, preparatory to the breaking of her tyrannical power.

Brother Beebe, as I regret to leave Moses and his people in Egypt, I may pursue them further at another time.

The above, written by scraps, at intervals, is submitted to your judgment, and to brother Axton and others.

In gospel bonds, I remain,

I. N. VANMETER.

LOXA, Coles Co., Ill., Feb. 4, 1872.

DEAR BROTHER BEEBE:—It has now been something over a year since I have tried to write anything for the columns of the "Signs," which have come to me regularly, richly filled with "glorious things spoken of in Zion," which I esteem more highly than anything that could possibly emanate from my pen; but feeling a disposition now to gratify some of my brethren, who have requested me to write, I thought as I have a few moments leisure to write a few lines and leave them at your disposal; and should you see fit to publish they will reach many of my dear friends at a distance, who read the "Signs," and thus inform them that I am still in the land of the living, and that I have not forgotten them: and further, that I still desire to hear of their welfare, and hope to be remembered by them in their humble petitions at the throne of grace. For I am persuaded that nothing short of the irresistible power, unchanged love, and the unimpeachable veracity of God our heavenly Father, can successfully bring about the needed change of heart, give faith in Christ, and ultimately raise us together in the enjoyment of a holier sphere of action beyond this world of affliction, sorrow and death. While thousands of over zealous professors of Christianity are everywhere declaiming against the unalterable truths of God, and are endeavoring to secure the admiration and esteem of ungodly men, by their pretended charity, graceless

magnanimity, and false zeal; yet notwithstanding their *temporary success*, the truth of what the blessed Savior said falls upon the scene and to every enlightened believer in Christ, dashes to atoms the trembling foundation of carnal security, upon which the hopes of sinful men are built. "*Without me ye can do nothing.*" "*It is the spirit that quickeneth the flesh profiteth nothing.*" Those who do not stay themselves upon God, but have confidence in the flesh, and walk in the light of the fire of their own kindling, that despise the order of the kingdom, rejoice in their own wonderful accomplishments, and have no fear of God before their eyes, invariably turn a deaf ear to such truths as the above. They know nothing whatever of their spiritual import because the spirit of truth dwelleth not in them. Yet they hate them because they are truth, and life, and as such stand diametrically opposed to their own nefarious works, unholy opposition, selfish and God-dishonoring practices. How it excites the rage and envy of wicked men to quote the language of the Most High as testimony against them. I am reminded forcibly of the character of Ahab, king of Israel, in this connection. He was a wicked ruler, and one that feared not the Lord. And in order that he need not show any favor to the Lord's prophets, he purposely trained up *four hundred prophets* of his own who enjoyed position, affluence, and honor from the kingly patronage bestowed upon them, in consideration of which, they invariably prophesied as the king's heart desired. So when the king of Judah, who feared the Lord and walked in his commandments, heard Ahab's proposition, to go up and subdue Ramoth-gilead, he desired the king of Israel to enquire "at the word of the Lord." The wicked king relying exclusively upon his *own* prophets asked them; "Shall we go up to Ramoth-gilead to battle or shall we forbear?" And they all with one voice said; "Go up; for the Lord will deliver it into the king's hand." Now it is not at all astonishing that these *four hundred prophets* should prophesy just alike, for they were all alike effected by precisely the same interest, and should one of them say evil of the king, he would have been immediately cast out of the king's house, and thus lose his position of honor: for it is clear to any mind that their aspirations went no higher than the simple gratification of fleshly pride, and worldly ambition. And how stands the case to-day, with thousands enrobed with priestly garments, and who assume to be Ecclesiarches or rulers in the church? What motives influence them to action? To what extent does this assumed love charity, and worldly ambition effect the interest—the spiritual welfare and life of a sinner? How much do they admire and reverence the gospel of Christ which is the power of God unto salvation? Remove money, th-

only foundation that upholds their system, and gives impetus to their works, and how many will continue actively engaged in the work? Let the reader ponder these solemn questions in his own mind while I resume my notice of the result of the prophecies of Ahab's employees, and what the King of Judah requested to be done before the armies took up their line of march; for we infer that he had strong doubts as to the reliability of their testimony, from the fact that he immediately puts the following question to Ahab: "Is there not here a prophet of the Lord, that we may inquire of him?" As much as to say, he would sooner have the advice and counsel of one true prophet of God than that of all the four hundred combined, who had unitedly exclaimed in favor of their Master. Mark the answer of Ahab and see if its parallel is not found also in this our day. "There is one man by whom we may inquire of the Lord, but I hate him; for he never prophesieth good into me, but always evil. The wickedness of the king was apparent, and his abominations the Lord despised. Hence none of the Lord's servants could prophesy good when the ways of the ruler were wicked and that continually. Micaiah, the son of Imla, was one of the Lord's servants, and entrusted with a mission on earth to declare the Lord's words. He it was, too, that the king hated, and no doubt thought the king of Judah presumptuous for asking for such a man when he himself had drawn around his house so many smart men who were there ready to preach at a moment's warning. Yet to gratify the desire of the king of Judah, he sent a messenger to call the prophet of the Lord. And thus he approaches the good man saying, "Behold the words of the prophets declare good to the king with one assent; let thy word, I pray thee, be like theirs, and speak thou good." Now had the prophet been seeking worldly honors, here was his chance. All he had to do, in the world, to gain the esteem of the king and his household, was, to say, "Go up to Ramoth-gilead and the Lord will prosper thee." How many modern Ahabitish preachers could resist the appeal of the messenger sent to Micaiah? Few there be but would abandon their flocks for honors, and more abundant wealth. But the Lord's servant is renewed by the spirit of God, and spake as he was moved by the spirit, as his reply to the king's messengers clearly imply. "As the Lord liveth, even what my God saith, that will I speak." He was not to be bribed by the promise of luxury and wealth, or intimidated by the threats of his enemies, for the Lord was his strength, his shield, and his buckler, and though ten thousand wicked Philistines rush madly at him, yet he will stand—stand and declare what God saith whether it be to the kings hurt or to

Judah's praise. The Lord God is his strength and wisdom. He speaks concerning Ahab's future movements, and subsequent events show that his prophecy came to pass. When righteousness and truth is presented, and the works of the flesh are entirely discarded, the indignation of the boastful Jew, the wisdom-seeking Greek, and all the dignitaries of worldly religion, is at once aroused. They hate the truth and those also that declare it. They revile and persecute on account of its proclamation. Believe it they will not, for it has no place in their hearts. To them it is foolishness; neither can they know it, because it is spiritually discerned. When I look around and see the works of men—see prophets (teachers) being raised up by the hundred, I am often led to wonder whether they will be any better qualified to prophecy correctly than was Ahab's prophets, Nay, I am sure they will meet with no better success. For what means all these mysterious incantations, those multitudinous forms and unhallowed demonstrations in high places? What means all this disregard of Christ's teachings, the examples of his apostles, and the true principles upon which the true church is founded? Is it not an evidence that the mystery of iniquity stalks abroad in the land, and that thousands are wondering after the beast? Brethren, heed not their ingenious sayings for their words flow like oil. They would turn you aside and rend you when you least expect it. But with a, "thus saith the Lord, one can put a thousand, and two, ten thousand to flight. They may, like the the God-fearing prophet, mentioned above, be incarcerated and fed on the bread and water of affliction, yet they shall see the enemy despoiled of his power, his kingdom brought to naught and their own testimony stand firm and unshaken as the throne of God from whence it came. And, dear brother, there is none that can supplant you in your blessed relation to Christ, your elder brother. You may be hated, reviled, persecuted, yet thine enemies shall be found liars unto thee, and thou shalt tread upon their high places." And while our lots may continue in a land of sorrow, tribulation, and distress, the Lord has promised, and it is his good pleasure to give you the kingdom. This assurance sweetens the cup of sorrow, and makes us the more patient. And how cheering when earth ceases to attract us, when foes assail, and when fightings without and fears within so disturb our rest, to have the assuring words of the Lord sent to us in all their divine sweetness, driving away our foes, dispersing the darkness, and sending rays of sunshine into our soul once more. "No weapon that is formed against thee, shall prosper, and every tongue that shall raise up in judgement against thee, thou shalt condemn." The life of the spirit is given from on high,

"and they shall never perish." The good Shepherd gave his life for them. And now, dear brethren, may the God of all grace, sustain and keep you, and having received a kingdom which cannot be moved, may he also give you grace whereby you may be enabled to serve him acceptably, with reverence and godly fear.

Unworthily yours, with some hope of a better world,

JOHN G. SAWIN.

THE SPIRIT'S WITNESS.

BELOVED EDITOR:—The apostle of the Gentile believers, our "beloved brother, Paul," informs us that, "The Spirit itself beareth witness with our spirit, that we are the children of God." Rom. viii. 16. To this witness of the Holy Spirit, permit me to briefly call the attention of your dear, christian readers. For there is not anything that the children of God more desire to know, than that they are his children.

Upon this point, perhaps more than any other, the devil tempts or tries them, as he did their Beloved, saying "If thou be the Son of God," &c. How often is the suggestion made to each one, If I were indeed a child of God, it would not be thus with me. To such the Father sends his angel to minister to and comfort them. He gives them the spirit, to bear witness with their spirit, that they are his children. And as this is the spirit of truth, the witness is truth. Therefore the Spirit is the comforter of God's children. It assures them of the truth, and comforts them in it. The spirit itself beareth witness with our spirit. Let us note this—with our spirit. Then not with our flesh. Here is distinction between the spirit and the flesh; and we do well to observe this. For the children of God are the subjects of two births, one of the flesh, the other of the spirit; and they are therefore composed of flesh, and of spirit. And these two elements are different and distinct natures; for "That which is born of the flesh is flesh; and that which is born of the spirit is spirit." Yet they both enter into and are a part of the children of God; for they are born of the flesh, and born of the spirit; and therefore it is *their flesh* and *their spirit*. And so it is written that, "the children are partakers of flesh and blood," and "partakers of the Holy Ghost." Heb. ii. 14 and vi. 4. Now these two constituent natures of the children of God are unlike and opposite, as the two sources from whence they descended; for the flesh is earthly, but the spirit is heavenly. Consequently the children of God find a WARFARE, which must continue as long as they abide in the flesh: and these are contrary, the one to the other; so that ye can not do the things that ye would." Gal. v. 17. For indeed, "The spirit truly is ready, but the flesh is weak." Mark xiv. 38. This in the sorrowful experience of every one that is "born again;" and

every one that has felt and known this warfare, has been born of the spirit, and is a child of the true and living God. But now it is evident, that none of the dear children of God need look to their flesh to find evidence of a heavenly birth, since it is not with our flesh, but with our spirit that the spirit beareth witness. Moreover, as born of flesh, we are like our earthly head, Adam, whose image we now bear in our outward man; and therefore we must yet undergo a radical change, in the adoption or redemption of our body from the bondage of corruption, before we shall be manifested as the sons of God or bear the image of the heavenly Adam.

Yet now, while waiting until our change shall come, God, our Father, hath graciously "given unto us the earnest of the spirit," thereby sealing us the heirs of promise, and giving us "everlasting consolation and good hope through grace." And now as born of the spirit, God is, "Our Father," and he hath given us eternal life in his Son, and the life of Jesus is "made manifest in our mortal flesh." So then, between the witnessing spirit of our Father and our spirit there is not the least contrariety, but perfect agreement. The flesh may doubt and dispute, but the spirit believes and acquiesces. "When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek." Psa. xxvii. 8. Thus there is a ready and sweet response from the heaven-born soul, to the witnessing spirit of the Lord, speaking to and in this new heart.

That we are the children of God. This is the spirit witness. It beareth witness with, or testifies to, our spirit, that we are the children of God. Not that our spirit, (absolutely, or apart from our flesh), we are the children of God; but that we are the children of God. This certainly regards us as we now are, and therefore includes our flesh and our spirit, or takes in both the spirit and the body. For the children of God are as equally and actually related to the first Adam in the flesh, as they are to the last Adam in the spirit. But it is the last relationship that gives us character as the children of God. And therefore "the spirit itself beareth witness to our spirit, that we are the children of God." For as born of the flesh merely, we are the children of Adam only; but as born of the flesh, and of the spirit, we are the children of God! "Beloved, now are we the sons of God." 1 John iii. 2.

Having now considered the three principal propositions of the text; first the Holy Spirit, that bears the witness; second, our spirit, with which the witness is borne; and third, the witness given that we are the children of God; In conclusion, let us notice the evidences by which the witnessing spirit proves that we are the children of God.

Now between a fact and the evidence thereof, there is a nec-

essary connection; for the latter cannot exist without the former; yet a thing may be, and yet there may be no evidence of it. It is a fact that the natural life of our mortal body was given us in our created head, Adam, of which we now have the evidence; but we know nothing of this until after we were born of the flesh. And it is equally true that God gave us eternal life in his Son before the world was, the evidence of which is now given to us by the witnessing spirit; but we were totally ignorant of this until after we were born of the spirit.

Therefore the developement and evidence of a thing is neither the cause nor the beginning of it; for a thing must first be, before it can be developed and proved. But though to be born of the spirit and have the spirit witness, does not make us the children of God, but only develops and proves the fact; yet the manifestation or unfoldings of God's eternal purpose, and the evidence of *faith* and *hope* and *love*. Cor. xiii. 13. This triple chain of testimony can not be broken; and all in whose hearts divinely-wrought evidences abide, are infallibly proven to be the children of God. For these three primary christian graces are the manifestations and endowments of life eternal, and the fruits of the spirit of holiness; and therefore they are proof positive that their possessor is a child of God. Faith in the Lord Jesus Christ, and hope in God through his precious blood, and love to his adorable name, embracing the Father and the Son and the Children,—these are the sealing evidences, the blessed assurances of the witnessing spirit, that we are the children of God; In no other can these evidences be found. But they are indelibly written in the hearts of God's children, by the spirit of life. These are the *scriptural* evidences of our divine sonship and heavenly heirship, and so the testimony of the spirit of truth in the scriptures, and in our hearts, is the same. The spirit testifies not only in the scriptures, but in our hearts as well, that we are *sinners*, and that Jesus is the SAVIOR; and therefore we believe the testimony in the scriptures, because the evidence of its truth is witnessed also in our hearts. Thus we believe in the name of the Son of God; and believing, we rejoice in him. And so hope also is a comforting evidence. "Hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us." Rom. v. 5. In this place, faith is joined with hope and love, (see the connection). "We are saved by hope." Rom. viii. 24. Christ is our hope. 1 Tim. i. 1. "In hope of eternal life." Tim. i. 2. "Which hope we have as an anchor of the soul, both sure and steadfast," &c. Heb. vi. 19. Love, too, is a most blessed evidence that we have passed from death into life. 1 John iii. 14. "And every one

that loveth is born of God, and knoweth God." 1 John iv. 7. Finally: "He that believe on the Son of God hath the witness in himself." "These things have I written unto you that believeth on the name of the Son of God, that ye may know that ye have eternal life." 1 John v. 10-13.

In the fellowship of the spirit, your companion in tribulation,

D. BARTLEY.

WILLOW HILL, Ill., Feb. 2, 1872.

NEWARK, Del., Jan. 9, 1872.

VERY DEAR BROTHER BEEBE:—

Having to write to you on business connected with the "Signs," I somehow feel as if I want to say something more; but I am so barren and unfruitful that I fear I shall not be able to say any thing worth reading. I shall ever remember, while memory holds her place, the pleasant visit with you and your dear family, at the opening of your new meeting house, and especially that conference meeting in the Hall, on the Saturday previous to your opening the new house. I was comforted and strengthened by that precious interview, hearing so many of the brethren and sisters speak of the same trials and afflictions, and tell the secrets of my own heart, which I thought were known only to God, encouraged me to hope we had been taught by the same Spirit. The opening meeting to me was very pleasant, meeting so many of the dear saints, all speaking the same things, all dwelling on the one glorious theme, exalting the name of our precious Redeemer, and abasing themselves. I was constrained to say, Happy is that people whose God is the Lord. Who is like unto thee, O people saved by the Lord!

I was permitted to return home to my family in safety, for the Lord was better to me than all my fears. I returned last week from a visit occupying some ten days, to the churches of the Salisbury Association, visiting several churches and brethren, and among the rest the little church at Fishing Creek, where I spent two days with our dear old brother Woolford and family. It has pleased the Lord to visit this dear aged brother and the little church there with great affliction. Within six years he has lost his amiable wife and four grown children, with some four or five grand-children, and himself stricken with blindness, so that he has to be led about by the hand. O how mysterious are the ways of our God; as high as the heavens are above the earth, so high are his ways above our ways. It is enough to melt a heart as cold and obdurate as mine, to sit and hear that dear old brother speak of how the Lord has afflicted him, and with his sightless eyes turned toward heaven, exclaiming, "Though he slay me, yet will I trust in him." This is the high way, and a way entirely above the wisdom or comprehension of the world, but the redeemed shall

walk there. It is that hidden path which no fowl knoweth, and the keen sighted vulture hath not seen, nor the fierce lion trodden. The most gigantic intellect ever known in the world cannot comprehend it upon principles of natural wisdom or human science. It can only be known by them to whom the Lord reveals it; but the redeemed shall walk there. It shall be for the wayfaring man, who, though a fool, shall not err therein. Whom the Lord loveth he chasteneth, and scourges every son whom he receives. And if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons. Only those to whom Christ has been revealed can realize the goodness and mercy and love of God in these severe afflictions, and only by the operation of that faith which is the gift of God can they be brought to see the goodness and love of God manifest in the midst of deep afflictions. Those ancient servants of God whom the scriptures held up to us as burning and shining lights, those who suffered most seem to occupy the most prominent place, both in the record and in our hearts. We can read of the prosperity, wisdom and wealth of Solomon, king of Israel, and the heart not be moved, or its fallow ground broken up; but when we turn to the afflictions of poor Job, and see him deprived of his children and his property, his body smitten with a loathsome disease, sitting in the ashes, scraping himself with a potsherd, who is not moved to tenderness and tears? It seems that those whom God will raise up as monuments of his grace, and cause to shine as bright and shining lights in his church, he causes to pass through deep affliction, that his grace and mercy may appear in sustaining them under their heavy trials. In all these things the wisdom and goodness of God is made manifest in his saints, and must redound to his eternal glory. O the height and depth of the love of God in all these things. The great purpose of God in the eternal redemption of his people is made manifest to his church. And each opening leaf, and every stroke, fulfills some deep design. And his purpose will still move on, until he shall gather together all his dear saints in the kingdom of eternal glory, to go out no more forever.

Since we last met, another year has been numbered with the past, and still the wheels of time roll on, and the undisturbed purpose of God goes on to its final accomplishment. The time is not far distant when you and me must bid adieu to the scenes of earth. May the Lord enable us to watch and be sober, and prepare us all, as a shock of corn fully ripe, when he calls us to be translated to his kingdom of eternal glory.

With my prayer for your health and prosperity, and love to the family and dear friends, I am your brother in gospel bonds,

G. W. STATON.

"He that dwelleth in the secret place of the Most High, shall abide under the shadow the Almighty."—Psa. xci. 1.

We are to decide who that people are who dwell in the secret place of the Most High, by their conformity to his word. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." John says, "He that knoweth God, heareth us; he that is not of God, heareth not us. Hereby know we the spirit of truth and the spirit of error." We are to try the spirits. If we abide not in the words of our Lord Jesus Christ, and his law, as laid down by his apostles, whom he set on the twelve thrones, judging the twelve tribes of Israel, it is because the love of God is not in us. The people that dwell in him are called a little flock, and they depend not on conditions or means, but alone on him who loved them and washed them from their sins in his own blood, and made them priests and kings unto God, to whom be glory and dominion. Ye are of God, little children; because greater is he that is in you, than he that is in the world. Except ye be born again ye can in no wise enter the kingdom of heaven. There can none of the wise and learned of this world with their boasted philosophy, raise or assist to raise one pronounced dead in trespasses and sins; and all are so pronounced. "The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone astray, they are altogether become filthy, there is none none that doeth good." In Adam all die; in Christ all shall live; yes, all whom he came to save. It takes the same power to raise one from nature to grace, as that which raised Christ from the dead, which all the powers of hell could not prevent; for he is strong that executeth his word. The word of the Lord is quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit. Who is able to resist the Spirit of the Almighty? His sheep hear his voice when he calls them, and they follow him, and dwell in his secret place. They little think, when contrasting their sins and iniquities with his holiness and purity, that the Lord has them in the secret of his presence, bringing them to a knowledge of themselves, so that they abhor themselves in dust and ashes, and see how utterly lost and ruined they are, and with the psalmist they say, "Have mercy upon me, O Lord, for I am in trouble; mine eyes are consumed with grief, my strength faileth because of mine iniquities." Here is a secret place that all the learning and science in the world may strive in vain to enter. Here is godly repentance—a repentance to salvation. The Lord has power over all flesh.

Christ gives eternal life to all that the Father gave to him. He leaves not the needy, the poor and helpless, but puts a new song in their mouth, even praise to his great name. "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." When Christ was inquired of by his disciples why he spake in parables, he replied, "Unto you it is given to know the mysteries of the kingdom; but unto them which are without it is not given." The law is written on the fleshly tables of their heart, and it is their delight to obey and walk in the statutes of their King. Here is a secret dwelling in the Most High, a reconciliation by the blood of Christ, salvation by his life; for he conquered death, rose triumphant, led captivity captive, and gave gifts unto men. And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. That we henceforth be no more children tossed to and fro, and carried about by every wind of doctrine, by the slight of men and cunning craftiness whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ, from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edification of itself in love. It is in this effectual working that the gifts are manifested, and they are to be used as of the ability that God giveth, and as helpers one of another, and edifying of the body. The man with the one talent is no more excuseable for burying it in the earth, than the one with the ten; and Christ rebukes him that hides it, and calls him a wicked and slothful servant, saying, he ought to have put it at usury, and bids the talent be taken from him and given to the one that hath ten, and cast the unprofitable servant into outer darkness. The Lord calls pastors according to his own heart, which shall feed his people. They need no theological schools and colleges to prepare them for this high and holy calling. The school of Christ is all-sufficient. Their dwelling in the secret place of the Most High, teaches them lessons no mortal can teach. They may plead their unfitness, their unworthiness, and say with the prophet Jeremiah, "Ah Lord God! I cannot speak, for I am a child"; but he finds peace in no other way than in proclaiming the

unsearchable riches of Christ, and is made willing in the day of his power; for it is God that worketh in him, both to will and to do of his good pleasure. "Out of the mouth of babes and sucklings God hath ordained strength." A dispensation of the gospel is committed to him, and there is a woe pronounced against him if he preach not the gospel. The Lord is of one mind, and his work is perfect. His servant esteemeth the words of his mouth more than his necessary food. How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! He revealeth his secret to his servants who preach good tidings to the meek; speaking comfortably to Jerusalem, saying to her that her warfare is accomplished, her iniquities are pardoned, and that she hath received of the Lord's hand, double for all her sins.

He that hath ears to hear, let him hear what the Spirit saith to the churches. Here again is manifested our abode in his secret presence, in giving us ears to hear, and circumcised hearts to understand the gospel's joyous sound. Sometimes we are permitted to feast forty days on the manna, and also to drink of the waters of life freely, triumphing in redeeming grace. How great is his goodness which he has laid up for them that fear and trust in him. He will hide them in a pavilion from the strife of tongues. "Thou art my hiding place; thou shalt preserve me from trouble; thou shalt encompass me about with songs of deliverance." He will guide us; his truth shall be our shield and buckler. He shall give his angels charge over us, to keep us in all his ways and show us his salvation. "They that dwell under his shadow shall revive as the corn and grow as the vine. And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else; and my people shall never be ashamed." There is no confusion or disorder. To him belongs all the power and excellency in bringing them in the unity of the faith, for there is one body and one spirit, even as we are called in one hope of our calling. One Lord, one faith, one baptism. Here love, peace, and harmony prevails; we hold sweet communion one with another; abiding under his shadow with great delight.

Dear brothers and sisters: The prophets of old wrote as they were inspired by the Holy Ghost. Not one jot or tittle of that word shall fail. There are those who dwell in the secret place of the Most High, and abide under the shadow of the Almighty, and I as confidently believe that you, with whom I have a name to live, to be the people answering that description, and are the excellent ones of the earth. But my unworthiness to occupy such a name and place—I sensibly feel my unfitness; if a saint, the least of all. But

I must plead, Entreat me not to leave thee, or to return from following after thee, for whither thou goest I will go; where thou lodgest I will lodge; thy people shall be my people, and thy God my God.

How I should appreciate the privilege of attending your monthly meetings, and to sit with you weekly under the sound of our dear pastor's voice, as it was once my privilege. How blessed are you in having such a gift—one after the Lord's own heart, to go in and out among you, teaching and admonishing, with all long suffering. He has served us faithfully these many years; in season and out of season; through evil as well as good report. May the Lord spare him many years to us, and make us appreciate his many blessings to us.

Your unworthy sister,

M. E. VAIL.

ACCOMACK Co., Va., Jan. 27, 1872.

DEARLY BELOVED ELDER:—I want your paper, the "Signs of the times." I cannot tell you the wonder and joy I have had at times in seeing so many answers suited to the inquiries of a wretch like me, a poor depraved sinner. Yet I have a desire to thank the many writers for your paper, whose names I have become familiar with. I got hold of some of the papers a few days ago, and the first I saw was your views, dear Elder, on Infant Salvation. It was so satisfactory. I have heard the same subject treated on by teachers of worldly wisdom, for there are plenty of them here; and they speak of the world, and the world heareth them. The next piece I read was written by Eld. S. H. Durand, and as I looked there were more, and yet more.

Dear friends, the doctrine of grace, free and unmerited grace, sounds sweet to a depraved wretch like me. I have sunk so low in sin and degradation, not only in the sight of God, but in the sight of the world, and even since I have seemed somewhat to have learned better, I have stumbled and fell, and have had cause to desire that I might be hid in the grave rather than, like the dog, return to my own vomit. My sins have often staggered me, and made me cry out, "O wretched man that I am!" I have questioned if it be possible that one so easily ensnared and overcome by temptation might presume to hope. You, my friends, feel your inclination to sin; but few of you have ever yielded to temptations as I have. I have cause to fear that I am a vessel of wrath fitted to destruction, one who cannot cease to sin. Sometimes it seems to me strange, foolish and presumptuous for me to hope, or allow the people to think that I hope; but whither shall I flee? At such times I feel that I must cry unto the Lord, though it be out of the belly of hell. I can but try to pray to God, though the world, the flesh and the devil all op-

pose. Is he not God over all, and blessed forevermore? These considerations divest me of all confidence in the flesh, and make me desire to look to God, who is at the helm of all, both good and evil, so that the evil cannot extend beyond his decree. I do not want to believe that ever a soul was lost whom the God of heaven and earth designed should be saved. Oh no. If so, where would there be room for any solid comfort? I love to read, "It is not of him that willeth, nor of him that runneth," &c. And that "He will have mercy on whom he will have mercy." I used to think these words did not mean what they seemed to say, for if they did, "Why doth he yet find fault?" But may I ever feel the force of the answer, "Who art thou, O man, that repliest against God?"

My father and mother were members of the New School Baptists, as were also all my nearest kindred, and nearly all my natural ties will hear to no other doctrine. To such as are guided by natural reason, it is plausible; for it is not foolishness to the wise. It is a mystery to me that they who in part of their experience tell the same tale, and rejoice in telling it, can in other things differ so widely. Now as one finds himself erring at times, and blindly following human reason, and having no light except what is given, and so easily enchanted and led captive by Satan at his will, that being the case makes me fear and feel that I had better not appear to find fault. But the bible teaches that we cannot serve two masters. We cannot account the false teachers as right in the main, as christians in a little error. To admit this, it seems one might as well yield at once and say, Why not follow the majority? Or, are there more christians in error than in the truth? And, do those in error extend their arms more widely so as to catch more young professors, or christians, and so swell their number? As I have been somewhat deluded by them, it seems that I must not feel that they are not christians, or that will cut off my hope: for I have been thus deluded since I have been hoping and fearing. While it seems to be so, yet to yield in one point, why not yield to all, and have no controversy, no disputings; but be all as brethren, forgiving one another as we hope to be forgiven. But, dear Elder, the bible, the standard of truth, must it be laid aside? O no. May I clasp it to my heart, and though I may see, as it were, fire come down from heaven in the sight of men, and cannot understand yet, may I enquire, Where is the book of the Lord? What does the bible say? May the Lord have mercy on me a sinner. I want your paper, that I may hear the truth as it is in Jesus, suited to the case of helpless sinners. The gospel of the Son of God that applies to the poor, the weak and base things of the world.

DECATUR BYRD.

SOUTHAMPTON, Pa., Feb. 12, 1872.

BROTHER BEEBE:—I herewith forward you a copy of a letter, from a young member of the Old School Baptist church, at Southampton, Pa., who is attending school at Millersville, Pa., where he hears nothing of a religious character, except the doctrines and commandments of men. The young brother was baptized in the fellowship of the church April 12, 1868, he being then 14 years of age.

WILLIAM J. PURINGTON.

"To the branch of the true and living Vine, at Southampton, Bucks county, Pa.

DEAR BRETHREN AND SISTERS:—For some time past I have felt a desire to say something to you by means of my pen: you with whom it has been my undeserved lot to have a name. I hope you have not forgotten such a poor little creature as I am; nor thought that I have not often thought of all of you. At least it has not been so with me. But, on the other hand, more frequently than the hours come and go, I have been with you in thought if not in body. It is true there are so called churches in our village, but the sound of their tolling bells, calling the people to meeting, have to me no charms. Are we taught in the "book of books" that we need an instrument to sound to tell us when we should worship God? No: such doctrine is but mockery before high heaven. With due pity and regard it seems to me that such services are only the idolatrous forms of falling down to worship now practiced in "the East," modified and refined according to the laws of modern society.

Dear brethren, none of you except those who have been absent for some time, know what it is to be deprived of the inestimable blessing of being allowed to hear the truth proclaimed by your dear pastor—the truth as it is in Jesus. Truth which shall remain firm.

"When seas shall waste, the skies decay,
Rocks fall to dust, and mountains melt away."

Sometimes I think we are like a flock of sheep pasturing; and when all are together they do not seem to be so much concerned; but let one get some distance from the others, then how uneasy and how much does it lament its situation, and wish to be with the flock. I hope the sinner who is attempting to address you, has felt something like the sheep that is not permitted to feed with the flock. Many times as I have been seated in our chapel (as it is termed) listening to what was but a moral literary production, have I thought I would give almost anything to be with you. You can imagine how little preaching upholding "free agency" cheers me. Sometimes when seated in my room at night, I look out of the window and it appears to me that even the little stars, seeming to "shiver in the cold," whisper to me, saying, "Salvation is of the Lord." How glad I am that it is so; for if it had been left to my works I should not to day have the little hope that I have, that that precious blood of Christ was shed for me; but often I am led to doubt whether I truly am born again; for it seem to me that I am so different from you; you appear to me to become better as you grow older in the warfare; but with me it is just the opposite.

Sometimes I feel so cold, so unfeeling—almost like a stone. Each morning Satan has some new plot laid, and I cannot do things that I would. I find not so much cause of regret on

account of the gross acts of wickedness, as from these little sins, which do so easily beset me. Indeed these are they which cause me more trouble than I can speak about, in its true form. Mingled with every word thought and act, from the opening to the closing of the bright gate of day and even when, Night's mantle is spread over me, in my feeble prayers and my dreams, is sin even mixed. Oh! it is dreadful to have such a wicked heart! Sometimes, however, (I am glad to say) I have been led by still waters; then how thankful I have felt, and so happy that I could wish to sit and sing praises forever to the allwise Father of Israel.

Brother Purington, to you I would be glad to say much; but I cannot tell of the many pleasant seasons that I have spent while listening to the truth as it fell from your lips. Often when sorrow was hovering like a dark cloud over me, have your words cheered me. May you be spared long to proclaim the gospel to the chosen ones of God.

"A strength which service cannot tire,
A faith which doubts can never dim,
A heart of love, a lip of fire,
Be thou, O God, to him!"

Older brethren and sisters: you cannot imagine how much good it has done me to hear you tell of the troubles and joys which you have known; for you have often made me feel truly at home in your presence. How sorry for our sakes, but glad for yours, are we that the "old reaper, death" will soon cut you down with his dreadful scythe, and thus take you from us. If it be the will of the all-wise One, your heavenly Father, may the remainder of your journey through the dreary world, be as a bright day, the close of which shall be a glorious sunset, after which you shall rest forever in the "mansions of the blest."

To the younger brethren and sisters: I feel very incompetent to say anything; but I know this: that trials and tribulations will closely surround you while you walk this cursed earth. My little experience (if experience at all) has taught me not to expect a flowery path; and is not sorrow as essential as joy? The poet has the right thought when he says:

"Darkness shows us worlds of light
We never saw by day."

Remember, dear young brethren and sisters, that the children of the Most High God, "are chosen in the furnace of affliction." Where there is no cross there is no crown." May it please the Father to keep you, one and all from the dire wickedness of this world, and send the Comforter, when clouds and darkness encompass you. Should some of you feel it your duty to obtain an education to fit you for the arduous duties of this life, may the bible be your only reference in all matters pertaining to salvation, and your heavenly Father even keep you from trusting to human science for spiritual blessings.

Brethren, these few remarks I hope have been written in the true spirit of love. If I have said anything against the cause of truth, it has been done unintentionally; hence you will forgive me and cast it out. Comfort yourselves with the following:

"One by one we're marching onward,
One by one we'll cross the river,
One by one we'll anchor safely,
On that bright and golden shore."

May the God that divided the waters of the Red Sea and led Israel through on the dry land be with you each and all, and bless you according to his will.

DAVID H. STOUT.

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 20, 1872.

HOW, AND TO WHAT EXTENT,
GOD LOVED THE WORLD.

(Continued from page 39.)

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life."

The world, in the unlimited sense of the word, would embrace the heavens and the earth with all that they contain, animate and inanimate, the sun, moon and stars, the earth and seas, with all the elements of nature. It certainly cannot be that our Lord designed to assert that God so loved the universe that he gave his only begotten Son, to be lifted up, or crucified, that the world, in this unrestricted application of the term, might not perish; for he has informed us that the world is to be burned up, and all the elements of nature are to be dissolved. This is the irrevocable decree of him who has "declared the end from the beginning." The Holy Ghost has thus declared by the inspired apostle, "And thou, Lord, hast laid the foundation of the earth, and the heavens are the work of thy hands. They shall perish, but thou remainest; and they shall wax old as doth a garment, and as a vesture shalt thou fold them up, and they shall be changed." Heb. 1. 10, 12. Again, "But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, and the earth also, and the works that are therein shall be burned up." This being the revealed will and purpose of God, it cannot be that he gave his Son for a purpose so directly to the reverse. For he has informed us that he is of one mind, and none can turn him. The apostle by whom the immutable God made the above declaration, continues thus, "Seeing, then, that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness, looking for and hastening unto the day of God wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat." 2 Peter iii. 10, 12. If, then, it were the design of God in giving his Son, to save the world from perishing, he has failed to secure that object, or these scriptures must fail to be fulfilled. But our Savior elsewhere in the sacred volume, shows that such was not the will, or design of his Father, for he came to do the will of the Father and to finish the work; and in the complete accomplishment of that work he has neither failed nor been discouraged, for he most solemnly avers, "I have glorified thee on the earth; I have finished the work which thou gavest me to do." John, xvii. 4. If then, the work, given to him to do, was to save the world from perishing, that work

could not be finished until the salvation of all the world was secured beyond the possibility of a failure. It is idle to say that the lifting up of the Son of man from the earth made it possible for the world to be saved conditionally, for if the work was finished, then no part remained to be done. He says he came to do the will of the Father and to finish the work, and he also says, "I have finished the work which thou gavest me to do." And farther he has informed us exactly what the will of the Father which he came to do, was. "This is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up at the last day." John vi. 40, 41. In the same chapter, in which Christ declares that he has finished the work which his Father gave him to do, and in the same most solemn address to the Father, he says distinctly, "I pray not for the world, but for them which thou hast given me out of the world." John xvii. 9. This then, already shows to what extent God loved the world, that he gave his only begotten Son, not that all the world, nor that all the sinners in the world, should have eternal life, but that a certain definitely described people whom God had given him out of the world, characterized as believers, should not perish; for he assured his disciples that it is not the will of the Father that one of these little ones which believe should perish. Matt. xviii. 14. Those who believe in him, are those who were ordained to eternal life, "And as many as were ordained to eternal life, believed." Acts xiii. 48. No more, no less. For unto all those for whom Christ died, it is given in the behalf of Christ not only that they believe on him, but also to suffer for his sake." Phil. i. 29. To believe on Christ is a special gift of God, and it is only by him that any do believe in him, "Who verily was foreordained before the foundation of the world, but was manifest in these last times for you who, by him, do believe in God that raised him up from the dead, and gave him glory; that your faith and hope might be in God." 1 Peter i. 20, 21. "Unto you, therefore, which believe, he is precious; but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling and a rock of offence even unto them which stumble at the word, being disobedient; whereunto also they were appointed." 1 Peter ii. 7, 8. From all these scriptures, and many others which might be named, it is clearly apparent that the words of our Lord in the text, will not admit the construction, nor were they designed to express that the gift of the only begotten Son of the Father, was designed to accomplish anything more than the redemption and perfect salvation of as many Jews and Gentiles as were chosen of God in Christ Je-

sus, before the foundation of the world. If more had been in the design of God, their deliverance from death, and entrance into life eternal would have been secured. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. Moreover, whom he did predestinate, them he also called, and whom he called, them he also justified; and whom he justified, them he also glorified." Rom. viii. 28, 30.

"As the new wine is in the cluster, and one saith, Destroy it not, for a blessing is in it." Isa. lxxv. 8. So were the chosen people of God in the world, and for their sake the world is reserved. Matt. xxiv. 22. It is unto, and for them that God gave his Son; and hath also raised him up from the dead, and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all. Eph. i. 22, 23.

But the glory of our subject is, the contemplation of the love of God, as the basis of the salvation of all who believe in Jesus Christ. Not for any virtue in them to entitle them to salvation: not by works of righteousness which they have done; but solely according to his mercy he saved them by the washing of regeneration, and renewing of the Holy Ghost. Titus iii. 5. "Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began." 2 Tim. i. 9. "And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; among whom we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith loved us, even when we were dead in sins, hath quickened us together with Christ; (by grace are ye saved) and has raised us up together and made us sit together in heavenly places in Christ Jesus. For by grace are ye saved, through faith, and that not of yourselves; it is the gift of God. Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. ii. 1-10.

"God so loved the world." How? In this discriminating manner: for the sake of the treasure which was hidden in the field, or in the world. He said unto Israel, by his prophet, "I have loved you, saith the Lord. Yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother?"

saith the Lord; yet I loved Jacob, and hated Esau." Mat. i. 2-3. "For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of himself that calleth, it was said, (to Rebecca), The elders shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated." Rom. ix. 12-13.

Indeed all love, whether human or divine must be discriminating, or it is not love. Love cannot in its nature exist without its special objects. The apostle exhorts saying, "Husbands, love your wives, even as Christ's loved his church, and gave himself for it." If here Christ's love to his church was not discriminating, why then, the husband's love should not be. If Christ loved all mankind as well as he loved the church, then husband's should, to obey the apostle love harlots as well as they love their wives. But how absurd. God has loved his chosen people with an everlasting love, and therefore with loving kindness has drawn them. Christ has loved the church and given himself for her, that the might redeem her, purge cleanse, and purify her, and present her to himself without a spot or wrinkle or any such a thing.

Our Lord said further to Nicodemus, For God sent not his Son into the world to condemn the world, but that the world through him might be saved." The world, as here the terms are used evidently mean, as we have shown, his chosen people which are in the world. For in sending his Son into the world he also sent an angel to declare his name and his work. "And thou shall call his name Jesus, for he shall save his people from their sins." Matt. i. 21. Nicodemus and the Jews generally had supposed that Messiah whom they looked for was to confine his mission to them as the seed of Abraham after the flesh, but Christ came to redeem his people out of all the nations and tribes of mankind. And when the Jews and Gentiles were both spoken of; they were frequently called the world, all the world, the whole world, &c. The world; including Jews and Gentiles, were already condemned, they did not require that Christ should come to condemn them. The doctrine of gospel condemnation, as held by legalists and Arminians is unscriptural. The coming of Christ to redeem and save his people, is by no means the cause of the condemnation of those who perish in their sins. No man is condemned for not being a christian, for not believing the gospel, for not getting religion. For the law by which they are condemned has never required anything of the kind of them. But they are condemned for transgressing the law, for being sinners against God. Jesus told the Jews to think not that he would condemn or accuse them unto the Father, for they had one that accused them, even Moses in whom they

trusted. "But that the world through him might be saved." We have already shown that the term world is here and in the connection used exclusively to designate his people which are in the world. If we should say he came to save horses and cows, and birds and fishes, serpents and worms; those very scicklers for the broad application of the word *world*, would object and say though the word world is used, only the family of mankind is meant. All are compelled to understand the term in a restricted sense, why not then allow the restriction to be as the scripture has limited it, to whosoever believeth in him, or to all, both Jews and Gentiles, which are ordained to eternal life? But the next verse defines the sense in which the word is used. "He that believeth on him (Christ) is not condemned." Whether Jew or Gentile, for the word *world* is used and applied by John, to both believers and unbelievers, where both Jews and Gentiles are included. "He is the propitiation for our sins," those to whom John was writing were called from the tribes of Israel. "And not for ours only, but also for the sins of the whole world." Gentiles as well as Jews. 1 John ii. 2. See also same epistle v. 19. "And we know that we are of God, and the whole world lieth in wickedness." Whether speaking of believers or unbelievers, if both Jews and Gentiles were included, they were called the whole world, and this was evidently well understood by both Jews and Gentiles at that time. "He that believeth on him, Christ, is not condemned." "Verily, verily I say unto you, He that heareth my word, and believeth on him that sent me, hath, (not shall, or may have, but already) everlasting life and shall not come into condemnation; but is passed from death into life." He that believeth is not condemned, for "There is therefore now no condemnation to them which are in Christ Jesus." For, "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? it is Christ that died, yea rather that is risen again." "He that spareth not his one Son, but delivered him up for us all, how shall he not with him freely give us all things?" Rom. viii. 32-34. "But he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." How, because he hath not believed? Certainly it is in the sense explained in the next verse. And this the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds are evil." The light coming into the world is not the cause of men's deeds being evil, for if their deeds were good the light would make them manifest that they were wrought in God, and were consequently good. In the darkness and blindness of the Jews, who being ignorant of God's righteousness, went

about to establish their own righteousness, while the darkness was upon them were just in their own eyes, but when the light came it made their unrighteousness manifest. Whatsoever maketh manifest is light. A criminal brought into court for trial, the law supposes him to be innocent until the light of testimony makes his guilt manifest. Yet it is not the testimony that has occasioned, or that has been the cause of his guilt: but it is that by which his guilt is made to appear. The Jews claimed to be the children of God, and their claim could not be successfully contradicted until Christ came, and exposed their deception, took away their cloak, and told them plainly that if God was their Father, they would believe in him. It is in this sense they are condemned because they have not believed in him. They were transgressors of the law of God, and righteously condemned by it, but their guilt did not appear until their works were brought to the light. A mass of shining metal, supposed to be pure gold, may pass for gold until it is tested by fire, and if it cannot bear the test of the furnace, it is proved to be base metal, or not pure gold. Yet, the fire did not make it base, it only proved it to be so. The fashionable religion of the world at this time, passes currently for pure and undefiled religion, with all who are under the power of darkness; but to those who have been brought out of darkness into God's marvelous light, the deception is apparent.

But we must bring our remarks to a close. May we be found of God in Christ, not having our own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. Then when the light of eternity shall dispel the darkness of nature, we shall stand blameless in the presence of our God, and wear that crown of righteousness which the Lord, the righteous Judge, shall in that day give unto all who love his appearing.

Inquiries After Truth.

COLUMBIA, Ten., Jan. 4, 1869.

ELD. G. BEEBE:—Please give your views on the parable of the unjust steward, Luke xvi., particularly the 8th & 9th verses, and oblige one who earnestly desires to understand the scriptures.

Respectfully,

KATE T. PHILIPS.

BROTHER BEEBE:—Will you please (if you can find leisure) give your views on the 7th and 8th verses of the first chapter of the Songs of Solomon. The latter clause of the 8th verse is the mooted point—"And feed thy kids beside the shepherds tents"—and much oblige,

JEFF HORNER.

POETRY.

(Written for the "Signs of the Times.")

ACROSTIC.

Gen'rous dispenser of good news,
Imparting light on scripture views;
Let him, thy Guide in by gone days,
Be with thee still in all thy ways;
Endow thee long with health and strength,
Receive thee home in heaven at length,
To rest from all thy earthly care,
Beyond this world, where angels are
Engaged in praises day and night,
Each harp attuned to sweet delight:
Be this thy lot when time's no more,
Earth's trials, too, forever o'er.

When in fair view a trap is set,
It cannot do the harm
That one consealed with glittering toys,
So I must give alarm.

A word of caution I will give
To whom it may concern;
Just leave your Sunday Schools and Tracts,
And to your Bible turn.

I've searched the bible through and through,
But no such words can find,
That money, means, or Sunday Schools,
Can give sight to the blind.

Is it in Matthew, Mark or Luke,
In Proverbs or in John,
Or in the Acts, or in the Psalms,
Or not in any one?

And if within God's holy book
One single word is said,
That Sunday Schools were ever known
To give life to the dead,

Then call your Missionary band,
For teachers you must search,
For you proclaim the Sunday School,
The nursery of the church.

Deluded man, with all his craft,
Can't save one soul from death.
Protracted meetings come in next—
In sin the man is left.

Raise all your forces, far and near,
Let each man act his part;
But all your skill and craft will fail
To change the sinner's heart.

No sprinkling priest, no lamb nor kid
On Jewish altars slain,
Can ever save one soul from death—
He must be born again.

Born not of blood, nor born of flesh,
Nor of the will of man,
But born of God; and saved in Christ
Before the world began.

Says one, "Election you do hold,
And you shall bear the curse;"
We bless the Lord and praise his name,
Election, it holds us.

MARIA E. SMITH.

"OPEN THOU MINE EYES."
Psalm cxix. 18.

O Lord, when I thy word behold,
Its sacred truths to me unfold;
For I can never read aright,
Without thy gracious help and light.

Open mine eyes that I may see
The wondrous words declared by thee;
Open my heart that I may feel
The wondrous love those words reveal.

How bright the promises do shine!
And yet I dare not call them mine,
Until thy own almighty grace
Adapts them to my needy case.

Great peace have they that love thy law,
And I from thence would comfort draw.
I often read, and read again,
But often seem to read in vain.

O Lord, be pleased to give me sight,
That I may read with new delight
O give me faith, thy word to prize,
And make me to salvation wise.

W. W.

Marriages.

Sept. 28, 1871—At the bride's house, in Prince Wm. Co., Va., by Eld. J. L. Purington, Mr. Andrew J. Carter to Miss Mary F. Arrington, both of Prince Wm. Co.

Dec. 5, 1871—At the house of the bride's father, in Alexandria, Va., by the same, Mr. George M. Pierson, of Prince Wm. Co., Va., to Miss Annie C. Grimes, of the former place.

Dec. 19, 1871—At the house of the bride's father, near Warrenton, Va., by the same, Mr. Alban M. Florence to Miss Roberta H. Francis, both of Fauquier Co., Va.

Obituary Notices.

DIED—Dec. 18, 1871, at the residence of her parents, in Oakland, Susquehanna Co., Pa., **Angella Shotts**, youngest daughter of Morgan and Esther Shotts, aged 20 years, 3 months and 27 days.

The subject of this notice had never made a public profession of religion, yet her walk and conversation during her short stay with us was such as no professor of religion need shun or be ashamed of. She had a strong mind, and great decision and firmness, and her words were always to the purpose and fitly spoken. At the age of sixteen she commenced teaching school, and gave universal satisfaction. She was beloved by both children and parents. Her good order and government in teaching gained for her the applause and good will of all in the circle of her acquaintance. Her health was delicate, and about two years ago she began to decline, but continued her labors until July last. She dismissed her school for vacation, but could not resume it again. From that time until she fell asleep, the best of care from the family and medical aid was bestowed. Her pain and suffering was great, but she did not murmur, but manifested much patience through her sickness. She did not wish us to mourn or shed tears on her account, but would say, "Never mind, I will be better in a few days. The desire of my heart to the Father of all mercies, had for a long time been that she might be restored to health; but when I saw that God had otherwise decreed, I said, Lord, what more can I do? An answer immediately came, "Be still and know that I am God." I could only submit to his will.

She has left an empty place in our house, which never can be filled; but we believe she fills a place prepared for her in that house that has many mansions, where we hope to meet her again. She has left her parents, three sisters, one brother, and a large circle of relatives and friends, to mourn their loss, yet believing it to be her gain.

A funeral sermon was preached by Elder Brooks, of Susquehanna Depot, from Matt. xxiv. 44.

MORGAN SHUTTS.

Sister **Nancy Jack** departed this life at the residence of brother and sister Curtis, in Bath, Maine, Oct. 19, 1871, aged about 83 years. She had been a member of the Bowdoinham U. S. Baptist Church about ten years. She was a very meek and quiet sister, but one that loved the society of the saints much.

ALSO,

DIED—Of consumption, at the residence of Eld. E. Purington, in Bowdoin, Maine, Jan. 11, 1872, sister **Eleanor B. Sanford**, aged 67 years and 9 months. Her name was not on our church book, but her life and conversation for many years before her death, goes to prove beyond a doubt that her name was recorded in the Lamb's book of life before the foundation of the world.

Her funeral was largely attended at the house where she died, by many relatives and friends, when and where some thoughts were spoken from I Cor. xv. 57.

H. CAMPBELL.

The "Signs of the Times,"

DEVOTED TO THE
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OF EACH MONTH,
BY GILBERT BEEBE,

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 40.

MIDDLETOWN, N. Y., MARCH 1, 1872.

NO. 7.

POETRY.

• GO THY WAY FORTH. Song i. 8.

"Go thy way forth," the Savior says;
Dear Lord, the power impart;
Thee I would follow, gracious Lamb,
With fixed, unmoving heart.

"Forth by the footsteps of the flock,"
My tender Shepherd cries;
Then lead me, dearest Lord, if I
Find favor in thine eyes.

"Beside the shepherds' tents go forth,
There feed thy tender kids;
For well I know thy heart, my spouse,
Much consolation needs.

"Thy sorrows all my pity move;
Behold, I undertake
Thy cause, with never failing love,
Nor will my bride forsake.

"For thee the cross I once endured.—
The Roman soldiers' scorn;
For thee, my only one, I wore
The crown of piercing thorn.

"Behold, I quickly come, no more
Thy sins and griefs to bear,
But to take home my purchased bride,
My glorious throne to share."

A LITTLE ONE.

WHERE IS REST? 2 Thess. i. 7.

Inscribed to my Sister, P. A. C.

Vainly on earth the spirit seeks for rest;
Life's fading toys no comfort can supply:
The joys of time are vanity at best—
Rest for the soul is only found on high.

In youth wealth lures the mind with promise bright,
But with sharp sorrows pierces those who gain;
Fame cheats the hope of such as win her height,
And earth's best glories are but splendid pain.

How sad the state of man whose only hope
Is bounded by the narrow range of time!
How wretched saints, if doomed to ever grope
Darkly on earth in search of joys sublime.

Is then this longing after rest in vain?
Must wounded hearts in hopeless anguish grieve?
Do all our aspirations end in pain,
And hopes of peace forevermore deceive?

No! there is rest above for those who grieve,
And Gilead yields a balm for wounded hearts;
Its "heap of witness" will all doubts relieve,
While Faith's broad shield shall quench temptation's darts.

There's rest in every promise God hath given,
Rest in the oath immutable he swore,
Rest in the presence of the Lamb in heav-
en—
Joys pure and changeless—Rest forevermore.

WM. L. BEEBE.
Covington, Ga., Feb. 1, 1872.

CORRESPONDENCE.

OGLETHORPE, Ga., Aug. 20, 1871.

ELDER S. H. DURAND, DEAR BROTHER:—I have been impressed for some time to write to you for your views on John 13th chapter and from the first to the fifteenth verses inclusive. What I wish to understand is concerning feet washing. I understand that the churches in the Northern States do not practice it in a church capacity, and we in this country hold it as a church ordinance and if we are wrong I would be very glad to know it. I think that I desire that the church should be found standing in the right place, that she might be the light of the world. Being the light of the church, I hope you will comply with the request; and if so, give views through the "Signs of the Times."

I am your unworthy brother,
S. H. ENGLISH.

HERRICK, Pa., Dec. 29, 1871.

DEAR BROTHER ENGLISH:—I hope you will excuse my long delay in replying to your letter of August 20th. I will now try, in accordance with your request, to give you such views as I have upon the subject embraced in John xiii. 1-15. I approach it with hesitation, because it appears to me very deep, and I know that I have not yet been enabled to enter into the depth and fulness of its meaning, and also because different branches of the church of Christ differ in their views and as to the manner of obeying this example and command. But the Lord our Savior is yet able to give to the ignorant an understanding of his word, and I think my trust is in him, at least I desire that it should be; and since I have some views, especially upon the question you particularly speak about as to the literal practice of feet-washing as an ordinance in the church, I do not know that I should refuse to give them at the request of a brother because we have heretofore differed. How else but by conferring upon a subject can we obey the apostle and endeavor to be of one mind? I hope, however that I shall be enabled to write in a spirit of brotherly love and humility, and with an eye single to the glory of God, and so that no feeling of offence will be called to arise in the breast of any of the dear children of God.

In the portion of the scripture to which you refer me it is recorded

that our Savior washed his disciples feet and said, "If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example that ye should do as I have done to you." From this, taken alone, it would appear that the disciples of our Savior ought literally to wash one another's feet; and as there is no special direction as to when and how often it should be done, we should have to take the example as deciding that, and concluding it was to be done upon every occasion of the administration of the Lord's supper, after the ordinance. Now as we find this direction apparently so plain, should we not see it followed by all the churches of Christ? Let us look at them. This may appear a backward way of examining the subject, but I must write it as I have thought it. Looking abroad over the land, and through all countries, and in all ages, it is easy for those who know the truth to distinguish the churches of Christ. They stand separate and distinct from every other organization whatever character, and are "a sect every where spoken against," not for any evil seen in their members, but because of the doctrine which they hold and contend for, and their faithful adherence to the pattern shown them in the mount. They are composed of sinners made sensible of their sins and of their just condemnation by God's righteous law, who have been raised to a good hope through grace by the all powerful word of Jesus, spoken directly or personally to each of them, and who through their experience have been brought spiritually together, and are built up together for a habitation of God through the spirit. The word of God is precious to them, as it is not to many others, for by it they live. In obedience to the commands of their Lord and Savior they find their comfort and delight. His word is to them not merely an outward direction, as though written on tables of stone, but is written upon the fleshly tablets of their heart. Through the power of that word experienced within they are baptized into one body, and walk together in the ordinances of their Lord and Master. Now in these churches that recognize each other as churches of Christ, and which cannot withhold fellowship from each other, in these churches where the poor, helpless sinner who has been brought into the enjoyment in the hope in Christ finds a home

which he cannot find among any other people,—in the churches that stand separate from any other people religiously, and "dwell alone," do we find that practice of feet-washing little has been, or is, generally followed? No. But a small portion of them have, or do now, practice it, so far as my knowledge extends. Now it is a forcible question in my mind whether it could be possible that an ordinance of our Lord Jesus Christ could possibly be ignored by so large a portion of his church. Would he who is the builder of his church and the teacher of all of Zion's children, allow it? Is it, or has it, ever been the case with the ordinances of the Lord's supper or baptism? Single churches may be found in disorder, neglecting some of the ordinances of Christ, as following extraordinary customs, but could that be called a church of Christ where the ordinance of the Lord's supper or baptism was set aside and denied to be an ordinance, or where the doctrine of predestination and election were disputed? Could the saved sinner find a home in such a church, and enjoy spiritual communion there? Could he who has been born again see that as the kingdom of our Lord Jesus Christ where his ordinances were not understood and obeyed, nor his doctrine believed? But, what! you may exclaim, are you going to decide the question in this manner? Certainly not. Although there is much force to my mind to these facts and considerations, because I firmly believe the church to be one, under one Head, and agree in all essential particulars in doctrine and order, as well as in experience, yet it is only by the infallible standard, the scriptures, that all questions in reference to the church are to be decided, and I have spoken of these things to argue from them that since so great a number of veritable and acknowledged churches of Christ do not follow his practice, before we condemn them as disregarding an ordinance of this King, we ought to look very carefully at the "patern shown in the mount," to see if this is there presented as an ordinance.

I will here remark that to me there appears a great difference between a church denying and setting aside an ordinance, and a church following a practice, whether regarded as an ordinance, or not, (for some who practice feet-washing have told me that they do not regard it a church ordinance, but as a practice enjoined upon the brethren to be engaged in

occasionally) which our Savior has not in such manner enjoined upon them, but which is not contradictory to the doctrine of the bible, nor subversive of good order as, for instance the practice of holding protracted or excitement revival meetings would be. In the latter case the practice, though based in an erroneous view of the scripture, would not be essential, so as to break fellowship, while in the former, the disregard or ignorance of an ordinance would appear to me to raise a serious question whether that was truly a church to be held in fellowship. In immaterial practices there may be found a difference among the churches in different sections of the country and in different ages, but in all essential particulars in doctrine and order, I cannot but think the church is one in whatever age or country it is found.

Now let us look through the Acts of the Apostles and through all of the epistles. We find no mention made of literal feet-washing as an ordinance, nor even as a practice in the churches, nor even at all, except in one case to which I will refer hereafter. But why look so carefully among the acts and teachings of the apostles for it? Is it necessary to find it there? It appears so. Our Savior declared that in the regeneration, when the Son of man should sit upon the throne of his glory, they who had followed him should sit upon the twelve thrones judging the twelve tribes of Israel. When he was about to ascend he said to them, *"Go teach all nations, baptizing them, &c., teaching them to observe all things whatsoever I have commanded you."* Matt. xxviii. 19-20. Should we, not therefore, expect these apostles, as judges, to set forth in order before the churches all the commands and ordinances of our Savior, and teach their observance? We find they have set forth baptism and the Lord's supper, have given full and explicit directions in regard to the order and discipline of the church, and a full statement of the "faith which was once delivered to the saints." But they have made mention of washing feet but once, and that not in the manner of teaching or setting in order, but incidentally. Paul, in speaking of the character of the widow who is to be taken into the number especially cared for and supported by the church, mentions among other things, "If she have washed the saints' feet." Would this appear like teaching the observance of an ordinance in the church? If as an ordinance it was necessary she should have observed it, why were not the other ordinances mentioned? And if it were the universal practice of the church, as baptism and communion, how could any one have been a member so long, (for she must be four score years old), and not necessarily have followed it with the rest. It is not mentioned among the quali-

ties of a deacon or pastor, nor in the direction to Timothy or Titus, nor in the minute directions to the church at Corinth, nor among all the Acts of the Apostles.

Now it is time to go back and look more carefully at our Savior's example and command. As he was washing their feet he said to Peter, "what I do thou knowest not now; but thou shalt know hereafter." But if what he was doing as an example for them to follow has been the literal washing of their feet, they would have known what he did, as was the case in the breaking of bread. They did not know the full meaning of that ordinance at the time, but they knew what he did, and were told to do the same. But in the washing of feet they did not know what he did. They were told to do as he had done to them, but told that they did not know then what he had done. They were promised however that they should know afterwards, for the Holy Ghost, the Comforter, should bring all things to their remembrance *whatsoever* he had said to them.—John xiv. 26. And when they were taught thus the meaning of these things, they were expressly commanded to teach their observance to his people. Again, our Savior, after he had finished washing their feet, said, "Know ye what I have done to you?" As though it was not the literal act, but something signified by that act to which he was directing their attention. "Ye call me Master and Lord, and ye say well; for so I am." Then after stating that he, their Lord and Master, had set them an example that they should do to each other as he had done to them, he said, "Verily, verily, I say unto you, The servant is not greater than his Lord; neither is he that is sent greater than he that sent him." "If ye know these things, happy are ye if ye do them." It certainly appears from this example and these expressions that it is *those things* implied or figuratively set forth by the act of our Savior which they are to do, rather than to repeat the literal act. "If ye know *these things*," not *this thing*, "happy are ye if ye do *them*." But, you may say, we also regard this act as having a figurative import; and therefore we only think it necessary in practicing it to wash one foot instead of the feet, (I have never witnessed the practice, but I observe you write it *foot* washing, and I learn that such is the practice) as it would be necessary to do it if it were strictly literal. But are not baptism and the Lord's supper figurative? Why then are we to follow the example in those cases literally, and not in this? I will try to answer this question. Baptism and the Lord's supper, as ordinances, set forth figuratively the work of our Savior in effecting our salvation, his death and resurrection, his broken body and shed blood. They are

neither of them figures representing something else that we ought to do, as is acknowledged to be the case in feet washing, but are figures and emblems of what he has done for us, and the power of which we must have experienced before we can obey them. And thus our Savior has not enjoined upon us to do these things and also some other things represented by them, but has simply commanded his followers to do them, which command has been taught and set in order by the apostles. And the order is to be followed strictly and literally as he delivered it to the apostles, and they to us.—1 Cor. xi. 23. No variation is allowed from the letter of the example.

Now in all these things this act of washing their feet differs. This he did, not as setting forth emblematically his work in their redemption, in rites which they are to do in remembrance of him, but as an example of his own meek and lowly spirit which is to be manifested by them towards each other after that example; as an example of *things* that they are to do for each other in a spirit of brotherly love and humility. The ordinances are not strictly examples, but acts in which he went before us, as the Captain of our salvation, fulfilling all righteousness, and we follow him: figurative acts in which he began to manifest, and causes still to be manifested by those who do them, their union with him in his suffering and death and resurrection, and their communion with him and each other. He did not do them as examples, but as a part of his work, and they do them as following him and in their manner of doing them his act becomes their example. But in this he expressly states that he has set them an example, that they should do to each other as he has done to them;—"these things" set before them by that example, *consisting of many different acts*, but all precisely like the example in being acts of brotherly kindness and humility.

In this view of the subject we shall find that the apostles have taught the observance of this command with the rest, as they were directed to do. "Whom when Aquilla and Priscilla had heard, they took him unto them and expounded unto him the way of God more perfectly."—Acts xviii. 26. "Be kindly affectioned one to another, with brotherly love; in honor preferring one another."—Rom. xii. 10. "But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all," &c.—Gal. ii. 11-14. "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself lest thou also be tempted."—Gal. vi. 1. Such acts and exhortations as these appear to me to answer the example. Our Savior

set an example of spiritual acts. Spiritual acts suppose members fitted to perform them. Those who walk in the way of holiness, in the house of God, must have spiritual feet, and only with spiritual hands can they be washed. The Lord's people are pilgrims, and in their toilsome journey how often they become footsore and weary. How refreshing and soothing then to have a loving brother kindly wash their feet. Such acts of kindness and needed attention may well be represented by the example of washing their feet. But the object of washing their feet appears in this place to be for the purpose of making them clean. Peter objected to having his Lord wash his feet; but when told, "If I wash thee not, thou hast no part with me," he was anxious to have not only his feet but his hands and head washed. "Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit." Therefore I think the special force of this direction applies to the correcting errors in a brother, as the two did in Apollos' case, and as Paul corrected Peter, and to the restoring or converting of an erring brother. Poor and helpless and ignorant in ourselves, how liable we are to fall out by the way, and to get into miry places, where our feet become defiled. Now when one's feet are unclean, they show badly in the King's highway. Such are they who err from the truth, who are overtaken in a fault, and whose walk is disorderly. It is the place of those who are spiritual to restore such an one in the spirit of meekness; to wash his feet from the errors and faults, that he may walk becomingly again with his brethren. What gentleness and love, and what deep humility are required in doing this, we may not always fully consider. Nothing less than the spirit of the meek and lowly Jesus will enable us to perform this brotherly work. Nothing less in kind than the great humility which he manifested in taking the form of a servant, though infinitely less in degree, will be manifested in truly restoring an erring brother. Our own natural spirit would lead us, when we see one whose feet are defiled in the King's highway, whose walk is faulty, to come roughly and harshly at him, feeling somewhat agrieved and censorious in our spirit, and instead of kindly and gently washing them in the spirit of meekness and humility, we should very likely, if uncontrolled by the spirit of Christ, deal hastily with them, and perhaps take off some of the skin with the dirt, making an aggravating sore, even if we did not try to cut them off. It is a very humble place to get down at the feet of a brother, and especially of one who is walking disorderly, whose feet badly need washing; but it is a very sweet place when we are exercised by the spirit of Christ. We

still esteem him better than ourselves, though regarding him with affectionate sorrow and regret for his fault. We desire only to restore him, not to gratify any feeling of anger or of pride. We feel assured he is a child, and desire that he may enjoy the comforts and privileges of a child. When his feet are washed, they will again look white and beautiful upon the mountains, though they may be tender for a while, and he will thus manifest that he is clean every whit, through the word that Christ has spoken unto him. While one's walk is irregular, and the mire and dirt of error is clinging to his feet, he cannot enjoy nor give the scriptural evidence that he has been cleansed with the precious blood of Christ; but when he turns repentant, and walks again uprightly, according to the truth of the gospel, he manifests thus by his correct walk, by his clean feet, that he has been "sanctified and cleansed with the washing of water by the word," (Eph. v. 26) and is "without blemish," "fair as the moon."

There appears to me a wonderful beauty and expressiveness in this example, and a teaching of which we daily see and feel the need. If a brother offends us personally, and especially if we think he does it willfully, do we not sometimes find it very difficult to approach him in the spirit of Christ, without any feeling of anger? Do any of the brethren when they speak to such a one find themselves, either by their tone, or words, or manner of telling him his fault, expressing this annoyed feeling, and in their labor using something rather more in the nature of a rod than a towel wet with water? And even when the offense is not personal, but an error or fault, unbefitting the gospel of Christ, do we not sometimes feel a little vexed and impatient, saying within ourselves, He ought to know better; he ought to take more heed; and find ourselves liable to give this impatient feeling expression when we undertake to reprove him? We may use a mild tone and gentle words, and be unconsciously prompted by our deceitful heart to so frame our words that he shall feel a sting of pain. For my part, I have a very unruly spirit and deceitful heart to content against, which often overcome me, and cause me many a heart ache. I have sometimes been helped to repress their promptings, and have felt the exercise of a spirit that could not become angry, no matter what the occasion. I feel thankful to God for ever enjoying such a feeling. But O how often it is otherwise with me. I often want to exercise such a spirit and cannot—do not know how. At such times if there is an erring brother to restore, which the apostle has said is to be done by those who are spiritual, I feel that I must leave that work to others.

We have an example of this impatient feeling towards erring brethren in the case of the two disciples who asked to sit the one on our Savior's right hand and the other on his left, at whom the ten were indignant. How gently our Savior reproofed the two for their error, and the ten for the wrong spirit excited in them by it.—Matt. xx. 24. Our Savior has taught the exercise of his own spirit in the most expressive and comprehensive manner by this example. The washing of the feet gives no pain, no sting, no uncomfortable feeling; only the humbled sorrowful feeling that springs from the consciousness that we need this work from our brother, the contrition for our fault, and a dearer and humbler love for him who has so gently and tenderly performed the work in humility, and not with that severity which we feel we have deserved.

How wonderfully our dear Savior bore with the frailties, the wanderings, the ignorance and little faith of his disciples. How tender and loving were his reproofs. How kind and patient he was in his teachings, repeating his instructions over and over in the most gentle manner. This patient, humble, gentle, tender, loving and forbearing spirit he has here set before them in an example which will always remind them how they ought to do "these things" towards each other. When we truly humble ourselves, forget ourselves, and think only of our erring brother's comfort, and of the honor of God's house, and are anxious only to find how we may bring him to see and forsake his error, then we are washing his feet. We need not try to make him suffer for his wrong. Our Savior only knows how to do that. It is his prerogative to give sorrow and repentance. "In meekness instructing them that oppose themselves, if God peradventure will give them repentance, to the acknowledging of the truth."—2 Tim. ii. 25. Those widows who were counted worthy to become the especial charge of the church, must have manifested this kind, careful, loving spirit.

I will pursue the subject no farther. It is my desire and prayer that what I have written may not injure the cause of truth, nor the feelings of any of the dear brethren who have been accustomed to observe the practice. I feel sure we do not differ in regard to the spiritual import of the subject, and desire that the sweet fellowship which has hitherto existed between all the brethren, notwithstanding their different views upon this practice, may still continue to be felt and manifested, and that we may all grow in grace, and in the knowledge of our Lord and Savior Jesus Christ.

Your unworthy brother in hope of eternal life,

SILAS H. DURAND.

HARE'S CORNER, Del., Feb. 14, 1872.

BROTHER BEEBE:—When brother Bartley asked you to publish your views in regard to the commission of gospel ministers, &c., I thought it was one of the most important subjects to which your attention had ever been called. I, of course, read your reply with much interest. I cannot say that I am entirely satisfied with it. It seems to me that the way your remarks run, that there is an implied denial of the gift, and consequently of the authority of gospel ministers, other than the apostles, being derived immediately from Christ. I doubt very much whether you so intended. But confining the application of the words quoted to the eleven disciples, leaving us to infer that all others, if they have authority to preach at all, must derive their authority from some other quarter. As the query was whether the authority was from thence, or "whether it was derived from the church," we are left to infer, by implication at least, that gospel ministers receive their authority from the church. You certainly would not say that the gift was derived from the church. Then, if the church does not confer the gift, what does she do more than recognize what the Head of the church has done? This you fully bring to view in the latter part of your reply. You speak of those who are "called of God to the gospel ministry," and you refer to the apostolic admonition in allusion to the priesthood. "No man taketh this honor to himself, but he that is called of God as was Aaron." You say, "The church of Christ is authorized to judge of the gifts of all her members," &c. I have not doubted, neither do I now doubt but that there is a general agreement among all Old School Baptists on this point; and all I desire is that it should be somewhat more clearly and fully expressed. Much that is involved will turn upon the sense in which we use the word *authority*. The *authority* which is vested in the church, being, as I suppose we are all agreed, to recognize the gift that the Head of the church has conferred, and set apart the subject of it to the work whereunto he has been called; there is no reason to doubt but that the church will readily perceive such gift, and accordingly recognize it. If this be gospel order, it will follow that no man has a right to go out as a minister of the gospel without being so recognized, and sustained by some orderly recognized gospel church. In this sense the *authority* is exclusively in the church. If Paul did not receive his authority from Christ, it seems to me it would be difficult to say where he obtained it.

Again, the accompanying declaration, "Lo, I am with you always, even unto the end of the world," seems inappropriate and uncalled for, in regard to the eleven; but if addressed

to the gospel ministry as a whole, throughout all coming time, we see readily the force and propriety of it. I see no clashing or difficulty in gospel ministers being called to serve the church, yet the call being from the Head of the church. The authority vested in the apostles, as apostles, to sit as judges, &c., would undoubtedly include Paul, and would belong or appertain to them, apart from the general commission to preach the gospel. The privileges of gospel ministers also belonged to them, as well as the apostleship.

It is foreign from my purpose to argue any point at this time. Indeed I do not believe that there is any difference between you and me to argue. But I simply wish to call your attention to some points involved, and which I suppose led to the request for your views. On the one hand, it has been held that the commission was given to the eleven, and to no others. Shortly after that the church was organized, and the ministry was from that time a part of the church, having no authority outside of the church. That all authority is vested in the church, and that the ministry are called as servants, to do the church's bidding, preach when and where the church directs, and baptize such, and such only, as the church designates and requires them to baptize. On the other hand, the church recognizing the gifts and qualifications which are alone conferred by the Spirit, separates them unto the work to which the original commission called them. In this latter view of the subject, they would have authority to go everywhere, in all the world, wherever the Lord in his providence opened the way, to preach the gospel, and to baptize those who give evidence of faith in Christ, even where there were no gospel churches in existence. It is not doubted that the apostles had this authority. I think moreover that it will hardly be questioned that Timothy, Titus, Apollos, and other primitive ministers beside the apostles, also exercised this authority. It might be suggested also whether the form of ordination, calling a council of ministers and messengers of the churches together, does not favor this more enlarged and general character of their commission.

I need not call attention now to the many excellent and well timed observations embraced in your reply. As the church in her anxiety to increase her numbers has oftentimes opened her doors too wide, and admitted and welcomed to membership those who have afterwards had to be expelled; so there has been an anxiety to have the number of gospel ministers increased. And the churches have been unmindful, in some instances, of the instructions of the apostles, only one question being considered, viz: Can the man preach? And after the man has been admitted to ordination, churches destitute of a settled ministry have seemed to think of nothing else in calling him

to the responsible office of *pastor*, but, whether he can preach a good sermon. In such cases they have sometimes had all the rest of their lives to solve the apostle's problem, "If a man take not care of his own household, how can he take care of the church of God?" If a man have no energy, if he is constantly getting into debt, which he is neither able nor willing to pay; if he have no management, no economy; if there is not discipline enough about him to maintain good order at home, and command respect; in short, if he is a weak, inconsistent man, how could it be expected that he would take care of the church? It certainly cannot reasonably be expected, and all expectations of the kind must end in disappointment.

With the utmost possible care, we as fallible creatures are liable to err sometimes in the work of ordination. Various circumstances have had their effect to multiply these errors. Sometimes the churches have shown more zeal than discretion in hastening the work, before there had been sufficient time for proof of the gift. In other instances an isolated church is anxious to have the ordinances regularly administered, and she puts forth one of her members as a candidate for ordination. If brethren from abroad get there, they know nothing of the gift or qualifications of the candidate, and if they act, do so in conformity to the expressed wishes of the church. Candidates for such honors have probably been in some instances the victims of their own ambition, or that of their personal relatives in the church. It is much easier to cite instances, and to record the mischiefs resulting from our errors in this respect, than it is to answer brother Bartley's query, "What is to be done?"

The church may rescind her action, or another council may be called, but their action would hardly be acquiesced in by him for whose sake these steps were taken. He would more likely regard all such steps as prompted by feelings of personal hostility, and would resent them accordingly. I am not going to say a word as to what ought to be done, but leave that as you have left it. There is, no doubt, a proper course for the church to pursue in such cases, a course which devolves upon them as a duty; but as to the injured candidate, I have generally regarded the mischief to him as beyond remedy. His usefulness, if not his comfort, and the comfort of the brethren with him, are frequently pretty much destroyed.

I will now submit the whole matter to you. You may publish this, with any additional comments, or add something to your former remarks as have suggested, without publishing this, as may seem best in your ripper judgment.

Yours in love, as ever,

E. RITTENHOUSE.

TENTS OF ISRAEL, Jan. 20, 1872.

DEAR BROTHER IN ISRAEL:—The Lord of hosts has long spared you to wield "The sword of the Lord and of Gideon," and made you a valiant man in the camp of Israel, in warring a good warfare, and fighting the good fight of faith. You have found that "there are many adversaries;" but you and your comrades in arms have been made strong, waxed valiant in the fight, and turned to fight the armies of the aliens. This is truly encouraging, and you are inspired with hope and zeal to still "press toward the mark for the prize of the high calling of God in Christ Jesus;" knowing that, when the good fight is ended and your cause finished, there is laid up for you a crown of righteousness.

Will you, dear elder, permit one who has seen some service in the warfare to make a report, now and then? For although I am not expert in war, but a waiting maid only, yet the captain of the Lord's hosts has sent me forth, I trust, to do service in the camp of Israel, as he shall direct. And since my Master's yoke is easy and his burden light, I delight to do his will, and my prayer is, that he will give me grace to serve him acceptably with reverence and godly fear. And he has impressed me to write, I hope, and declare unto you that which I have seen and heard, for the comfort and joy of my companions in arms. For, said he, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." And said a good soldier of his, "God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister." Therefore even a little one occupying a remote and obscure position, may minister at least the cup of cold water to the weary and faint, that they may hopefully fight on.

When I first enlisted under the Captain of Salvation, and entered into the service of our King, I knew nothing at all of the nature of the warfare that I was called out to engage in. Indeed, I did not so much as know that there was a fierce warfare before me, which should cause heart and flesh to fail. My enemies, I thought, were all behind me and the way clear, and the going easy. I expected a peaceful and even delightful march to the "better country." For the Egyptian bondage was ended, the pursuing hosts were destroyed, the wilderness passed, Moses (under whom I feared and trembled) was dead, the spiritual Joshua had become my captain and leader, and I had followed him down into the Jordan, and up into the promised rest. O how sweet was that rest unto my soul! Yes, I was happy then! I felt that I had entered into a peaceable habitation, and into a sure dwelling, and into a quiet

resting place. My peace was deep and profound, like a placid, gently flowing river. It was the peace of God ruling in my heart. He made me to lie down in green pastures; he led me beside still waters, and in the paths of righteousness, for his name's sake. And I said, "Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies; who satisfieth thy mouth with good things, so that thy youth is renewed like the eagles."

My companions were all that love and fear God, who with loving looks and extended hands, received me with a "Come in, thou blessed of the Lord." I was a stranger, and they took me in. I had come from afar, even from the ends of the earth, and entered into the kingdom with Abraham, Isaac and Jacob; a kingdom of righteousness, and peace and joy. I was betrothed unto my crucified and risen Savior, in the new covenant ties of life for evermore and love everlasting. A sweet and blessed union! "I sat down underneath his shadow with great delight, and his fruit was sweet to my taste. He brought me to the banqueting house and his banner over me was love."

"On the wings of his love
I was carried above,
All sin and temptation and pain;
And I could not believe
That I ever should grieve,
That I ever should suffer again."

I entered into his gates with praise, and into his courts with thanksgiving; and "Jesus all the day long, was my joy and song." In this new born love and delight I was wont to say, "Come and hear, all ye that fear God, and I will tell you what he hath done for my soul." For then I joyfully realized that the Lord hath done great things for me, whereof I was glad. With me had made a covenant; for he had taken away the first and established the second. And I realized great force and beauty in the saying of Paul, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." O how I delighted and rejoiced in the all things new. In my childlike simplicity, I was only happy and thankful that I was in the goodly land of Israel, and the household of God, where I was well pleased with the sweet companionship of the precious sons and daughters of Zion. But, ah, I had yet to be taught that there are foes for me to face, and "I must fight if I would reign," and endure the cross ere I wear the crown. Least of all I did not know that my foes—my worst ones too—are they of my own house; for I thought that my tabernacle should abide in peace, and I should walk at liberty. But it was not long until I began to learn that the Canaanites still dwelt in the land;

for some of them crept forth from their hiding place in their strongholds, and discovered themselves to me. And at the sight of them I was much troubled and very fearful; for they were giants, while I was but a child. And besides I was totally unprepared to meet them; for I was not only little, but unarmed also. And worse still, I did not know the use of armor, nor how to resist such enemies; because I neither knew them, nor their mode of attack. Therefore I was taken unawares, surprised and alarmed; for thus confronted by fearful foes, of whose presence I was not aware, and surrounded by new and unlooked for dangers, I was suddenly startled out of my equanimity, and fear overcame me. Instead of joy and melody, I was now in bitterness of soul, and knew not what should become of me. My case was truly deplorable, I thought, and indeed, seemed almost hopeless; for my uncircumcised enemies had come upon me when I was alone and weak, and now I seemed to be in their power. I called for help; but Oh I feared that I was almost beyond the reach of help. And then I poured many reproaches upon myself for having wandered so far, and lifted up my voice and wept.

SHULAMITE.

CHRIST'S SECOND APPEARANCE.

BELOVED EDITOR: Brother Isaac Hershberger, of Pa., has written and asked me to write for the "Signs" upon Heb. 9. 28: "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin unto salvation." Hoping the Lord may direct me by the Spirit of truth, I will try to comply with our aged brother's request, and submit it to you.

The next verse above belongs to the same sentence, and reads, "And as it is appointed unto men once to die, but after this the judgment." From which we learn that it was according to the appointment of God that Christ was once offered to bear the sins of many; and that their sins have gone before unto judgment; for he "his own self bare our sins in his own body on the tree, that we, being dead to sin, should live unto righteousness." And therefore, when about to endure the bitter sufferings of death for sin, and to condemn sin, the Son said, "Father, the hour is come; glorify thy Son, that thy Son may glorify thee; as thou hast given him power over all flesh, that he should give eternal life to as many as thou has given him." John 17. 1, 2. So then, the first appearing of the Son of God was, to bear the sins of his people, and put them away by the sacrifice of himself. Unto this end he was appointed, and for this cause he came into the world. And the many for whom he was offered to bear their sins, are even as many as

the Father gave him; and to them he shall give eternal life. For, dying for them, he washed them from their sins in his own blood, and redeemed them from death; and rising from the dead for their justification, they shall be saved by his life. And so Jesus "offered one sacrifice for sins for ever," and then "sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified. Heb. x. 12, 14. As the forerunner of his people, Christ is entered into the glory within the veil, now to appear in the presence of God for us. But the text contemplates those who are looking for him, and to whom he shall appear the *second* time. This shows that he has once appeared, and appeared to them that look for him. But his second appearance is contrasted with the first; for that shall be without sin; while this was to bear the sins of many. How was it that the dear anointed Jesus first appeared to you, dear brother Hershberger? And dear brethren all? Was it not as your suffering Redeemer, bearing your sins in his own body on the tree? O, how inexpressibly precious Christ has been to you, since by the eye of faith you thus saw him suffering, bleeding and dying for your sins, and appearing to you as your risen Savior, "in whom you have redemption through his blood, the forgiveness of sins, according to the riches of his grace." Now he is "your beloved," "the chiefest among ten thousand!" "Yea, he is altogether lovely."

And now, are you not looking for him to appear the second time? Yes, you to whom he has once appeared, are looking and waiting for his coming. But yet, you do not look for him to appear the second time as he did the first, when he was baptized into death for the remission of your sins; though that was a gracious and soul melting appearing. O no! for "there is no more offering for sin." "This is the covenant that I will make with them after those days, saith the Lord; I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more." Heb. x. 16-18. Jesus "loved us, and washed us from our sins in his own blood." And therefore unto them that look for him shall he appear the second time *without sin* unto salvation. Then, when he shall appear unto you the second time, your salvation will be complete, and the good work which he has begun in you will be performed. That will be "the day of Jesus Christ." It will be the glorious resurrection day; when we who have been planted together in the likeness of Christ's death, shall be also in the likeness of his resurrection. Rom. vi. 5. And therefore Paul again testifies that, "When Christ, who is our life, shall appear, then shall *ye also appear*

with him in glory." Col. iii. 4. But we shall not appear in glory, or be glorified until we shall be resurrected. Nor did Christ himself enter into his glory until after his resurrection from the dead. Luke xxiv. 26; John vii. 39, and xii. 16. The glorious resurrection of the dead is the *crowning* work of redemption, and the consummation of salvation. And the apostle proves that if there is not a future resurrection of the dead, then the whole work of salvation is a failure and the gospel a fraud. 1 Cor. xv. So now "we are saved by *hope*," as Paul says; "and it doth not yet appear what we shall be," says John; "but we know that, when he shall appear, *we shall be like him*; for we shall see him as he is." This fully determines the time of Christ's second appearing unto them that look for him to be at the glorious resurrection, where "the dead shall be raised incorruptable, and we shall be changed." And then we shall be without sin, and in his second coming Christ shall appear unto *us without sin* UNTO SALVATION. And thus saved from our sins, and delivered from the bondage of corruption and death, we shall enter into his presence where there is fulness of joy. And O what tongue can express or pen describe the joy of salvation. That Christ shall appear the second time, the scriptures abundantly testify; but when he comes again, it will be with power and great glory. At his ascension the angels said to the disciples, "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts i. 11. "Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body." Phil. iii. 20-21. "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." Thess. vi. 15-18. "And now, little children, abide in him; that when he shall appear, we may have confidence and not be ashamed before him at his coming." 1 John ii. 28.

Affectionately,

D. BARTLEY.

WILLOW, HILL, Ill., Jan. 51, 1872.

OTISVILLE, Feb. 20, 1872.

To the members and friends of the Old School Baptists' everywhere:—I saw in the "Signs" an appeal from the Shiloh church in Washington City, D. C., for aid to clear that church from debt and prevent its being sold. I do not think the request unreasonable. And I have also noticed the appeal of the Middletown church for assistance to enable them liquidate the debt that remains to be paid on their meeting house. And I say, come one; come all, and say we mean *business*! and clear those debts off, WHICH CAN BE DONE if each one will pay down one dollar!

I do not belong to your church, but I like your people. Come now, let us say we will pay this money all in by the first day of April or May, and we will do it too, and clear these churches from their embarrassments, so that the members may hold up their heads and say, Our little churches are relieved from their burdens which threaten to deprive them of their houses of worship. To begin I sign to each five dollars.

J. D. NORTHRUP.

REMARKS.—Mr. Northrup, has already contributed to the fund for building our meeting house, and has now placed in the hands of the editor of this paper five dollars to be handed over to Dr. Thorne, for the Shiloh, and five for the Middletown church. Should all our friends respond to his proposition, with such liberality, both churches would feel under a lasting obligation of gratitude.

HOPE P. O. FRANKLIN Co. O. Feb. 8. 1872.

The business part of my letter being complete I wish the brethren all through the Zion of our God could appreciate properly our medium of correspondence. It does seem to me the cause of gospel truth, and the glory of God, is promoted by the publication of those precious records of divine operations of God's grace, so richly attested by those who are truly taught of God. "Taste and see the Lord is good," says David, "All thy children shall be taught of God," says the Prophet. And Jesus says, "My peace I leave with you," which truly is a great peace it passeth all human knowledge, and is a glorious revelation of Christ in the saints, the hope of glory. Would it not be well for God's people everywhere to cultivate more of this peace, one with another and strive earnestly for things that make for the peace of Zion? "Endeavouring to keep the unity of the Spirit in the bond of peace."

And the contributors, strive to edify and instruct the saints in the glorious mysteries of the gospel. Remembering the most edification is derived from the sincere milk of the Word. Experience which unites the family of our God, because taught of God. The riches of His grace, "the grace of God that bringeth Salvation evidences the deliverance of the children of God from the curse of the law

and the love of sin, but not from the bondage of this corruption." Old nature is born of the flesh, and is flesh. Farewell. Yours in Christ,

JOHN P. TAYLOR.

NEAR PLATTE CITY, Mo., Feb. 9, 1872.

"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief."

Whatever may be the views, feelings or experience of others, there is at least one poor sinner utterly helpless, so far as any power to help himself is concerned, with whom these words of the apostle are invested with peculiar interest; for surely if there is one above others who can and should acknowledge himself to be the chief of sinners, that poor sinner is the one. I do not mean, by using the term *poor*, to convey the idea that the sinner spoken of is a sinner in a meagre sense, or to a limited extent; for he is one that to be fitly described the term great sinner or chief sinner should be applied and this is really what I mean by using the term *poor*, as conveying the idea of greatness and plenty in sinfulness and unworthiness, but of littleness and poverty in righteousness and worthiness. But I conclude for others, though I am often in doubt for myself, that the words of the apostle above quoted have a special application to the persons who in meekness of spirit describe themselves by using the words, *poor sinner*. I am persuaded that none truly believe that "Christ Jesus came into the world to save sinners," but those who are made to see and feel and know that they are sinners by nature as well as by practice; that is "by nature children of wrath," and by practice the chief of sinners; and none see and feel this unless they are born of the Spirit; and as faith is a fruit of that Spirit, by it all who are born of the Spirit are in due time enabled to believe and receive or accept the saying, "Christ Jesus came into the world to save sinners." Hence all those who preach and believe that faith is the act of the creature, and that salvation is conditional, and depends upon the works of the creature, in effect deny the truth of the "saying," because they teach that it is not until the sinner ceases to be a sinner, and becomes righteous by his works of obedience, that Christ will save him. But this will not satisfy those afflicted ones who are poor in spirit, but rich in faith, unto whom "it is given in the behalf of Christ not only to believe on him, but also to suffer for his sake." Those who can say with the apostle, "For I know that in me, that is in my flesh, dwelleth no good thing," are not warranted in looking to the flesh for that which is to satisfy their longing spiritual desires, or fill their heavenly appetite; and if they should so far forget the teaching of the Spirit, and

EDITORIAL.

MIDDLETOWN, N. Y., MARCH 1, 1872.

REMARKS ON THE LETTER OF
BROTHER RITTENHOUSE.
(On page 51.)

beled by the promptings of the carnal mind, as to look in that quarter they will never find or realize what they look for. All spiritual blessings are given and enjoyed in Christ and are discerned by the spirit and not the flesh; and as the spirit and the flesh are contrary, the one to the other, so their fruits and effects are diverse. "For the flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would."

If the poor doubting sinner who is writing has any experience of grace, it is and has been thus with him, he is fully sensible that in his flesh dwells no good thing; he feels, he thinks, sometimes that to will is present, but O, it is all the time with him, that how to perform that which is good he finds not, "For the good that he would, he does not, and the evil that he would not, that he does;

"Tis seldom I can ever see,
Myself as I would wish to be,
If I pray, or hear, or read,
Sin is mixed with all I do."

But there is some comfort in the words of the apostle corresponding, as I hope they do with my own experience. "To will indeed is present with me," not that I dare claim that I have a fleshly will of the kind indicated, or as some seen disposed to have it, that my natural will is changed into spiritual. But that if indeed it be so with me, that I have the spirit of Christ (without which the apostle informs me that I am none of his) there is of the spirit, an understanding, a mind, and a will, which are as different from my natural understanding, mind and will, as the spirit of Christ is different from my fleshly nature. And as my natural understanding discerns not the things of the spirit, and my carnal mind is enmity against God, and my fleshly will goes in the way of evil and rebels against God. So on the other hand, that understanding which the Son of God has given me, is opened and the eyes of it are enlightened, that I may discern spiritual things, and know him that is true. The spiritual mind is life and peace; and the will that is present with me is that which would do good when evil is present; is that which desires to do those things which we cannot on account of the opposite lusting of the flesh. But it cannot be present unless the life of Jesus is present, for it belongs to and is a part of that life, and without it we can have no love to God, nor to Christ, nor to the brethren; could not know any thing of the reigning power of sin, nor of the awful depths of our depravity and corruption, neither could we know any thing of the power of reigning grace, nor of the unsearchable riches of Christ the Deliverer, who came into the world to save sinners, to whom be glory and dominion forever. Amen.

Brother Beebe, this is entirely at your disposal. It is useless for me to try to better it by making apologies. The grace of our Lord Jesus Christ be with thy spirit. Amen.

I hope, your brother in the kingdom and patience of Jesus Christ.

B. M. THOMAS.

If we could command the pen of a ready writer, and our heart, like that of the inspired psalmist, could indite good matter, we would hope to write so as to be understood by our brethren. We certainly intended to express our full belief that every minister of the gospel must be called of God, and by him qualified for the work. But we still understand the commission (as it is called) was given (Mark xvi. 15-18, and Matt. xxviii. 19) exclusively to the apostles, and that the promise, "Lo, I am with you always, even unto the end of the world," was in a special and peculiar sense applicable to them. They as truly and essentially are now occupying the twelve thrones, and judging the twelve tribes of Israel, as though they were still in the flesh. When in the regeneration the Son should sit in the throne of his glory, they should also sit upon twelve thrones. Neither Christ nor his apostles are now with us in the flesh; yet we know that Christ has not vacated his throne. His kingdom is an everlasting kingdom, and his dominion has no end. Neither are the apostolic thrones vacated, nor occupied by successors, but as apostles enthroned in judgment they are as accessible to the saints as they ever were. Their judgment of all matters, and their decisions, are all still with the church, and shall be even to the end of the world. When, wherever, and as long as the King shall reign in righteousness, his princes (the apostles) shall rule in judgment; and whatsoever they bind on earth is bound in heaven; and whatsoever they loose on earth is loosed in heaven. The apostles never had, nor pretended to have power or authority to make, call or qualify any for the ministry; but they decided authoritatively that the gifts for the work of the ministry and for the perfecting of the saints, &c., were received by and vested in the risen and exalted Savior, and he gave gifts, and he alone can give gifts for the work of the ministry unto men. They have also officially decided what shall be recognized by the church as qualifications for the work of the ministry, and they have given instructions to all who are called of God to the work, as to what their work is, and taught them to observe all things whatsoever Christ commanded them.

It is not our understanding that the authority to preach and baptize is received from the church, only so far as Christ and his apostles are in the church. The church independently of Christ has no more power than the body of a man would be if his head were cut off. Christ pre-

sides upon his throne in the church, and the apostles by his supreme authority sit on their thrones of judgment in the church, and as a part of the church; so that when a gift from the head is discovered by the body, the church, she will recognize it, and set such a gift apart to the work where unto the Holy Ghost has called him on whom the gift is bestowed. We find no authority for the recognition of any one in the ministry who does not stand in the fellowship of the church, as a member, and in subordination to the laws of Christ in the church, as expounded to the church by the apostles.

We do not apprehend any serious want of harmony between our beloved brother Rittenhouse and ourselves; we were not, and even now may not be sufficiently clear in stating our views. We are glad that our brethren Bartley and Rittenhouse have called attention to this important subject, for we feel confident that a full investigation of it will be attended with profit to the church and to the ministry.

LOGAN, Ohio, Jan. 1872.

BROTHER BEEBE:—I have been taking the "Signs" about eighteen years, and have never asked your views on any subject before, and now I will request you to give your views on Matt. xix. 9. Your compliance with this request will oblige one who desires only to know the truth.

SAMUEL CLARK.

REPLY.

The text proposed for elucidation was addressed by our Lord to the pharisees who, to tempt him, asked of him if it were lawful for a man to put away his wife for every cause. It was not from a desire to obtain instruction, but from a wicked and hypocritical desire to extort from him some expression on which they might accuse him of infidelity to the law, or of an assumption of power superior to the law. But they did not succeed, for he referred them to the Old Testament scriptures, which they professed to hold as sacred. After having referred the pharisees to the original institution of marriage as ordained of God, he explained the reason or reasons why Moses, or the law which he represented, allowed a violation of the divine institution, and then, in the verse on which our views are solicited, gave his emphatic decision on the subject in these words: "And I say unto you, Whosoever shall put away his wife, except for the cause of fornication, and shall marry another, committeth adultery; and whoso marrieth her that is put away, doth commit adultery."

These words of our Lord should settle this matter forever. The relationship of husband and wife is indissoluble, except by fornication or by death. For the first of these causes a man may put away his wife,

and marry another; but for no other cause whatever. Death will dissolve the relationship, as it will dissolve all human relations, as the apostle says, Rom. vii. 2, 3. "For the woman which hath a husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if while her husband liveth she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from the law, so that she is no adulteress, though she be married to another man." A separation by death is not effected by the decision or volition of the parties. He alone who instituted can dissolve it by death. But the putting away for infidelity to the marriage obligations, involves the act of the party, which for the only cause allowed puts away the guilty party. So the man cannot put away his wife by death, for he has no right to destroy her life; neither has the wife any right by the law of God to leave her husband and marry another, except it be for the cause named in our text. No human law or legislation can any more annul the marriage relation, than they can dissolve the vital relationship of parents and children. We do not dispute the right and propriety of legislative enactments defining the legitimacy of children, and securing to legal heirs their right of inheritance; but we do deny their authority to grant to married parties a divorce, or liberty to marry again, for any other cause than that which is named in our text. And to do so is to grant licence for adultery, in defiance to the law of God. We do not however wish to be understood to hold that husbands and wives are bound by the law of God to, in all cases, and under all circumstances, live together, if they can live more happily apart. We do not say that a faithful, prudent and industrious wife is bound to allow a dissipated and improvident husband to waste her substance and her toil; nor that a husband is bound in all cases to continue with a vicious wife, when peace and happiness may be secured by separation. We only contend that in our understanding of the scriptures the marriage bonds cannot, by the volition of the married parties, nor by any human laws, be so annulled as to give either of the parties a right to marry again while the other is living.

We have observed with much concern the growing disregard which is being paid to the sacredness of the marriage relation. Parties from sudden impulse, or thoughtless passion, rush heedlessly into the connubial relations, with the understanding that if it should not prove to be agreeable they can be legally released from its obligations.

But our Lord has decided in this passage that there is but bare y one

cause for which a man is by the law of God permitted to put away by divorce his wife; and if for any other cause he shall put her away and marry another, while she is living, he shall be guilty of adultery; he must remain single until she is taken away by death. And the same rule applies alike to both husband and wife. "And whoso marrieth her which is put away doth commit adultery." "What! know ye not that he which is joined to a harlot is one body? for two, saith he, [God] shall be one flesh."—1 Cor. vi. 16. If then for the cause stated she be put away, another man has no more right to marry her than if she had not been put away. As it would involve the guilt of adultery to marry a woman who has a living husband, before she is put away, so it would still be after she had been put away; beside, she being, if lawfully put away, an adulteress, he becoming identified with her as one body, would become equally contaminated in the guilt.

Our Savior's words, in his sermon on the mount, are, "It hath been said, Whosoever shall put away his wife, let him give her a writing of divorce. But I say unto you, Whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced, committeth adultery."—Matt. v. 31, 32.

The case as here stated, the man puts away his wife unlawfully; she has not committed the crime for which she may lawfully be put away; she is as truly his wife as though he had not put her away; therefore if he put her away in her innocence, and she is compelled by his unkind and unjustifiable cruelty to seek the protection of another, and marries another, in doing so she commits adultery; for she is still the lawful wife of him who has thrust her from him; and he is charged with being the cause of her adultery.

As substantially the same decision is declared to the pharisees, in our text, as that to the disciples, in Christ's sermon on the mount, we infer that no christian can recognize as valid any marriage in violation of these declarations.

Thus far in our remarks we have only examined this subject in its application to relations in the flesh; but there is a far more deep and spiritual application of the subject, to which the attention of the saints is frequently called in the scriptures. It is written in the Book of the Generations of Adam, "In the day that God created man, in the likeness of God made he him; male and female created he them, and blessed them, and called their name Adam, in the day when they were created."—Gen. v. 1, 2. "And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead

thereof. And the rib which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh."—Gen. iii. 21-23. Here, in the morning of the creation, in making Adam, "The figure of him that was to come," (Rom. v. 14) he was made in the likeness of God; that is, he was made a striking type of Christ. He was not made like God, in reference to the supreme attributes of the eternal Deity, for he did not possess the Immortality, the self-existence, the power and supreme authority of his God; but he was and is the figure of him that was to come; and in all his being he presented in a figure the glorious union of life and relationship which by the gospel is developed in our Lord Jesus Christ, as the Second or anti-typical Adam, which is the Lord from heaven. In this most brilliant of all figures is delineated what is most gloriously realized in him which was to come. In his person, from the beginning, his bride was in vital union and identity with him, thus in the figurative import of his creation, setting forth the church of Christ, existing and chosen in Christ Jesus before the foundation of the world. We are aware that the glorious doctrine of the eternal vital union of the head and body of the church, as originally existing in the Only Begotten of the Father, by infidels; but their unbelief cannot make the faith of God's elect of none effect. We neither say nor mean that the fleshly nature of God's children was thus identified with Christ before the world began; for their fleshly nature is of the earth earthy, but as the seed of Christ, as the election of grace, the heirs of immortal glory, they are, and were, and forever shall continue to be the members of Christ, as Eve was a member of the body of Adam before her manifestation as his bride. The inspired apostle in writing to the saints at Ephesus, and to the faithful in Christ Jesus of whom he testifies that they were chosen in Christ Jesus before the foundation of the world, and predestined to the adoption of children, &c., refers to this figure by way of illustration, "For no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as Christ the church: for we are members of his body, of his flesh, and his bones. For this cause, shall a man leave his father and mother and shall be joined to his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning of Christ and the church." Eph. v. 29-32. In many other respects, Adam is a striking figure of Christ, but our present object is to set forth to some extent the institution of marriage, in the begin-

ing as figurative of the marriage union of Christ and his church. As in the marriage union of Adam and Eve there was no provision for any separation or divorce, and Adam said, "The woman whom thou gavest to be with me, she gave me, and I did eat." So we see fulfilled in Christ, the woman, bride, or church, was given to be with him, and from her hand he received the consequence of her transgressions and bore her sins in his own body. The marriage relation was based upon a prior vital union; a union of life which she had in him before she was taken away from his side. And as in order to distinct formation and presentation to him as a bride, a deep sleep must fall on Adam, and his side be pierced, so in the development of the church of God to Christ, as his bride, Christ was required to respond to the figure,—slumber in death and arise from the dead, that the church, as his bride, should receive her gospel formation and development.

"Of her it is said, 'For thy Maker is thy husband, the Lord of Hosts is his name, and thy Redeemer is the Holy One of Israel; the God of the whole earth shall he be called.' She is called 'The Bride, the Lamb's wife,' and in that conjugal relation, she is under law to him and most solemnly bound to love, honor and obey him in all things, while he in covenant is pledged to love, cherish, protect and support her by all the power of heaven and earth, and she is bound to abide implicitly in him, and lean upon no other arm for comfort and support.

Every departure on the part of the church from Christ as her living head, shows infidelity to him, and if she becomes enamored with idols, or trusts to any other name, power or work than his for life, happiness or spiritual consolations, she is charged with unfaithfulness to her covenant God.

National Israel in a legal covenant were wedded to the Lord, and He was a husband unto them, but they broke the covenant, for it was a conditional covenant, and he regarded them not. They were charged with adultery in going after other gods, and for that cause were they put away, and ceased to be regarded as his peculiar people. But the betrothal of the church in the provisions of grace, is in an unconditional covenant ordered in all things and sure, and wherein all its provisions rest upon the immutable wills and shalls of her unchanging God. "Behold the days come, saith the Lord, that I will make a NEW covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake although I was a husband unto them, saith the Lord: But this shall be the covenant that I will make

with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and I will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me; from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sins no more." Jer. xxxi. 37-34. This new covenant promise the inspired apostle applies to the gospel church; see Heb. viii. 7-12. To this new covenant people the Lord has said, "And I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness: and in loving kindness, and in mercies; I will even betroth thee unto me in faithfulness, and thou shalt know the Lord." Hosea ii. 19-20.

Now as the spiritual Israel have become dead to the law, by the body of Christ, and are married unto him who is raised from the dead, the old covenant of works is put away and divorced, the bride of the Lamb cannot go back to the covenant of works without inconstancy to her living husband; for as many as of the works of the law, are under the curse. "And whosoever marrieth her that is put away," (the legal covenant) committeth adultery. "Little children, Keep yourselves from idols."

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POETRY.

THE CHANGED CROSS.

It was a time of sadness, and my heart,
Although it knew and felt the better part,
Felt wearied with the conflict and the strife,
And all the useful discipline of life.

And while I thought on these as given to
me,

My trial tests of faith and love to be,
It seemed as if I never could be sure
That faithful to the end I should endure.

And thus, no longer trusting to his might
Who says, "We walk by faith, and not by
sight,"

Doubting, and almost yielding to despair,
The thought arose, My cross I cannot bear.

Far heavier its weight must surely be,
Than those of others which I daily see;
Oh! if I might another burden choose,
Methinks I should not fear my crown to
lose.

A solemn silence reigned on all around,
E'en nature's voices uttered not a sound;
The evening shadows seemed of peace to
tell,
And sleep upon my weary spirit fell.

A moment's pause, and then a heavenly
light
Beamed full upon my wondering raptured
sight;
Angels on silvery wings seemed every-
where,
And angels' music thrilled the balmy air.

Then one, more fair than all the rest to see,
One to whom all others bowed the knee,
Came gently to me as I trustingly lay,
And, "Follow me," he said, "I am the
Way."

Then speaking thus, he led me far above,
And there beneath a canopy of love,
Crosses of divers shapes and size were seen,
Larger and smaller than my own had been.

And one that was most beautiful to behold,
A little one with jewels set in gold;
Oh! this, methought, I can with comfort
wear,

For it will be an easy one to bear.

And so the little cross I quickly took,
But all at once my frame beneath it shook;
The sparkling jewels, fair they were to see,
But far too heavy was their weight for me.

This may not be, I cried, and looked again,
pain;

But one by one I passed them slowly by,
Till on a lovely one I cast my eye.

Fair flowers around its sculptured form en-
twined,
And grace and beauty seemed in it com-
bined;
Wondering, I gazed, and still I wondered
more,
To think so many should have passed it
o'er.

But oh! that form so beautiful to see,
Soon made its hidden sorrows known to me:
Thorns lay beneath those flowers and colors
fair;

Sorrowing I said, This cross I may not bear.
And so it was with each and all around;
Not one to suit my need could there be
found:

Weeping, I laid each heavy burden down,
As my Guide gently said, "No cross, no
crown."

At length to him I raised my saddened
heart,
He knew its sorrows, bid its doubts depart;
"Be not afraid," he said, "but trust in me;
My perfect love shall now be shown to
thee."

And then with lightened eyes and willing
feet,
Again I turned, my earthly cross to meet;
With forward footsteps, turning not aside,
For fear some hidden evil might betide.

And there in the prepared appointed way,
Listening to hear, and ready to obey,
A cross I quickly found of plainest form,
with only words of love inscribed thereon.

With thankfulness I raised it from the rest,
And joyfully acknowledged it the best;
The only one of all the many there
That I could feel was good for me to bear.

And while I thus my chosen one confessed,
I saw a heavenly brightness on it rest;
And as I bent, my burden to sustain,
I recognized my own old cross again!

But oh! how different did it seem to be,
Now I had learned its preciousness to see;
No longer could I unbelieving say,
Perhaps another is the better way.

Oh! henceforth my own desire shall be,
That he who knows me best should choose
for me;

And so, what e'er his love sees good to
send,

I trust it's best, because he knows the end.

Obituary Notices.

DIED—Of consumption, at the residence of her parents in this village, Feb. 18, Mrs. **Hattie A. Bailey**, wife of Mr. George A. Bailey, and only daughter of James and Harriet A. Finch, aged 22 years, 8 months and 14 days. She leaves a very sweet and interesting little son, too young to realize his irreparable loss. The funeral services were held at the meeting house of the Old School Baptist Church in this village, on Wednesday, Feb. 21.

DIED—At his late residence near Ridgebury, on Feb. 19th, Mr. **Chauncey Horton**, in the 55th year of his age. He has left a widow, sister Milecent Horton, and several children to mourn their sad bereavement. His funeral was attended on the 21st by a very large concourse of relatives and friends, and a discourse was preached on the occasion at the Presbyterian meeting house at Ridgebury, by Eld. G. Beebe, from Heb. ix. 27, 28.

DIED—At his late residence at New Vernon, N. Y., on Saturday the 17th, Mr. **John Conklin**, in the 70th year of his age. Mr. C. was born, raised, lived and died in the vicinity of New Vernon, and is the last of the family of five brothers and two sisters, one of the brothers was the late Elder Gabriel Conklin. Deceased was from his youth a regular attendant of the meetings of the Old School Baptist Church, and for many years one of the singers. He leaves one son and one daughter, with a circle of relatives to mourn their bereavement. His funeral was largely attended on Monday the 19th, at the New Vernon meeting house, and a discourse was preached from 2 Peter iii. 11.

DIED—Nov. 23, 1871, sister **Henderson**, of Anderson Co., Ky. Had she lived until the third day of the following March, she would have been 102 years old. Sister Henderson united with the Old School Baptist Church when about eighteen years old, thus living in Jesus for salvation by grace alone for over eighty years. She was much beloved by the saints and friends who knew her. All the "signs and lying wonders" of those who "went out from us, because they were not all of us," failed to move her; a signal evidence that those who hold on their way shall grow stronger and stronger. In the few last years of her age, her great desire was to depart and be with Christ.

ALSO,

DIED—Sister **Lucy Majors**, in the 37th year of her age. She was a member of Little Flock Church. I think she died with consumption. I was to see her in her last illness, and witnessed how admirably the Lord can sustain his children, even when the icy hand of death is grasping them. I have thought that no better woman lived than sister Majors. She leaves a husband, daughter, (married) and two sons desolated by the sad loss, besides the church and many relatives and friends. For her, no doubt, it is far better.

ALSO,

DIED—Brother **John Leathers**, in the 69th year of his age, on the 16th day of November, 1871. Brother Leathers united with the O. S. Baptist Church when about eighteen years old. He was a sound, faithful and unassuming member, attended to his own business strictly, and let other people's alone. For two or three years he endured untold suffering from protracted rheumatism. He was a faithful member of Goshen Church, in Anderson Co., Ky. He leaves a disconsolate widow and several children; the children however are all married and doing well.

A discourse was delivered by the writer after the demise of each of the forenamed saints, to attentive audiences.

Thus the Lord is taking from our midst those we love; but thanks to his name, he is filling the vacuum from time to time with others, and we continue to have testimonials from day to day that the kingdom shall stand forever. "Fear not, little flock."

J. F. JOHNSON.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 40.

MIDDLETOWN, N. Y., MARCH 10, 1872.

NO. 8.

POETRY.

Written for the "Signs of the Times."

UNION WITH CHRIST.

A sacred union we behold—
Christ and his people all allied;
He the great Shepherd of the fold,
And they the sheep for whom he died.

When they like sheep had gone astray,
Their sins were laid upon his head;
He gave his life their debts to pay,
And for their breach atonement made.

He is their Father, they his sons,
Bound by indissoluble ties;
All of his flesh and of his bones,
And heirs to mansions in the skies.

He is the Husband, and his love
Has been eternal toward his bride;
Nor will his strong affection move,
Until he seats her by his side.

She was insolvent, and he paid
The utmost farthing that she owed;
She was in filthy rags arrayed,
And he a spotless robe bestowed.

Unite us, gracious Lord, to thee,
By love and by a living faith,
Till we have crossed this boisterous sea,
And moored beyond the gates of death.

VANMETER.

A CHRISTIAN SPIRIT.

Father, I know that all my life
Is portioned out for me,
But all the changes that must come,
I do not fear to see;
I only ask a christian heart,
Intent on pleasing thee.

I ask thee for a patient heart
Through constant watching wise,
To meet earth's joys with joyful smiles,
And weep where sorrow lies;
A heart all free from selfishness,
To soothe and sympathize.

I would not have the restless will
That hurries to and fro,
Seeking for some great things to do,
And greater things to know:
I would be dealt with as a child,
And guided where I go.

I ask thee for that daily grace,
That never is denied,
A mind to blend with outward life,
While keeping by thy side;
Content to fill a little place,
If thou be glorified.

And if some things I do not ask,
In my cup of blessing be,
I'd have my spirit filled the more
With grateful love to thee.
More careful then ought I to be,
And please thee perfectly.

In service that thy love appoints,
There are no bonds for me,
For my saved soul has learned the truth
That makes thy children free;
And a christian's self-denying life
Is a life of liberty.

DAVID S. ELLIS.

CORRESPONDENCE.

REISTERSTOWN, Md., Feb. 22, 1872.

BROTHER BEEEE:—The enclosed experience has been deeply interesting to me, and I think it will be of comfort to others; I send it to you for publication. It was written at my request, for my own satisfaction, and with no thought of its ever being published. But the doings of the Lord with each of his children is of deep interest to all his saints, for thus they are mutually comforted and strengthened in each others comfort. One command of the Lord is, "Bring ye all the tithes into the storehouse, that there may be meat in my house," &c. I think this experience of this young sister will prove to be one of the tithes, and that some will be blessed of the Lord in reading it.

As ever your brother,

F. A. CHICK.

BALTIMORE CITY, Md., 1871.

DEAR BROTHER CHICK:—I have seated myself for the purpose of endeavoring to comply with your request in regard to my experience; which I thought of doing long ere this. When I was at the association at Black Rock, I thought I would write the first thing when I returned home. But when I got home I felt I could not write one page of what I had felt to be my christian experience. I always feel that mine is so small in comparison with many that I have heard and read that I refrain from saying much about it; and again, you can tell it so much better that I would rather hear it from you. I feel that to be the greatest evidence I have when the dear saints tell what I feel.

When I first thought of religion I was about fourteen years old, and in this way. A great many of my schoolmates were joining the church and I thought I should like to go with them. But then I thought if I did I would have to give up all my worldly enjoyments, and that there was plenty of time yet for me to reform from my wicked ways, and that I would wait until I was older, then I would unite with the church and live a perfect christian life, doing good always. For about two years I thought in this way, and at times was so enwrapped in this world's enjoyments that I would not think of my condition for months, and when I did was perfectly satisfied with the resolution I had made, until in my seventeenth year. I then felt that I

should like to ask forgiveness for my many sins, and that I should like to read the bible. I felt in this way sometime before I even attempted to do them. Finally I began reading the bible. I thought I would read one chapter each day, but soon I neglected it. I would again resolve to do the same thing, but again fail in keeping it up. I felt that I was sinful and would try to pray. I would repeat the Lord's prayer, and "O, Lord! have mercy upon me." For some time I was satisfied at this; but ere long I felt to be getting worse, and would think of it more often, until I had the scarlet fever. I then thought that I was going to die, and what would become of me? I had always been wicked, desperately so; and now I was to be plunged into destruction. I was quite ill for a few days, and perfectly miserable. Oh! if I only had the bible to read, so that no one would see me, or if some good person would only come and talk to me of a Savior! I paryed from my inmost heart that the Lord would have mercy upon me and forgive my many sins and allow me to recover from this illness, and I would always serve him in the future. If he did not spare my life I felt that I should be plunged into perdition ere one week passed by.

In the course of a few days I began to improve, and quite rapidly. I felt that my prayers had been answered and that I would do better, but I soon got careless again and thought less of these things. I never, however, took the interest in worldly enjoyments I had before, and would refuse to go to places I had formerly delighted in, and would feel like being alone, and would think more and more of these things. In August I went to a camp-meeting and saw many claiming to be converted. I felt then to be very sinful and had the strongest desire to be a christian. Yet I did not want to be one of their number. I did not like the mode of conversion. And yet, if any one had asked me what other way, I could not have told them, for I knew of no other. But I did not like this, there seemed to be so much confusion and excitement which I did not think christianlike.

When we got home mama said we would go the O. S. Baptist meeting and asked if I objected. I had a great many excuses and put it off several weeks. I began to feel my weak and sinful nature more and

more. These thoughts weighed heavily upon my mind. I would read the bible, but without knowledge. I could not find any thing for me.

One Sunday we went to meeting, expecting to hear you, but you were absent. There was a prayer meeting, and during a prayer by one of the brethren I could not refrain from tears, I felt to be so weak and sinful, all alone. We heard when you were to preach and I was willing to go with mama when she asked me. And I found myself looking forward anxiously for the time you were to preach. It must have just suited me, for I found myself willing and ready ever afterward to go. It seemed to me you must have been told how I felt, yet I had never told any one. But very frequently you were telling what I had experienced. I remarked to my aunt that I did not know why I could not refrain from tears when I went to the O. S. Baptist meeting, it was not so when I went to other churches. You may know how ignorant I was of the truth. I felt myself to be desperately wicked above all things. I would try to pray, but prayers did not go higher than my head. I felt as though we mocked God in repeating his prayer. I tried to say, Lord have mercy upon me. I read my bible every chance I got, but could find nothing to suit my case, and would close and open it a half dozen times thinking I might open to something that would suit me.

Time went on, I felt myself to be such a sinner that it was constantly on my mind. It was the first thing I thought of when I awoke and the last when I retired. It was weighing upon my mind so that I thought if I did not get free of such thoughts soon my mind would surely become deranged, feeling perfectly miserable, and that a sinner's doom would be my end ere very long. But when I was least expecting it my mind was set at rest. I remember a passage of scripture came to me at that time, "Come unto me, all ye that are weary and heavy laden and I will give you rest." The heaviness gradually wore away and I felt to rejoice in a Savior's name. Soon I felt that I should like to be one of the O. S. Baptists, but it could not be, I was too unworthy and sinful to be one of them. I thought I should feel so much better if I could only get to know you, and to take you by the hand, and it seemed the longest while before I could get to speak to

you, and when I was introduced to you I don't think I spoke, but it did me worlds of good. I went home feeling to rejoice. But when you first spoke to me of my feelings I felt awfully. I thought that I was wicked and that you did not know it, and if you knew me as I saw myself, you would disdain me. When I came before the church I thought I would tell them as near as I could how wicked I was. But I found myself trying to answer questions that had been asked, and had not the remotest idea I should be received when I got to my seat. I knew that I had not told what I had started to tell, but I was exceedingly happy. But the next day the thought arose, "I have deceived them. They think me a christian. What am I? A miserable depraved mortal." I felt that I had been deceived and had deceived all those dear saints. Oh! I was perfectly miserable. I hoped you would get to know it before it was too late. I searched the scriptures and my understanding seemed opened so that I understood in part, and I was again partly relieved of my burden.

The morning I was baptized I was feeling calm and peaceful, but I don't think it was a half hour before I began to doubt and fear. The rest of the day was spent in the same way. But soon again I had much pleasure in reading the bible. I could see things in a different light than ever before. I was made to rejoice and felt that I should like to leave the world and dwell with Christ above. About two months after being baptized, I was terribly in the dark, almost in despair. I had doubts even as to whether there was a living God. I wanted to tell you all this, but when you were not present I felt that if you were, I could tell you everything. When you came it seemed as though some one had told my troubles, for you always consoled me, even when you did not know me. Since then I have had very pleasant seasons, and some very dark ones, and I find these dark seasons precious to me also. They bring me nearer to Christ; I get so far away from him, so worldly, that I feel it is good that I have dark hours. I feel daily that I am not any better off now, myself, than I was at any period of my life. If I was left to myself for one day I do not know what I would not do. I would enter into all the devices of my nature. Oh! that I could thank our Heavenly Father for all his protracted care.

Dear Brother, I hope you will pardon me for intruding upon your patience to such an extent. I have written much, and yet have only touched upon a portion of the way in which I have been led. I may write you more in future.

Your sister in hope of eternal life,
MAGGIE KEMP.

TENTS OF ISRAEL, Feb. 10, 1872.

DEAR ELDER IN ISRAEL—Not only hath the Lord commanded concerning Jacob, that his adversaries should be round about him, Lam. i. 17. but he also left the Canaanites in the land, and would not utterly drive them out; that through them he might prove his people, whether they would keep the way of the Lord, to walk therein, or not, and to teach them war. Judg. iii. 1-4. And thus were the children of Israel subjected to conflicts and trials, even in the goodly land; for they had enemies both without and within.

But their worst and most to be feared enemies were the native inhabitants of the land, with whom they dwelt; for they could better watch and guard against their foes without; and moreover, those within were the first allies and helpers of those without and were wont to mislead and ensnare the Israelites, and to betray them to their surrounding enemies. Judg. iii. 5-8. So, to their great grief, the children of Israel found that, those natural inhabitants of the land were pricks in their eyes, and thorns in their sides, and vexed them in the land wherein they dwelt. Num. xxx. 55. And this is a sad truth unto this day! For now, as then, "the Canaanites still dwell in the land," and annoy and vex the Israelites.

Not long had I dwelt in the land of promise before I found that, not all my enemies were left behind me, on the other side of Jordan; for, as related before, I saw that I had heedlessly wandered off to my self, not thinking at all that danger was near when a band of those ugly natives came against me and I was badly scared at the very sight of them. And now what to do I knew not. At first I thought to escape from them by flight; but ah, turn which way I would, they were there, and run away from them I could not. Then I thought, surely I have missed the way, and am deceived, and lost. I cannot be in the kingdom which God hath blessed. And now it was suggested to me, that I had better retrace my steps, and return to the country from whence I came; for, if the Lord had indeed called me, O, I fear that I have no inheritance in Israel; and that I shall fall by the hand of my enemies, and perish at last.

And again, I wept. Meanwhile, my enemies mocked and tantalized me; called me a fool, a hypocrite, a vile sinner, and heaped many reproaches upon me, until I was overwhelmed with shame and confusion, and really abhorred myself. "As with a sword in my bones, my enemies reproached me; while they said daily unto me, Where is thy God?" And thus in bitterness and anguish of soul, I was made to cry, "Will the Lord cast off forever? and will he be favorable no more? Is his mercy clean gone forever? doeth his promise fail forever more? Hath God for-

gotten to be gracious? hath he in anger shut up his tender mercies?" For it did truly seem that I was in a pitiless situation, and that I was left to the power of my enemies, in whose presence I was as a mere grasshopper, "a worm and no man," with none to help me.

But still, I could not go back, in order to escape them, though I was tempted thus to flee, like a coward, as I was; for the enemies and dangers that I had left, were more and worse than those before me. And moreover, there was still present with me a *little hope*, that I should yet be saved from my present deplorable condition, though it seemed like hoping against hope; for now salvation and inheritance amongst the sanctified, were almost too much for poor me to hope for. Once I had thought indeed that my mountain stood strong, and that I should never be moved; for I felt that my sins were put away, my enemies overthrown, and the crown of rejoicing already given. But alas, how mistaken! For now troops of sinful and vile thoughts and feelings rose up from their secret lurking places within and sorely beset me on every side, and gave me sad proof that, the *flesh* is the best ally of the *world* and the *devil*. And I was greatly dismayed when I found that all these allied powers were yet before me, and must be encountered, resisted, and overcome, ere the crown of victory be given.

And therefore the *warfare* was only just begun, as I found to my sorrow, when I had thought that it was ended. Oh how I now came down from my lofty height, where I did not "envy Elijah his seat," and sunk very low in the valley of Achor. For instead of the *Crown* the *CROSS* was given, and with a bruised heart and tearful eyes, I took it up. Now I was small and despised, even in my own eyes. I saw how foolish and ignorant I had been, and felt how little I yet knew. And then, I was so weak, too! My comeliness and strength were gone, and I was prostrate in the dust. In this miserable plight I cried, "O wretched man that I am! who shall deliver me from the body of this death?" For now I clearly saw, that though the Egyptian yoke was broken off, Moses dead, and the Jordan passed under the leadership of Joshua, the Canaanites were in the land, and Israel must yet be delivered. But, how? "By whom shall Jacob arise? for he is small."

Shall he go down to Egypt for help? O no. For woe is pronounced on those who do so—Is. xxxi. 1. Or shall he trust in man, and make flesh his arm or strength? So far from it the man who does so is cursed. Jer. xvii. 5. "For I know that in me (that is in my flesh,) dwelleth no good thing." This is a sad truth, which at the first I did not know. No no! my own right hand can not save me. "For to will is present with me; but how to perform that which is good I

find not." Behold, I am vile; what shall I answer Thee? I will lay my hand upon my mouth." Thus were the troubles of my heart enlarged, and my soul disquieted and cast down within me; for not only did I fear that I had no portion in the goodly land, but I also greatly feared the battle was against me, and there was no deliverance for me.

For, as I was without strength, I could not hope to overcome my enemies, who came in upon me like a flood, and threatened to swallow me up quick. And here I was left alone, as I thought, with none to help, in the midst of many adversaries, and scared by a thousand dangers, with no way of escape, only to fight and overcome them.

And now, as they tauntingly cried again, "Where is thy God?" they closed in upon me in dark and fearful array, and with such overpowering force, that I was borne down under them, crying faintly, "O Lord, be not far from me: O my God, make haste for my help."

SHULAMITE.

UNIONVILLE Feb. 15, 1872

DEAR BRETHREN AND SISTERS—My mind has been dwelling upon Titus ii. 11, 12, 13, 14. which reads, "For the grace of God which bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lust, we should live soberly, righteously and godly, in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

I have dwelt much upon the able explanation we heard given the first of this passage, by Eld. Staten at the opening of the new Meeting-house; and have been much comforted and edified in the contemplation of it. I trust you have it still in remembrance.

The last verse quoted above, more particularly arrested my attention today—"Who gave himself for us." "In the beginning was the Word, and the Word was with God, and the Word was God, the same was in the beginning with God." The first sacrifice offered; that of Abel's, was a type of him that was to come and put away sin by the sacrifice of himself. The lamb caught in the thickets, to be sacrificed in Isaac's stead, is another beautiful type. The prophets all prophesied of his coming, of his sorrows, his humility, his giving himself for his people. his complete victory over death, and prefigured them in types and shadows. They have all been fulfilled in his coming when he left his Father's glory, and took upon him our flesh. He came without sin, but was loaded with the sins of his people, was wounded for their transgressions, subject to temptations, that he might succor them

that are tempted: meek and humble yet a man of sorrows and acquainted with grief. He came to do his Father's will; his reward was with him, and work before him. He offers up his pure unspotted life for his people, taking their sins and nailing them to the cross; blotting out their iniquities, and fulfilling all the demands of the law. He arose triumphantly swallowed up death in victory, and now ever lives to make intercession for his people.

He gave himself for us that he might redeem us from all iniquity. Had he not possessed a prior claim it could not be called redemption. He bear them and carried them all the days of old, in his love and in his pity he redeemed them. All we like sheep have gone astray, can the shepherd redeem one he never possessed? Being dead in trespasses and sins, he did not redeem them because they were good, or performed good works to meet his approbation, and thus prevail on him to redeem them. "He has promised to be merciful to their unrighteousness and he works all things according to his own will and for his own glory. Even the angels have no right to question his authority. We were found as was Jacob, in a waste howling wilderness, and it was he that led us about and instructed us, and kept us as the apple of his eye; we have the sentence of death in our selves, that we should not trust in our selves, but in God who raiseth the dead, who delivered us from so great a death, and doth deliver; in whom we trust he will yet deliver us, for he views no iniquity in Jacob, or perverseness in Israel. Christ is all holiness, we are viewed through him, our iniquities being taken away, we are holy as he is holy, through the faith given us to believe in the great God and our Savior Jesus Christ.

I know what the timid, doubting, sin sick soul says, am I one of the redeemed flock? Who taught you to see your own vileness, and how great a sinner you were, and to contrast yourself with the Holy One? Who taught you to love his people, his doctrine and ordinances? Here are some of the strongest evidences. "But now, thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, fear not, for I have redeemed thee; I have called thee, by name; thou art mine."

And purify unto himself a peculiar people. After receiving an evidence of our sins being forgiven, how common to think we shall not be troubled with sin any more, that we will walk softly before him all our days, enjoying his smiles who has done so much for us; we will sit at his feet and learn of him, following easily in his footsteps, turning neither to the right or left. How soon are we undeceived! We find the old man with deeds unchanged, we cannot do the things we would, in vain do we look to self for evidence; the sin, unbe-

lief which so easily besets us causes many doubts and fears; so that we often think, we must give up in despair. We have the promise of tribulation in this world. As the sufferings of Christ abound in us, so our consolation aboundeth by Christ, he comforteth us in all our tribulations, that we may be able to comfort them that are in trouble, by the comfort wherewith we have been comforted of God. These trials wean us from self, from the world, from all dependence save in his Almighty arm. They compel us to say, we are strangers and pilgrims on earth, and have here no abiding city. It is the Lord who governs this purifying process. Christ is the vine, we are the branches. The branch that beareth not fruit is cut off and withered, they are gathered and burned; what a purifying process is here. It is a fearful thing to fall into the hands of the living God; for our God is a consuming fire. Every branch that beareth forth more fruit. It will be tried as gold is tried. The hay, wood, and stubble with all that is combustible must be consumed. Under these trying strokes how often we feel to murmur, and repine, and still desire to cheerfully submit to all his will, but find the flesh is indeed weak. Indeed has this been my case the past two months, the watching in darkness, being cast down and very much unreconciled in afflictions. The passage was with me almost constantly "Why art thou cast down, O my soul, why art thou disquieted within me? hope thou in God, for I shall yet praise him, who is the health of my countenance and my God." I greatly desire to be conformed to his will; ~~hoping against hope~~. Although cast down I was not in despair, I was permitted, at times, to dwell upon some connections of the passage, considering who it was that uttered these words, how particularly he was called of the Lord, how valient he was when walking in the strength of the Lord, in his trial with the bear and lion, and stripling, as he was, he could appear in fight without a shield, and slay the giant. Again we find him mourning over his sins and afflictions, saying, my sins like a heavy barden are too heavy for me. And again, "Remember the word unto thy servant, upon which thou hast caused me to hope, this is my comfort in affliction; for thy word hath quickened me. Is it not a comfort in affliction, that we have it on record how the Lord leads his people? We may surely call his word a lamp unto our feet, and a light to our path. Though these afflictions are grievous for the present, yet they afterward yield the peaceable fruits of righteousness.

This purifying process tends to make us a peculiar people, zealous of good works. It teaches us that we have not the control of the spirit of the Lord, to exercise it when, and how, and as we please, which is look-

ed upon by our enemies around as a very needless peculiarity; they exercise, what they call the spirit, whenever they please; and cause it to be exercised in their children, training them up in it, and teach it to their neighbours exercising it on their anxious benches; all which they call good works. The word says, they walk in the light of the fire of their own kindling, and a woe is pronounced against such, as put darkness for light, and light for darkness.

We are to try the spirits, whether they be of God. The word says, The spirit is like the wind that bloweth, no one can tell whence it cometh or whither it goeth. We are peculiar in that we are zealous of such good works, as we have a "Thus saith the Lord," for. It is all contained in the scriptures of divine truth, which is given by inspiration, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished to every good work. We are to continue steadfast in the apostles' doctrine, and we are very peculiar that it does not grow old or stale, that we derive from thence our comfort and support and are warned of the wolves that come in sheep's clothing, which would if it were possible, deceive the very elect. Now may he who is able to keep us from falling, present us spotless before his Father's throne in the prayer of your unworthy sister in Christ.

M. E. VAIL

HAMILTON, Mo., Dec. 17, 1871.

BROTHER BEEBE:—I feel inclined to try to offer something for the perusal of the readers of our valuable medium of correspondence, the "Signs of the Times," but fear it may crowd out matter more interesting and instructive. It is a blessed privilege to hear from the saints scattered abroad over our land; and though, my dear brother, it does seem that I should blush to claim the endearing relationship with them, yet they graphically describe landmarks along the way of their pilgrimage that are, I trust, familiar and well known to me. But oft I diligently search myself, to find the unmistakable evidence that I am born again; but in vain! in vain is the search! The more I scrutinize myself, the more am I dissatisfied with myself. It is written, "Thou shalt love the Lord thy God with all thy mind, with all thy might, and with all thy strength." And having in view the great things Jesus has done for us, whereof we are glad, how can it be possible I could ever fail to love him with all the ardor of true devotion? Why are not my energies in his cause indomitable? why my zeal not unremitting? With a clear view of the case before us, all this is not marvelous. "Who hath blessed us with all spiritual blessings in heavenly places in Christ Jesus." Then

when we look within ourselves for sufficiency we are sure not to find it. "For our sufficiency is of God." All center in the great head of the church, Christ Jesus. For the language is, "Who hath blessed us with all spiritual blessings in Christ Jesus?" Not in ourselves. But in him "who is able to keep us from falling, and present us faultless before the throne of his glory." In the glorious mediation between God and man, "the man Christ Jesus," yes, blessed be the name of our God, he knew just where to treasure his blessings—in his only begotten Son. Oh! dear brother, or sister, what an overwhelming thought! Think of the boundless length, breadth, height and depth of the wondrous riches to which we are heirs! Our spacious storehouse is Christ; supplied by him whose wealth is as inexhaustible as his power is omnipotent. It is, indeed, difficult for finite beings to conceive how this wondrous wealth can be bestowed upon beings so unworthy. It indeed baffles all human reason to account for it. Men essay to show it is bestowed upon those who are worthy. But according to this theory not one human being would ever be the recipient of one blessing treasured in Christ, as is easily shown. "There is not a just man living upon earth, that doeth good and sinneth not." "And he that keepeth the whole law and offendeth in one point is guilty of the whole." This, then, would forever debar any from enjoying the indescribable wealth treasured in Christ. Again, others claim this inexhaustible treasure is free for all men who will accept. This is evidently true. But no man will accept except "God work in him to will," &c. "For it is God that worketh in you both to will and to do of his good pleasure." Of whose good pleasure? God's good pleasure. "It is not of him that willeth, it is not of him that runneth, but of God that showeth mercy." What can be plainer than this? Then we have not only to praise him for blessing us with all spiritual blessings in heavenly places in Christ Jesus; but praise him for giving us a will to receive them. Praise him for showing us first of all "that in us, that is in our flesh, dwelleth no good thing." If this will is in any natural man then it is not a good thing according to the popular idea of terms and conditions, if we credit Paul's testimony. If this will originated in man, surely Paul never would have made the statement that in him dwelt no good thing. For if this will is in man, it most certainly is a transcendently glorious thing; but I learn from the scriptures that "men love darkness rather than light, neither will they come to the light lest their deeds be reproved." Then, according to man's nature, if he loves darkness, which is here used for sin, rather than light, which here stands for holiness, he can no more will to be saved while he hates holiness and loves sin, than the leopard can change his spots, or the Ethiopian his color. This is fully corroborated by divine authority, found in this language: "The natural man receiv-

eth not the things of the spirit of God." But able and learned men say natural men do receive the things of the spirit of God, can and must receive them, or they will and ought to be damned. Then it is the wisdom of the world against the wisdom of God, and I learn it was in the wisdom of God that the world by wisdom knew not God, "Whom, say ye, that I the Son of man am?" "Thou art the Christ, the Son of the living God," and "Blessed art thou, Simon, son of Jonas, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." There is pointed, plain testimony. He first let Peter know how he did *not* learn it, and then lets him know how he did learn that he was the Christ. How did he tell Peter he did not learn it? "Flesh and blood hath not revealed it unto thee." How did he tell him he came to know he was Christ? Hear his own words, "My Father which is in heaven hath revealed it unto thee." Then the same point is fully corroborated by Paul: "Eye hath not seen, nor ear heard, the things which God hath prepared for them that love him; but God hath revealed them unto us by his spirit." This too, is incontrovertible evidence that he did not reveal them through the written word, nor through the hearing of that word, for the language is: "Eye hath not seen, nor ear heard," but that he had revealed them unto us. How? *By his spirit.* Is not this fully corroborated by the experience of every child of grace? Was not the preaching of the cross of Christ to us once foolishness? Was not a do and live system of religion once the idol of our heart? But, oh! how transcendently more glorious the plan of salvation by grace. After we trust in God, who commanded the light to shine out of darkness, shined in our heart. Then, and not until then, could we see, realize and know, "that we are blessed with all spiritual blessings in Christ Jesus." This same light that shined in our hearts showed, too, that "the hearts of the sons of men are full of evil while they live." "That in us, that is, in our flesh, dwells no good thing," and that "we love darkness rather than light," and that consequently "the natural man receiveth not the things of the spirit of God, and that he cannot know them, for they are spiritually discerned." Then may it ever be my sweetest task to praise him who, I trust, has called me out of darkness into his marvelous light, and translated me into the kingdom of his dear Son." Yes, praise him for "saving and calling me (and oh, how I rejoice!) not according to my works, but according to his own purpose and grace, given us in Christ Jesus before the world began."

May, my dear father in Israel, the Lord abundantly bless you, together with all the household of faith.

In hope of eternal life, I remain,
J. C. PENNEY.

GRAYVILLE, Ill., Feb. 1872.

"He that spareth not his own Son, but delivereth him up for us all, how shall he not with him also freely give us all things?" Rom. viii. 32.

In the above we have the gift of the only begotten Son of God presented to our minds, which was promised from the time man became a sinner. Moses wrote of him, David spake of him, and all the prophets prophesied of his coming. The offerings upon Jewish altars were typical of his death, and all the servants of God before the coming of Christ seem to have seen what manner of man he should be, and the wonderful works that he was to accomplish. He seems to be the Jehovah of the Old Testament. He is brought to view as the husband of his bride, which is the church; and, in order to know his errand into the world, we must of necessity know something about the condition of his bride. We find her under the claims of a just and holy law, justly condemned and incapable of satisfying said claims or of extricating herself from her condemned condition. Owing to the relation that existed between her and her husband he had a right to satisfy all claims and redeem her. In order to do this, he leaves the climes of glory and comes into this world of sorrow, submits to the will of his Father, and pays the debt of his bride. We hear it said, "For unto us a child is born; unto us a son is given, and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace." Isa. ix. 6. This presents him as a child born, and although this was a prophecy, yet Isaiah speaks of it as present. But holy men spake as they were moved by the Holy Ghost, consequently the Lord could, and did, speak of things that were not yet done, as though they were. All the prophets when speaking of the coming of the Messiah into the world seem to have had the great end that he was to accomplish in view, which was redemption. This redemption was purposed in Christ before the world began; and though the world had stood four thousand years before the appearing of Christ, yet the Lord, by the prophets, foretold of his coming according to the wise purpose of God. It seems that the prophets were enabled to not only know of his coming, but could tell that he was to be of the seed of Abraham, of the Tribe of Judah. They could tell how he would be estimated among men. For he shall grow up before him as a tender plant, and as a root out of dry ground, he hath no form nor comeliness; and when we shall see him there is no beauty that we shall desire him. He is despised and rejected of men; a man of sorrows and acquainted with grief; and we hid, as it were, our faces from him; he was despised and we esteemed him not. Isa. liii. 2-3. This is the

Redeemer of the people of God, and this the manner in which he was to be received in the world. But Isaiah does not stop here, but goes on to tell us what he should suffer and what for. "Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God and afflicted. But he was wounded for our transgressions," &c. Isa. liii. 3-4. When we come to examine the bible as to how he should make his appearance into the world, find that he was to be born of a woman. Hence the language of the prophet, Therefore the Lord himself shall give you a sign. Behold a virgin shall conceive and bear a son, and shall call his name Immanuel. Isa. vii. 14, and Matt. i. 23. Again, Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David, and the virgin's name was Mary. And the angel came in unto her, and said, Hail thou that are highly favored! the Lord is with thee; blessed art thou among women. And when she saw him she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary, for thou hast found favor with God. And behold thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David. Luke i. 27-32. Thus we see the Savior made his advent into this world to save sinners; to save his people from their sins. He was made of a woman, made under the law, to redeem them that were under the law. Gal. iv. Yes, when the time appointed of God had come, we see him come in at the door of prophecy, born in Bethlehem of Judea, and we hear the angel say to the shepherds, Fear not, for behold I bring you good tidings of great joy, which shall be to all people; For unto you is born this day in the city of David a Savior, which is Christ the Lord. Thus we see that he was born of a woman, that he has made his advent into the world according to prophecy his people being under the law he comes under the law ready to meet all its demands, satisfy all its claims, atone for all the sins of his bride and redeem her. In order to do this, he took on him not the nature of angels, but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren that he might be a merciful High Priest in things pertaining to God to make reconciliation for the sins of the people. Heb. ii. 16-17. Such is our Savior who is born into the world for the grand and glorious purpose of saving sinners. He is now capacitated to bear our griefs and to carry our sorrows. All this was according to the wise purpose of God. In him was the only

right of redemption, and the only reason that an atonement made by him could effect a redemption was the relation that existed between him and them. Had there been no union between them, how could he have borne their griefs? how could he have been afflicted with them? We read that, In all their afflictions he was afflicted, and the angel of his presence saved them, in his love and in his pity he redeemed them; and he bare them and carried them all the days of old. Isa. lxiii. 9. Thus he makes his advent into the world. The great offering which is the anti-type of all the offerings made upon Jewish altars, has now come, and is called both the Son of God and the Son of man. The Son of God because he was begotten of God, and the Son of man because he was of the seed of Abraham. As man he could do nothing of himself, but as God he could do all things. He was not a High Priest that could not be touched with the feelings of our infirmities, but was in all points tempted like as we are, yet without sin. Heb. vi. 15. When he was born in Bethlehem he was acknowledged to be the Salvation of God. When he was baptized in Jordan, the spirit descended in the likeness of a dove upon him, and a voice said, This is my beloved Son in whom I am well pleased. Afterwards, we hear John say to the disciples, Behold the Lamb of God which taketh away the sins of the world. While he was here in the world he testified that he was the Christ, but the world knew him not, and when his hour was come he was taken by wicked hands and slain. We behold him bearing his own cross, wearing a crown of thorns, and finally suspended between the heaven and earth, and all creation seems to be in mourning. The sun hid in darkness, while the only begotten Son of God suffered the dreadful stroke for his people. As their head, he now satisfies the law for them by bearing their sins. As their Redeemer, he now satisfies all claims against them; and as the husband of the bride, he now pays all debts that she has contracted. Nothing short of his crucifixion could do the work. Therefore he was not spared, but delivered up for that purpose, and when his sufferings were ended, he cries, with a loud voice, It is finished! and gave up the ghost. And when they had done all that the prophets had said concerning him; they took him down from the tree and he was placed in the sepulchre, but on the third morning, he burst asunder the bands of death, and arose a conqueror over death and the grave. After his ascension the apostles preached Christ and him crucified. And while it is that they boldly proclaim to the people the death, burial and resurrection of Christ, they seem to have the great end for which he suffered in view. They represent him as having redeemed us from the curse of the law, and this seems to be the ground of

Paul's argument in the language under consideration. He brings God to view as the highest tribunal, from whom there can be no appeal. If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? He has given his Son to satisfy justice, to die, the just for the unjust. The Savior has appeared once in the end of the world, to put away sin by the sacrifice of himself. He has given himself as a ransom for us. Which was all that justice demanded. Hence the law being satisfied, justice now demands that the captives be set free; that the prisoners be loosed from all the fetters of sin. And the reason that the Lord will bestow all other blessings that are necessary to the regeneration of sinners, and that he quickened them together with Christ, is first, because justice demands it. Second, Having purchased his flock with his own blood, he has also secured their deliverance. For it is in him we have obtained an inheritance being predestinated according to the purpose of him who worketh all things after the counsel of his own will. Third, All the blessings bestowed upon the children of God, either in delivering them from the power of darkness and translating them into the kingdom of his dear Son, or for their peace and comfort afterward, are the results of the atonement made by Christ. For everything that pertains to the benefit of the family of God was treasured up in Christ. There can be nothing named that sinners stand in need of, as relative to their regeneration or salvation, but what Christ has for them; and he has nothing for them but what they need. And we never receive a blessing outside of Christ. We can look to no other source for repentance, faith, remission of sins, a hope in Christ, the love of God in our hearts, love for brethren, a knowledge of God, or anything that would qualify us to glorify God in this life or save us finally in the paradise of God, than to Jesus. He has secured for us all things needful, and will give them as freely as his blood was shed for us. This is the hope of every saint, and every blessing the child of God receives comes directly from Jesus the Savior of sinners, and all because it was to this end that he suffered.

Yours in love,

LEMUEL POTTER.

JEFFERSON CO., W. Va., Nov. 29, 1871.

DEAR BRO. KERCHEVAL:—Your very welcome letter, of the 17th, reached me yesterday, and was read with interest and pleasure. And, though I feel "void" of anything to interest or "stir up your pure mind, by way of remembrance," yet, lest I should not have "a more convenient season," I will endeavor to "give such as I have" now. You ask me

to give my views on Rom. xi, 25-26. While I feel under obligation to try, as I partially promised you in my last, yet it is with a degree of hesitation that I attempt to comply with my promise, fearing I shall "darken counsel by words without knowledge," and being aware, too, that "able ministers of the New Testament" do not "see eye to eye" as to the meaning of the first verse referred to.

But without further preliminaries I will proceed to "show mine opinion." The brethren in Rome, to whom this epistle was immediately addressed, seem to have been, principally, Gentiles, who, together with their Jewish brethren, had, through the influence of Judaizing teachers, become entangled in the law. And a considerable portion of the chapters preceding the one referred to above, seems to be directed to those teachers of the law, reproving them of their erroneous course, and showing his Jewish brethren, by clear and forcible arguments, that now, "by the deeds of the law no flesh shall be justified in his (God's) sight;" that typical or Jewish dispensation having passed away, and that the Jews, as a nation, were no longer the people of God; that "there is no difference" now, as to nationality, "for that all, both Jews and Gentiles, are under sin, and have come short of the glory of God." In this eleventh chapter, the apostle seems to turn his attention to his Gentile brethren. And, among other admonitions, the 25th verse seems specially addressed to them. "For I would not that ye should be ignorant, brethren, of this mystery." Of what mystery? That the Jews, as a nation, were still the people of God; but that their blindness would continue "until the fulness of the Gentiles be come in," when they, too, would be again restored? No. For this idea, which, by the way, seems to be entertained by many now, was, I think, a part of what the apostle was cautioning them against, together with "lest ye be wise in your own conceits," and suppose the Jews have "no part nor lot in this matter. But the apostle states the mystery—"that blindness in part"—that they are not all Israel which are of Israel;" yet "even at this present time there is a remnant, according to the election of grace," of that nation, in common with the Gentile nations, which he says, in the beginning of this eleventh chapter, were "not cast away," the apostle himself being one of that number. But "blindness, in part, is happened unto Israel," in the past tense. But when did it happen? When the "middle wall of partition was broken down," and his people, "according to promise" among that national people were made manifest, and the "fulness of the Gentiles be come in," when the whole church were redeemed and "saved;" both Jews and his "other sheep" not of that

fold. "For by one offering he perfected them that are sanctified." He "came to redeem all his people that were under the old dispensation, or ceremonial law," ("for the law made nothing perfect," could not atone for sin,) "as well as his people among the Gentiles who were not under that ceremonial law," yet under law to God. "And so all Israel" (both the Gentiles—"for if ye be Christ's then are ye Abraham's seed, and heirs according to promise"—Gal. 3-29, and the remnant of the Jewish nation, according to the election of grace) "shall be saved." That the "blindness" alluded to by the apostle, did happen at the time I have tried to specify, and that people from that period were no longer the people of God, nationally any more than the Gentile nations, and that there is no time in the future indicated by the words "until the fulness of the Gentiles be come in," when the Jews, as a nation, will be restored again to the land of Palestine, and become a separate part of the people of God, and "reign with Christ a thousand years," as many suppose, I think evident from the latter part of this 26th verse, "As it is written, There shall (not now, in the future, 'for there remaineth no more sacrifice for sins'—Heb. x, 18) come out of Zion the deliverer, and shall turn away ungodliness from Jacob; for this is my covenant unto them when I shall take away their sins," &c. The prophet alluding to the coming of Christ, and to that "covenant when we should no longer teach every man his neighbor," &c.

This is the best view I have of this "mystery," though I fear I have failed to express it in a way to be understood. Like many other passages of scripture, I can see more in it than I can express. If you have a different and better view, remember that "one good turn deserves another." And if this suits you, though it may seem to be a stale subject, you may send to Brother Beebe to dispose of as he deems best. In contemplating the dealings of God with that once highly-favored people, how appropriate the language of the apostle, "O the depth of the riches of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out." For of him, and through him, and to him, are all things; to whom be glory for ever. Amen.

Your brother, I hope, though in great tribulation.

EDWARD C. TRUSSELL.

BATAVIA, N. Y., Feb. 24, 1872.

DEAR BROTHER BEEBE:—I have thought many times during the past year of writing for the "Signs," but such a feeling sense of insufficiency and unworthiness came over me that I hesitated, and finally gave it up. Sometimes, when I have found the "love of Christ constraining me," it has been very easy to speak or write

of the goodness of God, and his wondrous love and grace to sinful man. But at other times my mind has been so dark, and my spiritual frame so cold, that I have shrank from the evident self-imposed task.

It pleased the Lord to permit me to attend one Old School meeting during the past year, and I was greatly blessed, and trust I was sincerely grateful for such a privilege. Located as we are, among those who disregard and hate the truth, such meetings are truly refreshing seasons for us. I refer to the meeting held at Danville, N. Y. Several ministers of Christ, who are, to my mind, evidently called of God to preach the truth, were present, and gave us edifying sermons. It certainly is a great contrast to come from among those who talk of nothing but the world and worldliness, and be placed with warm-hearted brethren whose whole conversation is spiritual and edifying. So it seemed to me, while listening to the preaching and conversation of the dear brethren, who were there present. Did not our heart burn within us while he talked with us by the way, and while he opened to us the scripture.—Luke xxiv, 32. Such meetings are greatly to be prized by all of the children of God.

I believe I have been greatly benefitted in reading the "Trial of Job," especially that portion of it where Eld. Durand treats of God's answer to Job. The sovereignty of God was there so clearly brought to light, that I believe I was, by the teaching of the spirit, enabled to see something of the power and goodness of God in creation, and his unquestionable right "to do all things after the counsel of his own will." Then came such thoughts as these: If God created all things, and is thus set above all powers, so that he has a perfect right to do all his pleasure, what rebellion in one it must be to murmur at any of his works or providences! Then this thought was followed by feelings of great humility and insignificance. Can such a worthless worm of the dust as I escape the power and justice of such a God when he deals with me for my sins? Feelings of sincere gratitude would spring up in my heart when I remembered the grace of God in sending a Savior, through whom all the predetermined purposes of God might be fulfilled, in saving all his elect. And when I feel that I have a well-grounded hope in such a Savior, I can "call upon my soul and all that is within me to bless his holy name." Can it be that there are conditions for us to perform in procuring the salvation, which has been so wonderfully wrought out by such a God and Savior? No, surely, rather would we believe "that it is of faith, that it might be by grace, to the end the promise might be sure to all the seed." Sometimes I can truly rejoice that God is sovereign,

and that "he is in one mind, who can turn him? and what his soul desireth, even that he doeth." I rejoice in the fact that our salvation is not left to the fickle and changing notions of man; but that it rests upon the eternal and unchangable purpose of him who "predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will," so that if we are included in this great and wonderful purpose, all our enemies will not be able to prevent our receiving the gospel of our salvation, for "God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ."

Yours in hope,

B. F. HAMILTON.

Otego, Jan. 21, 1872.

DEAR FATHER IN ISRAEL:—I felt for some little time past, and especially to-day, that it would be a great privilege to talk to you of some of my feelings, and of the prosperity and well being of this little branch of Zion of our God. Now tell me, my dear, aged brother, am I too presuming? I would not be out of my place willingly; but no doubt I too often am; and sometimes I feel that am altogether out of my place to have my name in the visible church. But my sincere desire is that I may be kept from doing anything to hurt or mar the peace of any one of the precious ones, and that I may not be left to bring a wound upon this blessed cause that I so dearly love. I believe I can truly say, as we were permitted to sing to-day:

"Love is the golden chain that binds
The happy souls above;
And he's an heir of heaven that finds
His bosom glow with love."

These lines, and all of the 614th hymn, have been made very precious to me, for lo! these many years. Sometimes my mind is drawn so near to some of my dear brethren or sisters, that they are continually with me, and I am talking with them in my mind, and then I am impressed to write to them; then I feel at rest for a little while, until it comes to me in this way: What have you been doing? And then all my corrupt nature is brought up before me, and I am made to tremble before my enemies; but at last the sweet promise comes, "My grace is sufficient for thee," and then I believe I can go on my way rejoicing; and I am given to believe that as Israel was delivered out of the hands of their enemies, and when they were compassed about, as it were, with hewn stone, and no visible way of escape, the great deliverer parted the waters through his servant, and the waters parted at his bidding, and all the people went over dry shod; and Pharaoh and all his hosts were drowned in the midst of the sea. Then Israel could say: What alleth thee, O thou sea, that thou fleddest? thou Jordan, that thou wast driven back? O what

sweet peace in believing, what a rest to the poor, weary, tempest-tossed pilgrim when he is enabled to see and feel in his heart that he, in his experience, can look back to the parting of the waters for him, and, instead of his being driven back from the presence of his God, which he felt he justly deserved, his dear Savior had gone on before him and parted the waters for him when he hung upon the cross, and said: It was finished. And then, poor soul, he looks about him to see where his burden of sin had gone; but he cannot find it, it was out of sight, drowned in the midst of the sea, never more to rise up before him. Then he could sing:

"Not unto us, but thee alone,
Blest Lamb, be glory given;
Here shall thy praises be begun,
And carried on in heaven."

Now, dear Elder Beebe, I would like to tell you how the dear little family are prospering here in Otego, since you visited them in October. That was, indeed, a season long to be remembered by the little chosen band here; how the Lord did manifest himself at that time, and we could exclaim: Great and marvelous are thy ways, Thou king of saints. I believe the hearts of the dear children of the Most High were made to rejoice greatly in his presence, and he made the place of his feet glorious before them. And how many precious seasons we have enjoyed since. Our dear brother, Elder S. H. Durand, comes to us richly laden from that great store-house, and he is enabled to speak words of comfort, and to feed the sheep and lambs of the fold of Christ. I feel that we are, indeed, a happy family; all of one heart and of one mind; and O may we ever be enabled to walk softly before the Lord; to bear each other's burdens, in meekness and fear; to be kindly affectionate one to another; that no root of bitterness should spring up to mar our peace, and may we live so that it may be said of us: Behold how they love one another. The great Shepherd is still gathering in his chosen ones, and they can say: He brought me to the banqueting house, and his banner over me was love. Yes, two weeks ago our hearts were again made glad to behold the work of the Lord in bringing two more of his precious ones to follow their blessed Savior in the ordinance of baptism. One dear brother is drawing near to seventy years, and he has to go back over forty years to where the Lord first spake to him, and he feels to say:

"Now my remnant of days,
Would I spend to his praise,
Who hath died my poor soul to redeem;
Whether many or few,
All my years are his due,
May they all be devoted to him."

And the dear sister was brought out from a strange language, to see and love the good old way, to cast in her lot with the poor despised Old School Baptists, and she was greatly rejoiced in these lines:

"Now safely moored, my trials o'er,
I'll sing, first in night's diadem,
For ever and for ever more,
The Star, the Star of Bethlehem."

And I truly believe there are many more the Lord is leading to the place of his Sanctuary, and they will be brought into the fold in his own good time, not one shall be left out; the building must be complete, and when the top stone is brought forth, crying, "Grace, grace unto it," then I believe time will be no more, and if I am not deceived, in that house, "My best friends my kindred dwell, There God, my Savior, reigns."

And while in this world we stay, though only a short time, we must not be surprised if we are persecuted, our names cast out as evil, and we should be everywhere spoken against, and what for? For the same reason that Cain killed his brother Abel. Our blessed Redeemer says: In this world ye shall have tribulation; but in me ye shall have peace, and while I am writing the thoughts and feeling of my heart I am made to tremble; am I sincere? do I love the Lord or no? am I his, or am I not? I find within a continual warfare; but when I behold the dear brethren and sisters I have that assurance given me. "We know that ye have passed from death unto life, because we love the brethren." And sometimes I have not the shadow of a doubt that I do love the dear children of God. I do love them far above everything else in this time state, and O may it be our privilege to again welcome you to our home, to rest under our humble roof. I do feel it to be one of my greatest desires to be able to do something for the comfort of the dear Old Baptists, and especially to those who are chosen and set apart for that great work, to preach the gospel. I believe they are more severely tried, and in more need of encouragement from the brethren.

Now, my dear, aged brother, I am much tried on the question whether to send this to you or not; but if I do, it is at your disposal; all will be right with poor, unworthy me, if it should not be published. If it is not asking too much, will you talk a little about Rev. i, 10, more especially about the Lord's Day, what it refers to? It would be quite a satisfaction to hear you on the subject. I feel that you are heavily burdened, and will not trouble you soon again. May Israel's God be your support in your declining years, and bear you up through all your trials and afflictions, and, at last, gather you to himself, with all the redeemed family, is the sincere desire and prayer of a trembling and unworthy worm of the dust, and if one of the chosen family, I must be the last of all.

CHRISTIANNAL FRENCH.

[Editorial reply on page 63.]

LEXINGTON, Ky., Feb. 27, 1872.

MY DEAR BRO. BEEBE:—I recently received a letter from Bro. W. A. Halbrook, of Ripley, Miss., propounding the following interrogations to me, which he desires me to respond to through the "Signs," or by private communication, at my earliest convenience:

1. If two or more members have a difficulty and it is brought before the church in gospel order, for their action, should the church, before she settles the difficulty, receive members, or dismiss members, by letter?
2. Is it good order to take in members the same day the difficulty is brought into the church, before it is settled?
3. Is the church in order to go into the communion if such difficulty be prolonged?
4. Should the members having difficulty with each other take part in the business of the church before a settlement of the difficulty is had, or arrived at?

In answer to the first interrogatory I respond: The brother who has caused the hindrance of fellowship is estopped from taking part in the business of the church until he shall have removed the cause of action against him. "If thou bringest thy gift to the altar, and there rememberest that thy brother has aught against thee, leave there thy gift, and go first and be reconciled to thy brother, then come and offer thy gift."

The party accused of trespass is not, certainly, competent to judge in his own case. Nor should he desire to sit in judgment.

It will be understood that the foregoing remarks on what I consider to be gospel order, are predicated on the supposition that the complaint against a brother has been proceeded with in the order established by Christ in his church. The church should as soon deal with a member for thrusting upon her a complaint which has not been dealt with according to the established rule as for any other offense, and she does herself, not only, but each of the parties to the difficulty, injustice when she receives and adjudicates a case which has not been brought before her strictly in gospel order.

As ever, most affectionately and truly, your devoted friend,

THOS. P. DUDLEY.

NORTH BERWICK, Maine, Dec. 31, 1871.

BROTHER BEEBE:—The following letter was written by a young brother, who lives about twelve miles from this place, who was baptized by me last month. Please give it a place in the "Signs," that thousands, as well as myself, may have the privilege of reading it.

WM. QUINT.

ACTON, Maine, Dec. 24, 1871.

DEAR ELD. QUINT:—I will try to pen you a few lines, although I feel unworthy to write to one of the servants of God, or to even call one of God's elect a brother. I often fear that you have been deceived in

me, for I feel that I am so great a sinner that I fear you think me better than I am. Instead of growing any better, it seems to me I grow worse every day. When I try to do good, evil is present with me. It makes me feel unworthy of a place among you. I fear that if you knew me as I know myself, that I should have a place among you no longer, for how could you hold in fellowship such a sinful worm of the dust as I am? And yet I must plead for a place among you, for it seems almost a heaven to me to be counted worthy to be called one of your number. I do not know what you see in, or hear from me, to cause you to accept of such a one as me. But I do love to be one among you, and to sit under the sound of the gospel, for it is truly nourishing to me. I had rather be a doorkeeper in the house of God than to dwell in the tents of wickedness. I hope I feel thankful to God for such a people, and for such doctrine as is preached among them; for no other could save so great a sinner as me. If the popular preaching around us be true, and it were left to me to secure my own salvation, by my own faithfulness, or else be lost, then truly there would be no hope for me; for I have already done enough to sink me so low that I could never see the light of my heavenly Father's face. But I cannot believe that he will leave me to sink thus low. I am not afraid to trust all to him; but may his will be done, whatever my lot may be. I would like to tell the church the love I have for them in expressing their fellowship for me, and giving me a place among them, if I could find words; but I cannot. I have always loved them from the time I first learned of them; but to know that that they love me! how different.

HORATIO GRANT.

Marriages.

At North Berwick, Me., Feb. 25, 1872, by Elder Wm. Quint, Mr. Stephen F. Allen, of Kennobunk, and Miss Abbie A. Allen, of Wells, Me.

At the house of the bride's father, in Kimbleville, Pa., Feb. 28, 1872, by Elder G. W. Staton, Mr. E. H. Mackey and Miss Tillie G. Phillips, all of Chester Co., Pa.

On the 1st of October, by Elder Wilson House, at his residence, Mr. Francis A. Clark and Miss Sarah A. Richards, all of East Brunswick, N. J.

On the 29th of October, by the same, Mr. Elijah Tice and Miss Mary Deats, all of East Brunswick, N. J.

On the 13th of January, by the same, Mr. Mobrey C. Bright and Mrs. Joanna Kempton, all of New Brunswick, N. J.

On the 21st of December, by the same, at residence of the bride's parents, on Long Island, Mr. George W. Kinsey, of Staten Island, and Miss Susan A., daughter of Thomas Terry, of Farmingville, Long Island.

Oct. 28, 1872, at the bride's house, in Prince William Co., Va., by Elder J. L. Purington, Mr. Andrew J. Carter and Miss Mary F. Arington, both of Prince William Co.

MONEYS RECEIVED FOR "THE EDITORIAL."

S. R. Boggess, Ill., 4; Eld. T. Johnson, Ky., 2 30; Eld. T. J. Foster, La., 7; Geo. T. Cotton, Miss., 5 50; E. D. Potter, Texas, 2 30; J. J. Pendergrass 13. Total, \$24 10.

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Nebraska: —R. Hammon.....	1 00
Wisconsin: —Sybil Allen.....	1 50
Ontario: —James Black 2, Robert Scates 3.....	5 00
Total.....	\$555 59

EDITORIAL.

MIDDLETOWN, N. Y., MARCH 10, 1872.

TO NEW SUBSCRIBERS.—Those who hereafter send in orders for the present volume, will please state whether they wish for the back numbers of the year. We can supply all the numbers from the first of January last, if desired. Thus far, we have sent the back numbers to new subscribers, but hereafter shall only send them to such as order them.

THE FAMILY JOURNAL

has not received sufficient patronage to warrant its publication—it will, therefore, be indefinitely postponed. Those who have sent on advance payments for it will have their money refunded, as they may direct. We will return it by mail, at their risk, or apply it on subscription to the "Signs of the Times," the "Banner of Liberty," or we will send the amount in Hymn Books, or apply it in part payment for a bound volume of Editorials, just as may best suit those who have money in our hands.

BEEBE & CONKLIN.

THE LORD'S DAY.

REPLY TO SISTER C. L. FRENCH,
(On page 62)

whose communication will be found on page 62. "I was in the spirit on the Lord's day." Rev. i. 10. It has been assumed by many that John was speaking either of the seventh or of the first day of the week; neither of which days are in any part of the Old or New Testaments called the Lord's day in distinction from other days. The day on which God rested from the works of creation, and which he hallowed, is by him referred to in connection with the institution of the Jewish Sabbath of the seventh day, which he commanded the children of Israel to keep by a total abstinence from all labor, even to the kindling of fires or speaking their own words, or thinking in their own thoughts. This day was not giving to any of the Gentile nations or to any but the children of Israel, and was to discriminate between them and all other tribes of mankind, as God's appointed sign between himself and Israel, throughout their generations. Exo. xxxi. 13-14. "Speak thou also unto the children of Israel saying, Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations, that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you. Every one that defileth it shall surely be put to death, for who-soever doeth any work therein, that soul shall be cut off from among his people." All signs must necessarily signify something definite: and this sign, we are informed by the inspired apostle, pointed to and signified the rest into which, under the gospel dispensation, all who believe in Christ

do enter, and which remains for the people of God." Heb. iv.; read the whole chapter. The generations of Israel are summed up in the first chapter of Matthew and the third chapter of Luke. And "The law and the prophets were until John; then the sceptre departed from Judah and at that time began "the book of the generations of Jesus Christ. From that period no record is found in the scriptures of the observance of that day by Christ or his apostles, for the substance indicated, or set forth by the sign, had fully come, and was found in him who is the Lord also of the Sabbath. The apostle to the Gentiles show that in the Meditatorial work of Christ, he had blotted out the hand-writing of ordinances which was against us, which was contrary to us, and took it out of the way, nailing it to his cross. "These ordinances given exclusively to Israel were against and contrary to us Gentiles, and that they were a wall of partition excluding all Gentiles from participating in them. But now inasmuch as those ordinances were nailed to the cross, and the middle-wall of partition was thrown down, the Gentile churches are admonished to, Let no man, therefore, judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath days, which are a shadow of things to come, but the body (or substance signified by the shadow) is of Christ." Col. ii. 14-17.

From these scriptures it is clearly evident that neither John nor any of the apostles of the Lamb were still clinging to any of the abrogated ordinances of the law, the hand-writing of which had been nailed to the cross, and which they had warned the Gentile churches to beware of; they would not therefore still speak of the Jewish seventh day Sabbath as the Lord's day. Still less would they apply that distinguished title to the first day of the week, as the Lord's in distinction from other days, for neither in the Old or New Testament, neither in the law or gospel, has that day been enjoined on Jew or Gentile as being any more sacred than all other days. It is true that our Lord arose from the dead early in the morning of the first day of the week, and on the evening of the first day appeared to his disciples: but if he had designed to have that day observed as more sacred than other days, would he not have given orders to that effect? But not a word or syllable of such a precept can be found in the inspired scriptures. But, it is said, the apostles came together on the first day of the week to break bread, &c. This is very true; but it is equally true that they also came together on every other day of the week, for the same purpose. See Acts ii. 46-47.

Our sister desires to know the meaning of the apostle John by the words, *the Lord's day*. There are two senses in which we understand the words may be used in harmony with the scriptures. First in reference to the entire gospel dispensation; and, Second, in reference to special seasons when the light of the presence of the Lord shines with peculiar radiance into the hearts of his children, as was very evidently the case with John when he used the words, "The Lord's day."

All the prophets from Moses down spake in prophecy of the day of the Lord, which was to be ushered in by the rising of the Sun of Righteousness with healing in his wings. They spake of it as a day that should burn as an oven; a day in which the great trumpet should be blown; in which the Lord's captive children should be redeemed, and come with the singing to Zion. The day in which this song should be sung in land of Judah. We have a strong city, salvation will God appoint for walls and for bulwarks. That day in which the Lord with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea. The day in which Zion should arise and shine; when her light should come, and the glory of the Lord should be risen upon her. When darkness should cover the earth, and gross darkness should involve the people of Israel after the flesh; when the Lord should arise upon his church and the Gentiles should come to her light, and kings to the brightness of her rising. When the sun should be no more her light by day, neither for brightness should the moon give light to her; when the Lord should be unto her an everlasting light, and her God her glory. When her Sun should no more go down, nor her moon withdraw itself. When the church should be clothed in the Sun, and light, and immortality should be brought to light through the gospel. That day of which the sweet singer of Israel prophesied, saying, "This is the day which the Lord hath made; we will rejoice and be glad in it." It is anti-typical of all the Sabbath days, Sabbatic weeks, and Sabbatic years of the ceremonial cabinet of types. Of this holy Sabbath of the Lord our God, in which all the redeemed of the Lord enter into his rest, and cease forever from their own legal works, and take the yoke of Jesus, and learn of him, and find rest unto their souls. Of which the prophet says, "And his rest shall be glorious." Of this day of rest we sing,

"Welcome sweet day of rest,
That saw the Lord arise,
Welcome to this reviving breast,
And these rejoicing eyes."

It was not only in the gospel dispensation that John was in the Spirit; but it was also a day of the Lord's special appointment, a day of his power and grace, for which the Spirit of inspiration was wonderfully displayed upon him, and he being in that Spirit, made it to him peculiarly and experimentally the Lord's day, refulgent with the light of his glory, and devoted exclusively to the special employment, for which the Lord in a miraculous manner had brought him on to the Isle of Patmos. It was the Lord's day in which, secluded from the society of men, far removed from the cares of time and sense, rapt in the visions of the Lord, the

time was consecrated to the Lord. When, in our measure any of the saints are absent from the body, and present with the Lord, when in the Spirit, under its full power, and light, and glory, then do we not realize that it is to us peculiarly, The Lord's day?

"It is truly his sweet beams create our noon," and if he withholds them from us, it is night with us. When the saints in their experience are born of the Spirit, and delivered from the power of darkness, and translated into the kingdom of God's dear Son, they testify that the light of the knowledge of the glory of God shining in the face of Jesus Christ, to them is truly marvelous light. In this light they see the kingdom of God, in it they see the King in his beauty, and then they, with joy and gratitude, confess that Jesus is the "Blessed and only Potentate, the King of kings, and Lord of lords, who only hath immortality dwelling in the light, whom no man hath seen or can see, to whom be honor and power everlasting. Amen." In distinction from the light of nature, of reason, of science, of human erudition, every particle, every ray of the light of the Spirit comes from the great Father of lights with whom there is no variableness nor shadow of turning and this being the case, is it not, in distinction from all other days, the Lord's day? Who has contributed a single ray to its production, that they should claim proprietorship, or dispute his right to all its glory? He forms the light, and he creates darkness; and as in nature, so in grace, the light he called day, and the darkness he called night.

We have only, in this article, dwelt upon the words on which our esteemed sister asked for our views, without attempting to treat upon the wonderful things which John saw when in the Spirit on the Lord's day, and we will only now add, that it is only by the light of the Lord's day that any of us can perceive or appreciate the things of the spirit of God, which can only be spiritually discerned.

ORDINATIONS.

A council from the following churches met with the Providence Church, at brother Webster's, Dark Co., O., for the purpose of considering the propriety of ordaining brother J. P. Peters to the work of the gospel ministry.

From Stillwater, Eld. G. Coteril, D. Plesenger and N. S. York.
From Miami, J. A. Lipencutt.
From Ebenezer, Eld. D. S. Roberson.

From Dry Fork of Twin, J. A. Howell and J. Richards.

From Salimony, H. More, T. Lyons, D. Herkins, A. Skinner and S. Skinner.

From Chickasaw, Eld. J. McDaniel and D. Frank.

From Providence, D. H. Fisher R. Strait, A. Peters and J. Webster Brother F. Kephart a licentiate from Mt. Moriah Church, and brother J. Kinkle from Illinois, being present, were invited to seats in council.

The council was organized by choosing Eld. D. S. Roberson Moderator, and N. S. York Clerk.

Brother Peters was then called upon to give a relation of his christian experience and call to the ministry, after which he was interrogated by the Moderator upon the main points of doctrine of the gospel.

The council then withdrew for consultation, when it was voted unanimously to proceed with the ordination.

Imposition of hands by the Elders present.

Prayer by Eld. S. Roberson.
Charge by Eld. J. McDaniel.
Right hand of fellowship by Eld. G. Coteril.

Benediction by Eld. J. P. Peters.

D. S. ROBERSON.

N. S. YORK, Clerk.

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"THE SWORD OF THE LORD AND OF GIDEON."

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NO. 9.

CORRESPONDENCE.

ALEXANDRIA, Va., March 5, 1872.

DEAR BROTHER BEEBE:—Though somewhat in heaviness through manifold temptations, yet I feel impressed in mind to pen a few lines for publication in the "Signs." I know not as I have any particular text upon which to give my views; but a feeling sense of the vanity of all earthly things, and a cheering hope of eternal life, and a faith's view of the immortal glory which shall be more fully revealed in the saints, encourages me to write. Paul says "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." The sufferings of Christ are experienced in the saints through a vital, actual union to Christ, as members of his body, of his flesh, and of his bones. "And if children, then heirs; heirs of God, and joint heirs with Christ." This union is indissoluble, vital, and experimental. It is real, and sensibly felt by the saints. When the truth is spoken in love, and received in love, it is the foretaste, or earnest of heavenly joys, when we can feel its application by the Holy Ghost, the Comforter. How helpless and dependent we are! How true the declaration of the apostle "If in this life only we have hope in Christ we are of all men the most miserable." yet, thanks be to God, Christ is risen from the dead, and lives in his people, is in them the hope of glory. Not only so, he has ascended on high, and is exalted at the right hand of the Father. The gospel glass of eternal salvation is clear and brilliant, full of glory and excellency; but the veil of this flesh intervenes between the church here and the unveiled glory of the eternal world. In all our sufferings here, which at times may seem intolerable, a moment's view, by faith, of Christ as our salvation and glory, removes all our sufferings, and is more than an antidote for all we suffered, or were called to endure. As our glorious Redeemer will be known no more after the flesh, as he was once known in the days of his flesh when he suffered and died for his people, so, as he appears in the experience of his saints without sin unto salvation, he appears as their life and immortality. But not only does he appear in the experience of his saints here, but will more gloriously appear when mortality is

swallowed up of life, and death is swallowed up in victory. Some suppose that we deny the second coming of Christ because we do not believe in his appearance on earth in a way that men with their natural eyes will see, and behold him as we naturally see and behold objects or persons around us. That he will appear in the eternal glorification of his saints the scriptures abundantly sustain, but not in a way which can be comprehended by the natural mind, even of the saints. Every thing natural or fleshly will be done away or swallowed up in immortality. This is the truth in the resurrection to immortality of all the vessels of mercy. While the saints remain here it doth not yet appear what we shall be, but we know, says John, when he shall appear we shall be like him, for we shall see him as he is. We shall see him in glory, and be like him in a way beyond human comprehension.

The prophetic application of the Old Testament scriptures in reference to the coming of Christ in the flesh, and for what purpose he came, and also in reference to the church, and kingdom of God in gospel times, is not any better understood by the mass of religionists in our day, than they were by the Jews of old, or are by Jews of this age. The veil is on their minds as they read the scriptures, and they know not that Christ's kingdom has come, and is not of this world. The disciples of our blessed Redeemer did not understand it until their understanding was opened by our Lord in his conversation with them after his resurrection. And it rather appears the apostles did not fully understand that the gospel should be preached among the Gentiles until after the baptism of Cornelius, the centurion. And, in truth, none can see, nor understand the indivisible union of Christ and his church, and the nature and character of Christ's second coming, unless taught of God. His second coming is in his kingdom with power and great glory. He comes without sin unto salvation in the experience of his saints. Volumes have been written, and thousands of sermons preached on this subject, which have been but little else than the conjurations of the natural mind, the theories and speculations of men. He came with power and great glory on the day of Pentecost, and also in the experience of every subject of grace since the setting up of the gospel kingdom on earth.

There is a patient waiting for the coming of our Lord in all the scenes of trial, affliction, tribulation, distress and persecution attending the saints on earth. His coming is not limited to days, and months, and times and years, as is generally understood in the imaginations of men. Paul says to his brethren, 1 Cor. i, 7-8, of their "waiting for the coming of our Lord Jesus Christ, who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ." The sufferings of the saints are limited to "this present time," and they cease forever at the end of their pilgrimage in the day of the Lord Jesus. The day of the Lord is one day, the gospel day, the day of salvation, which day will never end until the whole church of God, from the least unto the greatest, will be experimentally called, justified, and glorified. Waiting for the coming of our Lord Jesus Christ, being confirmed unto the end, and being blameless in the day of our Lord Jesus Christ, are all in immediate connection, as setting forth the perfect glorification of the church in her exalted Redeemer. This cannot take place on earth, hence the future is spoken of in relation to its full consummation. Not future with Jehovah, but future in reference to time, the end of time with the church, and the full manifestation of the glory which does not yet appear; that is, appear in time, but will appear when Christ, who is our life, shall appear to be glorified in his saints, and to be admired in all them that believe. This can be seen by faith even now, but then it will be known and understood without the veil of this earthly tabernacle to intervene between the saints and the unclouded glory of our God. I think Paul must have had this view by faith when he said, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day, and not to me only, but unto all them, also, that love his appearing." I am not certain that the word *day* applies to eternity, but rather to the state of glorification of the church in the world of immortal glory, and is so used, perhaps, in the way of contrast with the darkness of this present time, and the vanity of earthly things. All of the individual sufferings of the saints, as partakers of Christ's sufferings, in truth, all of the sufferings of the church, from the days of Abel until the last heir of

immortality is brought in, altogether considered, "are not worthy to be compared with the glory which shall be revealed in us." Things are compared with each other in order to learn their relative value, or excellence. In this case there is no comparison. Hence all the sufferings of the church in times appear *very* insignificant, *very* small, and are but for a moment. Our light affliction is but for a moment, &c. In truth, from the beginning of time unto the end of time, is but a moment; also, from the beginning of the experience of a saint until the end of his pilgrimage is but a moment. Compared with the glory which is to be revealed, yes, compared with eternity, what is it? We are lost in a boundless sea of immensity. A moment *only*. The greatest reduction to an infinitely small quantity, or period, is here presented to us. The fullness of Christ's second coming, including the mystery of the resurrection, is "in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed," &c.

Peter, in the third chapter of his second epistle, treats upon the same subject, or at least I so understand it. He says "that the long suffering of our Lord is salvation," or, in other words, God is long suffering to his people, "not willing that any should perish, but that all should come to repentance." He speaks of his beloved brother Paul, who "according to the wisdom given unto him, hath written unto you; as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction." *These things*. What things? In relation to Christ's second coming, and the day of the Lord. The natural mind is disposed to take a natural view of *these things*, from whence emanate a vast amount of theories and speculations on this subject. Peter says "one day is with the Lord as a thousand years, and a thousand years as one day." In truth, it is only a moment. Speaking of these things, a new heaven and a new earth, wherein dwelleth righteousness, Peter says, "Wherefore, beloved, seeing that you look for such things, be diligent that ye may be found of him in peace, without spot, and blameless." The saints *then* were looking for these things. Paul

says "looking for that blessed hope, and the glorious appearing of the great God, and our Savior Jesus Christ. These things are only seen by faith, and are revealed to faith, and understood by divine teaching. If by faith, the saints, anterior to the incarnation of our Lord, saw the day of Christ, and Isaiah saw the new heavens and earth which God says, "I create," only by faith can the gospel church behold the same things in her experience, now and ever, while she remains on earth or in time?

The future prospect of the church is upward and onward. She is looking for these things. In her experience she has an earnest of them, she enters into them by faith. Time, and all things belonging to time, must end with her. Peter, addressing the saints, says, "But the end of all things is at hand; be ye therefore sober, and watch unto prayer." Paul says, "But this I say, brethren, the time is short. It remaineth that both they that have wives, be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoice not; and they that buy, as though they possessed not; and they that use this world, as not abusing it. For the fashion of this world passeth away." Instructive considerations, important admonitions. It does not become the saints to be speculating as to when the natural heavens and earth, and all things belonging to them, will come to an end; but it is very important, as the end of all things relating to time will soon end with them; that they should observe and follow the instructions set forth by the apostles Paul and Peter, as I have quoted. None of us know exactly the time of our departure from this world, unless it should be shown us by the Lord beforehand. The saints should always be at their post, always ready, or in a state of preparation. In every number of the "Signs" the obituary notice of more or less of the saints is published. And I never look over the obituaries of the saints in each consecutive number, but what I read of the death of some brother or sister with whom I have been acquainted. I say never; seldom at least. Truly "the time is short." How solemn, yet how wonderful, the deliverance, and how great their joys. In the fullness of time the whole church shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

Though the saints groan in this tabernacle, being burdened, earnestly desiring to be clothed upon, with their house, which is from heaven, they are looking for the full fruition of glory and of joy. The death of the body is falling asleep, or being asleep in Christ. God has set the bounds of our sojourn in time; he has established by firm decree the full time for the complete deliverance of the countless millions of the redeemed, or ransomed of the Lord—

soul, body, and spirit. Yet it is in a moment, in the twinkling of an eye, with Jehovah. Christ's second coming and the glorious resurrection of the body, or the adoption, is a profound mystery, and being so, how futile and vain to suppose our finite minds can understand or comprehend it. When the church is made like him, and see him as he is, then she will enter into the full enjoyment of the cloudless glory of her exalted Redeemer. The mystery of God respecting his church, in her salvation, will then be finished. When the end cometh, the Son will deliver up the kingdom to God, even the Father, when he shall have put down all rule, and all authority and power. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all. May the saints, therefore, comfort one another with these precious things of the everlasting kingdom of our God while in this vale of sorrow and distress.

Some additional considerations rather press upon my mind in the connection of this interesting subject. After the resurrection, and up to the time of the ascension of our glorious Lord, he shewed himself alive to his disciples, or followers, by many infallible proofs, in being seen of them in person, and in speaking to them of the things pertaining to the kingdom of God. No others saw him after his resurrection but his followers. He appeared to two of them, and conversed with them, and then vanished out of their sight. He appeared to them when the doors were shut where they were assembled, and said "peace be unto you," and shewed them his hands and his side. They saw him when he ascended to glory, and a cloud received him out of their sight. That they should be proper witnesses that he was alive, and had ascended to glory, as they saw him in the days of his flesh, so he was manifest to them, and they could declare, most assuredly, that he was risen, and had ascended into the heavens. His coming again will be in like manner as the disciples saw him go into heaven. Not in the flesh did he ascend into heaven, or, in other words, he was not flesh when the cloud received him out of their sight, though he had said to his disciples, before this, "a spirit hath not flesh and bones as ye see me have." When he comes again it will be in a state of glory, faintly presented by John in his description of the appearance of our Lord on the isle of Patmos; but will be fully presented in a manner beyond the power of men, or angels, to describe, and which the seraphims and cherubims of glory cannot overdo in description, or equal in fullness of glory. The saints, then, will be like him, for they shall see him as he is. His coming in like manner, therefore, presents the fullness of his glory in the accomplishment of God's unchangeable

purpose of salvation in the adoption, to-wit: the redemption of our body, that is as I understand it, the redemption of the body of Christ, which is the whole church, soul, body, and spirit. Paul says, "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Again, "And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ." Therefore the beginning of his second coming is to his people on earth, and the full accomplishment of it, will be the glorification of the whole church in the day of Christ when the end cometh and the eternal purpose of God respecting his church and people is finished.

Among men, when the heirs to an estate, upon the death of the testator, are minors or under age, they must wait, or should wait, patiently until they leave the state of minority, or become of age, before they can receive the property or inheritance which is promised them. They cannot be fully satisfied until they receive the inheritance. The heirs of immortality in time are minors, but there is an inheritance incorruptible, undefiled, and fadeth not away, reserved in heaven for them. And they are kept by the power of God through faith unto salvation, ready to be revealed in the last time. They rejoice in this precious truth, though they are often in heaviness through manifold temptations: "that the trials of your faith," says Peter, "bring much more precious than gold that perishes, though it be tried by fire, might be found unto praise, and honor, and glory at the appearing of Jesus Christ." The saints cannot be satisfied on earth, for this present evil earth is not their home. Our blessed Lord "gave himself," says Paul to the churches of Galatia, "for our sins, that he might deliver us from this present evil world, according to the will of God and our Father." This glorious truth applies to the saints now. We are saved by hope, Christ in us the hope of glory. The Psalmist said, "As for me, I will behold thy face in righteousness: I shall be satisfied when I awake with thy likeness." There cannot be a full satisfaction to the saints on earth, though they taste the good word of God, and the powers of the world to come, but in the world to come, in the day of Christ, they shall be satisfied.

Paul, speaking of the resurrection, and of the day of Christ, says to the Thessalonians, "But of the times and seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night." They understood it perfectly. Therefore he says, "ye are all the children of light, and the children of the day." As this had an application to them, it is also applicable to

the saints now. We are living in a time of frightful demoralization in nearly, if not quite, every sense of the word. Words cannot express the state of things now existing. It is useless to try it. The saints cannot but see the application of this scripture, "but let us watch and be sober."

Though Paul says to the Thessalonians, "that the day of Christ is at hand," yet he says, "Let no man deceive you by any means; for that day shall not come except there come a falling away first," &c. A *falling away*! What does he mean? A departure from the faith, and order of the gospel. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith," &c. Paul to Timothy further says, "This know also, that in the last days perilous times shall come," &c. Perilous times for the church and the people of God. Among the list of men he speaks of in the perilous times of the church, are *false accusers*. We have this class among others in our day. There are many anti-Christians now. "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out that they might be made manifest that they were not all of us." A *falling away first*. The man of sin, the son of perdition, that wicked must be revealed. He is being revealed made manifest. He has been in the way of being revealed for ten centuries, but it seems like within the last half century, or less time, his growth and development has been very rapid. Under the name of Baptists there has been a great falling away. Your experience, brother Beebe, with some other surviving brethren, bear the marks of many trials and temptations in maintaining and contending for the doctrine and order of God's house, in the *falling away* which has taken place in the revelation of the man of sin in our day. And the mystery of iniquity is still working. The *strong delusion* which God has sent upon men that they should believe a lie, &c., is very fully manifest. We are living in the last days. The Lord will consume "that wicked" with the spirit of his mouth and shall destroy him with the brightness of his coming. John says, "Behold he cometh with clouds, and every eye shall see him: and all kindreds of the earth shall wail because of him. Even so. Amen." The final overthrow of the man of sin, that wicked, including all the workers of iniquities, is a truth clearly revealed, and will be accomplished in the day of Christ.

Paul and Sylvanus says, "But we are bound to give thanks always to God for you, brethren, beloved of of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the spirit and belief of the truth: whereunto he called you by our gospel to the obtaining of the glory of our Lord

Jesus Christ." The saints now, as in the primitive times, in all ages, and among all nations, in truth, all who love the appearing of our Lord, every where, should be comforted with the declaration of the Holy One, as follows, and also respond to the same, "He which testifieth these things saith, Surely I come quickly: Amen." The response, "Even so, come Lord Jesus." The holy benediction follows, "The grace of our Lord Jesus Christ be with you all, Amen."

JOSEPH L. PURINGTON.

P. S.—I am requested to give a statement of a meeting, I attended, in company with Elders J. Furr and T. Rose, on the first Sunday in February, and Friday and Saturday preceding, with Providence church in Friend's Cove, Bedford County, Pa., twenty-five miles northeast of Cumberland, Md. The meeting was held at the opening of a new meeting-house, which the church had built. I think the meeting was agreeable to all the lovers of truth present, a season of joy and rejoicing to the saints. I also attended a three days' meeting in November last, at Fairview, Fulton Co., Pa., eleven miles north of Hancock, Md. Elder Furr was with me. Both meetings were not only agreeable, but there were manifest tokens of God's blessing upon the saints. I trust the doctrine of God our Savior was spoken in love, and received in love, by many of the poor of the flock. J. L. P.

LEXINGTON, KY., Feb. 29, 1872.

DEAR BROTHER BEEBE:—I have reflected much on the *crude* and *undigested* notions of almost, if not altogether, the religious world, so called, excepting Particular, or Old School Baptists, with regard to the mediatorial work of the Lord Jesus Christ, and am constrained to acknowledge, that, if those notions comport with the teachings of Christ, and his apostles, and prophets, I have wholly mistaken them.

It will be conceded that all laws, whether human or divine, are quite as much designed to *protect the innocent* as to *punish the guilty*, we learn from the divine word that Christ was "Holy, harmless and undefiled, separate from sinners, and made higher than the heavens." Heb. vii. 26. Again, "Who did no sin, neither was guile found in his mouth." 1 Peter ii. 22. We furthermore learn that, "He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord." Prov. xvii. 15.

Having regard to the character of Christ, and the immutable justice of God, a momentous question is presented for our solution, where is the justice, and what the propriety of the following declaration: "Who was delivered for our offences; and was raised again for our justification?" Rom. iv. 25. Again, "Who his own self bear our sins in his own body on the tree, that we, being dead to sin,

should live unto righteousness; by whose stripes *ye were healed*?" 1 Peter ii. 24. I know of no provision of law whereby an innocent person can be made to suffer the penalty annexed to transgression, though he will do it willingly, and the guilty party, is exempt from punishment. And why is it so? Because the law imposes the penalty on the *transgressor*, and *not on the innocent party*. "Sin is the transgression of the law." 1 Eph. iii. 4. Now we know that what things the law saith, it saith to them who are of the law; that every mouth may be stopped, and all the world may become guilty before God. Rom. iii. 19. "For all have sinned, and come short of the glory of God." Rom. iii. 23. If it be asked, when and where all have sinned? allow the apostle Paul to answer, "Wherefore, as by one man, sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. v. 12. Hence we learn that the violation of the law by one man, was *fatal to all* who sustained vital oneness to and with him. Having shown that all those who were *vital*ly united to the earthly Adam, were directly and fatally effected by the original transgression, which brought death and all our woes upon us; and he, the earthly Adam, being the figure of him that was to come, that he, the first Adam, was the embodiment of all of his natural family. I now propose showing that the Lord Jesus was the embodiment of *all his spiritual family*, and that by virtue of his union or oneness with his family *they, and they only*, derive the blessings resulting from his mediation on their behalf. The Psalmist informs us that, "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." Psalm xcii. Again, "Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth, and the world, even from everlasting to everlasting thou art God." Psalm xc. 1-2; and yet again, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. ii. 10. Once more, "Who hath saved us and called us with a holy calling, *not according to our works*, but according to *his own purpose and grace*, which was given us in Christ Jesus before the world began." 2 Tim i. 9.

I presume it will not be denied, that *imputation invariably follows relation*. There could be no justice in imputing the transgressions of *Tom to Gilbert*, and holding the latter responsible in the absence of legal union, or relation.

If I mistake not, the record God has given; Christ sustained relation to his church, as *shepherd, husband, and head*, "ere sin was born, or Adam's dust was fashioned to a man." Now, when a flock of sheep commit a trespass, by which damages are incurred,

I have never heard of a case in our jurisprudence where the sheep have appeared in court as *defendants* in action for trespass. The action is maintained against the shepherd. Hence we hear it said, "Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts; smite the shepherd and the sheep shall be scattered, and I will turn mine hand upon the little ones." Zech. xiii. 7; again, "I am the good shepherd, and know my *sheep*, and am known of *mine*. As the Father knoweth me, even so know I the Father: and *I lay down my life for the sheep*." John x 14-15; and yet again, "And *other sheep* I have which are not of this fold: them also I *must bring*, and they shall hear my voice; and there shall be one fold, and one shepherd." John x. 16.

We know that an action for debt brought against a wife in her own name cannot be maintained, while she has a living husband. But if brought against the husband, although he may not, in his own person, have contracted a farthing of the debt, yet, if the claim be just, is he holden responsible for payment. The prophets said, For thy maker is thy husband: the Lord of hosts is his name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall he be called." Isa. liv. 5. The relation of husband *invests* him with the right of redemption. Again, "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word. That he might present it to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without a blemish. So ought men to love their wives, as their own bodies. He that loveth his wife, loveth himself. For no man ever hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church. For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and be joined unto his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the church." Eph. v. 25 to 32 verse inclusive.

I will present one more bible figure, and am done with this part of the subject. We know that the life of the sheep is not forfeited by transgression or trespass, although the shepherd has to pay damages, and that the life of the wife is not forfeited by negotiating a civil contract, but the husband is held for payment; but the life of the body is forfeited by the commission of a *capital offence*. "No *ye* are the body of Christ, and members in particular." 1 Cor. xii. 27. Again, "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh, for *his body's sake*, which is the church. Col. i. 1. Now for the

Headship of Christ: "And gave him to be the head over all things to the church, which is *his body*, the fullness of him that filleth all in all." Eph. i. 22-23. "And he is the *head of the body*, the church: who is the beginning, the first born from the dead; that in all things he might have the pre-eminence." Col. i. 18. Sustaining the relation of head to his people, when they violated the divine law, it demanded his life as the forfeiture. Hence it is recorded of him, "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit." 1 Peter iii. 18. Again, "Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them, who, through fear of death, were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham, wherefore in all things it behooved him to be made like unto his brethren; that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For that he himself hath suffered, being tempted, he is able to succor them that are tempted." Heb. ii. 16 to 18 inclusive. Thus it is seen that not only *legal*, but *vital* union, or oneness, is indispensable to make the work of the Lord Jesus, available on behalf of his chosen people.

"In the year 1852 I attended the Scioto Association, Ohio, and, by request, preached the introductory discourse. I was chosen to preach the first discourse on the following day. Just before I arose, a ministering brother said, "Do you know that ——— has been endeavoring to make the impression on the congregation, that you had said the *eternal life of the church died, when Christ died on Calvary*? and that you had furthermore said, the *children of God existed in flesh, and blood, and bones, before the foundation of the world*?" I replied, I had not heard any thing of such charges before. After opening worship, I called the attention of the congregation to the charges—the preacher who made them being present. I asked what greater absurdity could be presented to the mind of intelligent persons than that eternal life died? The earthly Adam was not possessed of eternal life when the law was given; and consequently could not forfeit that of which he was not possessed, and proceeded to say, if you will tell me what life man had when the law was given him; I will tell you assuredly what life it was that died because of transgression. We should not forget that "God breathed into his nostrils the breath of life and man became a living soul," Eternal life is given in quite another head. "And this is the record that

God hath given to us eternal life, and this life is in his Son." 1st Ep. John v. 11. I maintained that the second charge was alike preposterous. That according to the charge, we should have the children partakers of flesh and blood four thousand years before their father. I, however, maintained that the children of God had a *seminal* existence in the Lord Jesus as a *seed* before the world began. I had the satisfaction of believing, from the demonstrations made, that the congregation generally understood me and received the doctrine. The preacher who misrepresented me neither offered any explanation or apology.

Brother Beebe the foregoing pages are submitted to your judgment and discretion.

As ever, most truly and affectionately your friend and brother in hope of life eternal,

THOS. P. DUDLEY.

P. S.—Brother Beebe, I have endeavored, and I think, proven conclusively, that oneness or union gave validity to Christ's offering as shepherd for his sheep; as husband for his bride, and as head for the body, and all the members. I may be allowed to say, hateful as the doctrine of eternal union or oneness of Christ and his church, seems to be to a large majority of professors of the religion of Christ, destroy this *main pillar* in the Christian system, and I am left entirely without hope of the "better resurrection."

T. P. D.

NEW MARKET, Ala., Feb. 25. 1872.

ELDER GILBERT BEEBE; MY DEAR FATHER IN THE LORD:—I have received the "Signs" containing your exposition of the text upon which I requested you to write for me. I feel after reading the glorious words which breathe of the spirit of Christ, that I must write to you. I know your time is closely occupied and and even these lines may be a trespass upon you. But, dear father, I have so often wished to talk to you, that this once you will forgive me.

I am a woman of sorrow, acquainted with grief, and have been led in (to me) strange paths. The dealings of the Lord with my poor soul, have been wonderful and mysterious—leading me through many and deep waters to look to him alone, and trust in no other name under heaven. Afflictions have come upon me, pressing me down with an almost intolerable weight, and but for God's mercy; but for the sweet tempering of "the wind to the shorn Lamb," I could not have lived, but been swallowed with overmuch sorrow.

For four years I stood at the judgment seat of Christ, a convicted sinner. You who have passed through the same ordeal, known the same anguish, the torturing sorrow of the prisoner, ere the door of hope is opened and the captives chains are broken. Life spreads out before me a

different scene from what it used to be in the years I knew no sorrow, but these things work faith, by the will of God. In loosing our hold upon the earthly we are enabled to cling more strongly to the hope which is set before us.

Dear father, I have suffered deeply and I ask myself if from the fiery trial I have come forth as gold? Has my faith been tried of what sort it is? For two weeks after I joined the church I walked, as it were, in a "land of song,"—a land flowing with "milk and honey." Then was a season in which the time for the singing of birds had come and the voice of the turtle was heard in the land. But I was not to remain there. With a gloomy sadness I came from the beautiful country, and sat down in the valley of the shadow of doubt, and dismay took hold upon me. I was a sinner in the sight of God, though I had *professed* to love him, and had gone down into the emblem grave as his humble follower. I prayed that anything might come upon me rather than sin against a high and holy God. Little did I know the burden of that unspoken prayer, for not many hours had passed until in deed, and in truth, I was plunged into the wildest sorrow, the deepest pain I had ever known. God in mercy grant I may know it no more. For six years I had been the beloved wife of him I had made an idol. Since I had been baptized he had shown an interest in the things of the kingdom, and my very soul was mingled with love and hope, that he too might come to follow Jesus. I pictured the time when he would come to love the people of God, and our house would be a resting place, our growing fortune the means of relief to the poor of the flock. But, my father, "we propose, but God disposes of us according to his will. I was doomed to see him I loved best on earth a poor maniac, a lunatic in whom reason and understanding, a strong mind laid in the very dust of insanity. For weeks—from the 9th of June to the 4th of July—I followed his wandering footsteps; I wept and groaned and prayed. I see him still; the scene is burned in my memory, walking to and fro, and myself, a wretched, miserable woman, prostrate in the still midnight, groaning the supplications which no tongue can ever utter. I see him still as I saw him the last time, pale haggard, as they took him away. Dear father, none but God can fathom the depths of woe; none but him can measure the length and breadth and depth of sorrow which filled my soul in that speechless farewell. On the 14th of August he died. I never saw him more. I had believed that the hand of the Lord was upon him, and hoped to see him come forth from the night which, enshadowed him, singing the song of the redeemed. For this I hoped and prayed, I was willing, O, so willing, that he might die, that he might be mine no more,

if I could but have the assurance that he was known and accepted of God.

The day they told me he was dead, I sunk down in despair. I had no hope for him. He had died in the darkness of insanity. Can mortal have ever felt as I did in my misery? In the struggling sorrow of my soul, I took my bible and read, the first I saw, the verses on which I asked you to write. They did not comfort me then but in after days they have been full of truth and beauty. In the silence of the night which followed, I was laid at the foot of the cross. All alone I drank the dregs of the cup of sorrow. All helpless, every earthly stay was taken away, and utterly humbled, I was a beggar at the throne. The morning brought the dawn of comfort. "Not by works of righteousness which we have done." The music of those words as they rolled through my mind will ever be sweet and powerful. The time came that I was lifted from the dust, and in mercy I was permitted to say, "Not my will, but thine be done." Then I would have been willing that each of my children should be taken away. I felt so sensibly that nothing on earth was mine—all was Christ's, and Christ was God's. All power in heaven and on earth was given him. He could give and he could take away. Blessed be his holy name for ever.

In him all fullness dwelt. In him alone was salvation—the gift of eternal life to as many as the Father had given him. He alone had the words of *eternal life*. I felt that he had called my husband in his own mysterious way, and though he had long been an alien by wicked works, yet in and through him he was enabled to stand unrepensible in the light of a holy God.

In speaking of the fullness of Christ, your words thrilled me with love—the deep solemnity of the subject. How dare we look to any source save this ever reigning fullness? In this I hope for my husband, in him alone who is all-powerful can I trust? From prospective wealth I turn to an adverse path, and look to him to give me health and strength to toil for my children until he shall take me or them away.

I have a good school, but cannot hope to retain the favor of a village when I cannot participate in things they love. They will not be willing to send their children to a teacher who has not sufficient interest in Sunday-schools and popular societies. When my little boarders kneel at night to repeat the prayers their parents have taught them, I see but a solemn mockery. A strange mingling of the world with serious and solemn things.

If I have ever prayed it was when stripped of self—not in recommending myself for aught I had or could do; but that the Lord, in deserved wrath, would look upon me for Christ's sake in unmerited mercy.

And yet I believe the christian when in the spirit prays without ceasing. Though no words may come to lips, yet there is a small, still voice ever sounding in the soul; ever turning its silent pleading to him who is an advocate with the Father.

I have experienced much comfort in reading the expositions of Elders Durand, Mitchell and W. L. Beebe, as also yours, and the correspondence of Elder Durand and Sister Philips, of Georgia. How they all seemed touched with a live coal from the altar. How full of the Spirit of Christ, when I am made to cry so often, My leanness, my barrenness! Of all, I feel to go oftener astray; to seek forbidden paths, and turn not until the rod has smitten me to the foot of the cross.

In this place there is much worldly religion. Many worshipers. But a famine of spiritual things. I go, sometimes, to their places of worship, and return hungering for the bread of life. There are a few who love the truth. One, whom I thought a stranger to the things *we* love, has surprised me by sending time and again for my "Signs." She wants to *know* she is a christian; wants a hope which is a perfect knowledge. I hope soon to see her take her little hope and come to the people she loves. Come as Abraham went, without knowing. Another who has had a *little hope* for years, sends for our "loved messenger." In my weak, poor way I would comfort them, and divide what is so precious to me. If through God's spirit, I may be led to comfort a poor, trembling, hesitating soul, I will feel that my steps are ordered of him, and I, *even I*, may glorify his holy name.

God has abundantly blest you to his people. Many a benediction is called upon your head—now blossoming for the tomb. Dear father, my heart turns to you in love; in thankfulness to God that through you he has given me sustenance. Many times I have written to you and torn up my letter, for fear I was unwise, or had not written to you as I should. The more I read from you, the more I want to see and talk with you. Love grows and sweetens and though my hope is little, your writings make me bold to hope that it is kindred to yours. The humble primrose in the low grass is no less flower than the royal and beautiful magnolia which blooms so far above it. The simple rill is no less water than the mighty river which wanders to the sea. Have I the pure flow of hope? Is the little stream which flows so sweetly in my heart the "water of life," flowing onward in the great and boundless sea of love, the ocean of God's fullness. In life there is little left me but my love to the people of God, and the despised cause of our Redeemer. Here I have no abiding-place; am a stranger and a pilgrim. "For here we have continuing city, but seek one

come." A frail body, diseased and nervous, tells me I shall not seek it long; but shall I find the glorious rest when life's fitful fever is past? When I lay down in death will hope vanish, and leave me to the sentence of the law? Or shall I look, in strong trust, to him in whom I hope I have been judged and acquitted?

Dear father, sometime when you have a little leisure will you write me a short letter (I cannot ask a long one) and give me your idea of the character of the lunatic, as you find it in the New Testament. It seems to me this was one of the characters called to salvation, and though in the days of miracles their salvation was outwardly made manifest, may we not receive the manifestation through faith when 'tis hidden from natural light and hearing. However do not neglect others for me; I have already asked more probably than I ought. The questions I would like to ask you would require a volume of answer.

May God bless you, my aged and dear father; bless you evermore.

A. SPRAGINS.

MACOMB, Ill., Feb. 27, 1872.

DEAR BROTHER BEEBE:—I resume the history of Moses, and take up the subject where I left it in the sixth number of the current volume of the "Signs." In doing so, I cannot flatter myself that I shall be able to present anything new, or very interesting, in my remarks, to the attentive bible reader, respecting this remarkable man, and the important events transpiring during his public life; neither do I propose to notice all the circumstances of his life, as this would embrace the entire history of the Hebrews for a long and very eventful period of time. The object of preaching and writing to the Lord's dear children is not only to instruct them in the mysteries of godliness, but also to stir up their pure minds by way of remembrance.

My former article left Moses at the court of Egypt, as the adopted son of Pharaoh's daughter, under the discipline and instruction of the royal family, where he was "learned in all the wisdom of the Egyptians, and became a man mighty in words and deeds." History informs us that Moses was a successful and victorious general, leading the armies of Egypt against her enemies, and thus he was trained to military, as well as political and civil life, by the providence of God, but at the expense of a worldly court which designed him to fill a political station for its own advancement. In this mysterious working of Divine providence I am reminded of the manner in which God often raises up men of education for the gospel ministry when he needs them; for Saul, of Tarsus, was educated to propagate the religion of the Pharisees, but Christ called him to preach the religion of heaven, and the same Spirit that called the eloquent Apollas, and the learned Paul,

also called the unlearned Peter and John.

Many have been educated by their parents and friends for the legal or medical profession, with great care and expense, whom the Lord has called by his grace, and revealed his Son in them, that they should preach the unsearchable riches of Christ; but when it suits his purpose he calls the weak and illiterate, and by them confounds the mighty and the wise. This glorious truth encourages such weak and illiterate things as the writer.

Moses remained at the court of Egypt, and in the service and favor of the king, until he was "full forty years old," (Acts vii, 23,) then it came into his heart to visit his brethren, who were groaning under their heavy burdens and unfeeling taskmasters, at which time he slew the Egyptian who was smiting a Hebrew. Although Moses, at this period, "by faith refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season," (Heb. xi, 24-26,) yet he, in his great zeal and anxiety for the speedy deliverance of his afflicted countrymen, seems to have been led to begin, or attempt, the work with the carnal weapon of his own fleshly arm; but this did not hasten their deliverance, neither did this fleshly effort of his convince his brethren that God, by his hand, was going to lead them out of bondage. "He supposed that his brethren would have understood" this, but they did not, (Acts vii, 25,) and he, himself, did not understand the time God had appointed to fulfill his promise, and hence his efforts were premature, improper and unsuccessful. Sarah was anxious to hasten the promise of God, but failed in a signal manner; and often since her day have the Lord's children been as unsuccessful in attempting to hurry the Lord's time.

The four hundred and thirty years were not yet fulfilled, by about forty years, and hence Moses, through fear of the king, flees to Midian, and marries the daughter of Reuel, or Jethro, a priest or prince of the land. Here, as an exile and stranger, in the capacity of an humble shepherd, we see the man who, in the purpose of God and the hope of his parents, was destined to deliver Israel; with his shepherd's wand he follows the roving flocks for the space of forty years, while the purposes of God are being fulfilled, and the necessary events transpiring that shall in due time result in the deliverance of his chosen people from their distressing thralldom. But the time is drawing near when this remarkable epoch in the history of Israel, and of the world, shall take place, and Moses must be still better prepared for the responsible undertaking, and so he wanders away after his flocks to the vicinity of Horeb. Here he sees the wonder-

ful burning bush—Israel in bondage, and in the wilderness unconsumed; here he hears the voice of the great I Am, announcing his intention to deliver Israel, and saying, "Come now, therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel, out of Egypt." This wonderful sight, this awful and majestic voice, this solemn and responsible commission, caused Moses to hide his face in the presence of the divine Majesty. In view of the overpowering presence of Jehovah, and of the immense magnitude of the task assigned him, and of his own weakness and want of qualification, he shrinks and trembles, saying, "Who am I, that I should go unto Pharaoh?" "O my Lord, I am not eloquent, neither heretofore nor since thou hast spoken to thy servant; but I am slow of speech, and of a slow tongue." How experimental are the above expressions with every poor and trembling mortal who hears the solemn command from the exalted Majesty of heaven, saying, "*Go, preach the preaching I have bid thee;*" "*Go ye.*" How many of them have said, from their inmost souls, "Who am I?" Who is sufficient for these things? But I must not indulge in too many digressions from the subject. To silence this trembling ambassador, and to encourage him in his great work, the Lord proposes a few questions to him, saying, "Who hath made man's mouth? or who maketh the dumb, or the seeing, or the blind? have not I the Lord? Now, therefore, go, and I will be with thy mouth, and teach thee what thou shalt say."

The Lord informs Moses of the opposition he shall meet with from the hardened monarch, and of his final success, and that he would give him Aaron, his elder brother, as his spokesman, who could "speak well." So says Jesus, "For it is not ye that speak, but the Spirit of your Father which speaketh in you."

But to hasten. Moses returns with his wife and two sons, and enters Egypt, meeting Aaron on the way, and, calling the elders of Israel, they informed them of the gracious purposes of God in their behalf, who, in gratitude, bowed themselves and worshiped.

Moses and Aaron go before the haughty tyrant who was oppressing the Hebrews, and demand their deliverance, in the name of the God of Israel; but the hardened and impudent king defies the God of the Hebrews, and not until after many mighty miracles, wonders and judgments were poured out upon the land did he let them go.

I shall notice only the last one of Egypt; that one which more fully broke the power and pride of his empire, and so terrified the nation that they were urgent to send away this down-trodden nation. The passover was instituted, the lamb slain, its blood sprinkled on the doors of all Israelites; they were all in their

houses, having eaten the roasted lamb; darkness had spread over the land; silence reigned throughout the dominions of him who could defy the God of Israel in the face of awful judgments, when, at the still hour of midnight, the destroying angel of God's indignation swept over the devoted empire and destroyed the first-born of every Egyptian family. All Egypt was appalled and terror-stricken at the awful stroke of divine vengeance on that dismal night. Dismay and dread seized upon them, and they were urgent now to send the Hebrews out of the land; for they said, "We be all dead men." The hosts of Israel were all prepared to march out of their sore bondage the same awful and yet glorious and memorable night. And they did go out, every one, "there was not one feeble person among them."—Ps. cv, 37. They also carry away Joseph's bones to the promised land, (Ex. xiii, 19,) and finally buried them at Shechem, in the promised land.—Josh. xxiv, 32.

I must again notice a few of these striking and important metaphors, saying but "a word to the wise." The paschal lamb, without spot or blemish, represents the spotless humanity or body of Christ, which was sacrificed for us. Its flesh was roasted in the fire, a faint figure of the awful agonies of Christ as a sin-bearing sufferer. It was eaten alone by the Israelites—a type of the church—and within their own houses, carrying none of it abroad, as the supper of the Lord is furnished to the church. The blood of the passover lamb was sprinkled on the doors of all the Hebrews, and on them only, and was a complete protection to them; so the blood of the Lamb of God was shed for the church only, and wherever it is sprinkled it secures and protects the persons from the curse of the law. It must all be eaten, and none left over; so there remaineth no more sacrifice for sins—no need of it—for by "one offering he hath perfected for ever them that are sanctified." After the slaying of the passover, Israel was immediately brought out of bondage, on the *self-same day*; so "when the fullness of the time was come, God sent forth his Son, . . . to redeem them that were under the law." "In due time Christ died for the ungodly."

In the same memorable night that Israel was redeemed from bondage, with a high hand and an outstretched arm, their enemies, the Egyptians, had their strength and power broken; so Christ, through death, destroys him that had the power of death, that is, the devil, and at the same time delivers his people.

We have now seen Moses, once the cast-off infant at the river's brink, and under the decree of destruction, standing in the court of a mighty and haughty monarch, demanding in the name of the Most High, the deliverance of his nation, performing

miracles, and calling down awful judgments; and we have also seen him instituting and establishing the law of the passover, and leading his countrymen out of bondage as their captain, and, under God, their deliverer.

We shall not follow him as he leads, perhaps, over two millions of his people to the Red sea. The Lord directs him to go, not along the usual and direct route to Canaan, but by the way of Succoth to the Red sea, that he might again display his power in their deliverance, and overthrow their enemies. "Here, on a dark and dismal night, when hemmed in on every hand, and menaced by a powerful army of inveterate enemies, their God does wonders for them. He places a cloud between Israel and their enemies by night, which was dark to these and light to those, and also kept them separate. (How like the word of truth, which is a lamp to the feet of the saints, but darkness to those that are without.) With the waters in front and no way to escape, Israel is in a strait of great distress, but Moses says to them in their extremity, "Stand ye still, and see the salvation of the Lord." He lifts his rod, the sea is divided, the chosen tribes pass over dry-shod, their enemies are drowned, and seen no more forever, except their dead bodies. The song of victory now begins, ascribing salvation to God. "And the people feared the Lord, and believed the Lord, and his servant Moses." Being delivered from bondage, and from their enemies, they were all baptized unto Moses, in the cloud and in the sea, and were now about to be brought under a system of law.

Moses brings his redeemed nation to Sinai, and there on that awful quaking mount, amidst thunders and lightnings, and fire and smoke, and the voice of a trumpet, he communes with Jehovah, face to face, receiving the divine law from the finger of God, as a transcript of his eternal, unapproachable perfections, and as an exhibition of his detestation of sin and idolatry; and, also, he receives, writes and delivers to Israel all the laws and ordinances which they were to observe till the coming of the Messiah, his great anti-type.

From the divine presence in the mount of God, Moses returns with such a celestial radiance on his countenance that his brethren could not steadfastly behold his face; but what was his face, Brother Axton, and brethren, compared with the "light of the knowledge of the glory of God in the face of Jesus Christ?" The helpless and cast-out infant is here seen ascending the mount of God, and speaking to the divine Majesty in a cloud of glory; he leads the hosts of Israel forty years in the great and terrible wilderness; meets and overcomes their enemies; by the inspiration of God writes the history

of the world for more than two thousand years, and gives the only reliable information respecting its creation, and the introduction of sin.

"And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face."—Deut. xxxiv, 10. After writing one of the most sublime songs on record, and taking a survey of the promised land, he died at the age of one hundred and twenty years.

I have, of course, but just glanced at Moses and his people, but must conclude the narrative.

Will Elder Rittenhouse, of Delaware, give his views, through the "Signs," on Deut. xviii, 15, and show the likeness between Moses and Christ?

To all those that love the Lord Jesus Christ, I remain, I hope, a brother in the bonds of everlasting love,

I. N. VANMETER.

PLAT ROCK O. Jan. 4. 1872

BROTHER BEEBE—By your permission I will write a few lines to the dear people of the Lord which are scattered abroad in this vale of tears

Dear brethren and sisters, if it is in the power of every one to obtain a hope in Christ, according to the doctrine which is preached in the world, is not their noncompliance with what that call the terms and offers of mercy, a conclusive evidence that the carnal mind is enmity against God, that it is not subject to the law of God neither indeed can be? Most certainly it is. I believe there is no hungering or thirsting after righteousness, no longing for the courts of the Lord, so long as a person is dead in trespasses and sins. Why did not Lazarus come forth from the cold grave before the Savior called him? He could not, and it is even so with every dead sinner. He must and will remain dead until quickened by the voice of the Son of God; then, but not till then there will be a hungering and thirsting after righteousness, and a longing for the courts of the Lord. Not until then have they any spiritual life. But then the work is manifestly began in the heart of the poor penitent. Do not then be alarmed, for the work begun will be performed until the day of Jesus Christ. The great apostle Paul was confident of this very thing, and why should we be any less confident. Cast not away your confidence which hath great recompense of reward, for as much as ye know that your labor is not in vain in the Lord. God has said to his Zion, I will never leave thee nor forsake thee. Jesus says, "Fear not, little flock; it is your Father's good pleasure to give you the kingdom." And his counsel shall stand, and he will do all his pleasure. Dear trembling lambs, your glorious Shepherd will defend you. You are engraved on the palms of his hands, and written among the living in Jerusalem. "Sing unto her, A vine-

yard of red wine, I the Lord, do keep it, lest any hurt it, I will keep it night and day." His watchful care is always over them; and "He will cover them with his feathers, and in the shadow of his wings shall they trust." His truth is their shield and buckler. They shall not be afraid for the terror by night, nor for the arrow that flieth by day, nor for the pestilence that wasteth at noonday. Psa. xci. 4-6. In view of all these precious promises, dear brethrer, what have we to fear? The Lord says, "Fear not, for I will be with thee." And Jesus says, "Behold I and the children which thou hast given me." "He shall see of the travail of his soul and shall be satisfied." Can we suppose he will be satisfied if any for whom he travailed and poured out his soul unto death should be forever lost? Me thinks I hear you answer, No. Upon this rock, says Jesus, will I build my church, and the gates of hell shall not prevail against it. Loud thunders may roll, and lightnings may flash, and all the powers of earth and hell combine, but they cannot hurt, nor pluck one of his redeemed out of his hand, "O my dove that art in the clefts of the rock." What a secure place. And Jesus is at the helm. Your Captain will bring the ship Zion, safely over the rough ocean of time into the haven of eternal bliss and glory, and not one on board shall be lost. The voyage is sometimes rough, the winds boisterous, but Jesus is with us, and will not forsake us. Go with me to the lonely spot where he was all night in prayer, hear him cry, My Father, if it be possible, let this cup pass from me: nevertheless not my will but thine be done. And in the garden, what agony he endured! This was all for his church, he suffered and died for her redemption, and now she is free. She is the bride, the Lamb's wife which John saw coming up out of great tribulation. For her he met and satisfied all demands of law and justice. Was ever love like this? Many waters cannot drown it, nor can the flood quench it.

But I must close, as I have written more than I intended. If it is not asking too much, please give your views on the doctrine of Sanctification; as the subject is much agitated in this country, I am very anxious to see an article from you on it. It is claimed by some in these parts that a person can live without sin, in this life when sanctified. But I read that Christ is made unto us (his people) Wisdom, Righteousness, Sanctification and Redemption.

Yours in love,

JOHN BARGER.

[Editorial reply on page 71.]

PLATTE CO., Mo., Feb. 12, 1872.

DEAR BRO. BEEBE:—My beloved brother, I desire greatly to lay open my sin-burdened soul to you this morning, if I was able to give ex-

pression to some of the many internal trials and conflicts, spiritually I trust, which I am greatly and continually annoyed and harrassed with here in the flesh. I am constantly and heavily oppressed with a sense of my unworthiness, and have to mourn and groan under the wretched depravity of my poor, corrupt nature, infected throughout with sin. The innumerable temptations and trials presenting themselves on every hand, the many doubts and fears crowding my mind, which I am unable to keep down, doubting whether I, poor sinner, have an interest, or have been washed in that rich "fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and uncleanness." The evil of this depraved nature, the wicked and deceitful heart, belching out its great opposition to God, casting up so many wicked and presumptuous thoughts, manifesting such vile affections and lusts, almost doubting, at times, the authority of divine revelation, sinks me down almost to despair. Though greatly desiring to love and praise God, yet continually groaning under the mighty burden of indwelling sin, causing such immense darkness and coldness, so great a want of the love to Jesus, such want of conformity to his divine precepts and examples, such proneness to do the things I would not; realizing my complete poverty and wretchedness to such a vast extent that I feel to groan in the bitterness of my soul, and exclaim, "O wretched man that I am, who shall deliver me from this death?"

I really think there are none of the poor, fallen sons of Adam that are more unworthy; that are a greater and heavier burden upon the long-suffering and kind forbearance of our gracious and merciful Sovereign than this poor sinner; and that deliverance from this wretched condition, this pit of corruption, must be an act of rich and sovereign grace and mercy, through the almighty power of an infinite God. In all the trials and wanderings of this sin-burdened soul, amid all his gloomy conflicts and darkness, and upheavings of mind and soul, there is a light breaks in, a life implanted there, by some mysterious, but, we trust, divine power, pointing, by an eye of faith, to the glorious work of the wonderful Deliverer and Redeemer, the Advocate on high, the blessed Jesus, the Savior of sinners, the mighty God, who alone is able to meet all the demands of justice, satisfy fully all the claims of a holy and violated law, fulfill all its requirements and impart his divine nature, producing sweet peace and a holy and heavenly desire to bless, and praise, and adore the matchless love and amazing grace and mercy of our wonderful and wonder-working God. I trust, my brother, that I sometimes, for a few moments, view by faith the rich and heavenly blessings of mercy

EDITORIAL.

MIDDLETOWN, N. Y., MARCH 20, 1872.

SANCTIFICATION.

Reply to brother Barger's enquiry on page 70.

The simple signification of this word, as given by Webster is first. The act of making holy: also the state of being made holy. Second, The act of consecrating, or of setting apart for a sacred purpose; consecration. Under the ceremonial law persons and things were, sanctified including tribes, families, priests and people, altars, offerings, brooks, tabernacles and temples; by solemn consecration to special and specific purposes. All forms of consecration were provided and enjoined upon Israel by the law which was given to them; but in no case did the persons or things sanctify themselves.

In the more evangelical, or gospel sense in which the word is used in the New Testament, and in its special application to the church and people of the living God, their sanctification is ascribed to God, the Father, Son, and Holy Ghost; but never to themselves, as their own act. Now, "to the law and to the testimony." "Jude the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called." Jude 1. Sanctification as here ascribed to God the Father, being prior to their being called has reference to their election by grace, and consecration to Christ by the discriminating choice and predestination of God the Father. "Blessed be the God and Father of our Lord Jesus Christ who hath blessed us with all spiritual blessings in heavenly places in Christ; according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace; wherein he hath made us accepted in the beloved: in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded towards us in all wisdom and prudence." Eph. i. 3-8. "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you, to salvation," &c. 2. Thes. ii. 13. "Who hath saved us, and called us with a holy calling, not according to our good works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." 2. Tim. i. 9. Thus were they set apart, consecrated, appointed to holiness by God the Father, before the world began or its foundation was laid. Thus were the redeemed people of God, sanctified by God the

Father, and preserved in Christ Jesus, and called, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified; and whom he justified, them he also glorified."—Rom. viii. 29, 30.

The sanctification of the church with reference to their redemption from the tribes of the earth, is ascribed to the Son of God, or to Christ as their Redeemer, and Elder Brother. "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that he by the grace of God might taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through suffering." Why? "For both he that sanctifieth and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren." Heb. ii. 9-12. "Husbands love your wives, even as Christ also loved the church, and gave himself for it." For what purpose? "That he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing, but that it should be without blemish." Eph. v. 25-27. "Wherefore Jesus also, that he might sanctify the people with his own blood suffered without the gate." Heb. xiii. 12.

From all this array of scripture testimony we see how Jesus Christ is of God, made unto us, wisdom, and righteousness, and sanctification and redemption. 1 Cor. i. 30.

The sanctification of all the people of God, in being separated experimentally from the world by the quickening power of God in the new birth, and consecration to God, is ascribed to the Holy Ghost. As in the passage before referred to in 2 Thess. ii. 13. "But we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth." Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." 1 Pet. i. 2. The setting apart of the saints, by a new and spiritual birth, and the application of the blood of Christ in sanctifying them to obedience, is the work of the Spirit. That which is born of the flesh, is flesh; so that the natural birth does not distinguish them from the rest of mankind; but the Spirit in its quickening, teaching, and witnessing power, enables them to see the kingdom, to know the things of the Spirit, and to believe and walk in the truth, ac-

cording to their Savior's intercession "Sanctify them through thy truth: thy word is truth."—John xvii. 17.

Now while the scriptures thus positively testify that all the church of God, and members of Christ are sanctified by God the Father, by Christ the Son, and by the Holy Spirit; by the same scriptures we are informed of another class, who are denominated "mockers in the last times, who should walk after their own lusts." Of these Jude says, "These be they who separate themselves, sensual, having not the Spirit." Jude 19. Of this kind which sanctify or separate themselves, he says, "Woe unto them! for they have gone in the way of Cain, and run greedily after the error of Balaam for a reward and perished in the gainsayings Core" (or Korah) Jude 11.

If it were possible for men to sanctify themselves, they could not thereby be included with those who are sanctified by God the Father, preserved in Christ Jesus and called; or are sanctified by the redemption that is in Christ Jesus, and by the quickening power of the Holy Ghost; nor can they sing one note of that song which ascribes Salvation to the Lord.

APPOINTMENTS.

MARGARETVILLE, N. Y., Feb. 26, 1872.

DEAR BROTHER BEEBE:—Please publish the following appointments for meetings. I will try to preach, Providence permitting, at the following named places:

Otego, the third Sunday in March (17) at 11 o'clock. Osborne Hollow, Tuesday evening (March 19) at early candle light. Waverly, Thursday, afternoon or evening, as the brethren may designate, (March 21). Burdett, the fourth Sunday in March (21) at 11 o'clock, at which place I expect to be in time for changes, subject to such changes, in regard to the hour, as the brethren may see fit to make.

With christian regard I remain your unworthy brother in Christ.

JOHN D. HUBBELL.

Subscription Receipts.

We omit our receipts this number, for want of space, but will give them in our next issue.

Marriages.

Dec. 5, 1871, at the house of the bride's father, in Alexandria, Virginia, by Elder J. L. Purington, Mr. George M. Pierson, of Prince William Co., Va., and Miss Annie C. Grimes.

Dec. 19, at the house of the bride's father, near Warrenton, by the same, Mr. Alban M. Florence and Miss Roberta H. Francis, both of Fauquier Co., Va.

Feb. 15, 1872, at the house of the bride's father, near Fairfax C. H., by the same, Mr. Lyle M. Fox and Miss Hattie A. Rigg, both of Fairfax Co., Va.

February 15, 1872, at the house of the bride's mother, near Centerville, Va., by the same, Mr. Thomas Holdenville and Miss Belle J. Summers, both of Fairfax Co., Va.

and grace in Christ Jesus; that I, vile as I am, have an interest in that glorious sacrifice and offering; in that precious blood that alone can wash and cleanse such a filthy creature from sin and uncleanness, and cause my poor soul to bless and praise God for the pleasant sight, for the glorious view—if, indeed, it is so—greatly desiring to walk in all godliness and humility, and to manifest the fruits of his divine love by an orderly and circumspect life. These I feel to be precious moments, the joy of hope, I trust, that I have an interest there. But, O my soul, my infirmity and corruption rises again, swallowing me up in great darkness and gloom, and I can hardly realize anything that is comforting or encouraging for a season, and so the fight continues. O that I could fall humbly at Jesus' feet and clearly view my trust and strength there and implore his divine arm to sustain a poor worm under these mighty conflicts and trials.

I remain yours, in hope,

JOHN T. MURDOCK.

February 24, 1872.

DEAR ELDER BEEBE:—I wish I could tell you how much I am comforted by the many communications that from time to time fill the columns of the "Signs," the religious papers that I have been in the habit of reading contain but a mixture of news, politics, and reviews of mission works, revivals, &c., so it is with a sigh of relief that I turn to the "Signs," and when it is read I am quite impatient for the next number. There was a time, I am sorry to admit, when I did not like your paper, then there was nothing of interest in it to me whatever, but now the case is different. It is but a short time ago since God was pleased to open my eyes, and my experience could be summed up in the following words: What I once loved I now hate, and what I once hated I now love. I think there is something very forcible in the expression that, "We know that we have passed from death unto life, because we love the brethren." It is a blessed thing to know that we have passed from death unto life—a most precious knowledge; and this knowledge is not based merely upon the fact that we love the brethren, but that we love Jesus and what is better than all, that he loves us; but

"It is our chief complaint,
That our love is weak and faint;
Yet we love him and adore,—
Oh for grace to love him more!"

My mind is being exercised somewhat on the point of doctrine. Sometimes I am overwhelmed when contemplating spiritual things by a sense of God's electing love, at other times it is different, but it is difficult for me to tell you all my feelings in writing; you who have passed through many years of christian experience, know what the "little ones" have to contend with. I trust that you may be spared long to wield the "sword of the Lord and of Gideon."

Yours,

"LITTLE PILGRIM."

P. S.—I would like very much, if possible, to have your views on John xiv. 12. What is meant by *greater works*.

Obituary Notices.

DIED.—In the hope of immortality, **Mrs. Susanna Stevens**, wife of David Stevens, in the 81st year of her age. Her disease was apoplexy. She manifested a readiness to depart and be with Christ, which is far better.

Her flesh shall slumber in the ground,
Till the Archangel's trump shall sound,
Then burst the chain with such surprise,
And in her Savior's image rise.

Fixed in her blest eternal state,
She is done with all below;
I a little longer wait,
But how little none can know.

ELIZABETH ARMES.

CINCINNATI, O., Feb. 1872.

BROTHER BEEBE:—In complying with the request of the deceased, which she made before her death, I send you the following obituary, and request its insertion in the "Signs."

DIED.—Of consumption, at her residence in this city, February 4, 1872, our sister, **Susan Wetzel**, aged 69 years and 6 months. Her sufferings at times were severe, but she bore them with christian fortitude. She had been a member with the New School Baptists about twenty-five years, but becoming dissatisfied both with their doctrine and practice, she was constrained to come out from among them in obedience to the teachings of the scriptures. She came last June to the Mill Creek Church, and gave a satisfactory evidence of her hope in Christ, and was baptized by Elder J. A. Johnson, and received as a member of the church. Since she united with us, she has had but little enjoyment of church privileges, by reason of declining health, but seemed to be perfectly reconciled to the will of God concerning her. She remarked to me after she was baptized, that she was now ready to depart and only waited the will of God to call her hence. She died in the full triumph of faith, leaving one sister and the whole church to mourn their loss; but we mourn not as they who have no hope. By her request, Brother Samuel Danks preached at her funeral, from Heb. ii, 14-15, to a large assembly, after which her remains were borne to their last resting-place.

JOSHUA HOWELL.

DIED.—At Waverly, N. Y., of erysipelas, **Lorena**, wife of Lebbens McNish, aged 28 years. After a severe illness of one week, her fragile form lay prostrate in death; leaving a disconsolate husband and an affectionate little son to mourn that the light of their home had gone out. In the death of our dear sister, we feel that our little church is bereft; but in this we are comforted that our loss is her unspeakable gain. For some time many of us have felt impressed that she was ripening for glory. The vanities of earth had lost their hold on her, and the "inner life" shone brighter and brighter. The great desire of her heart seemed to be to follow Jesus—to be found walking in the King's highway.

Two months ago, at our dear Sister Dur-yea's request, we visited her, and little I then thought, as we three sat talking together, those two precious ones would be garnered home almost at the same hour. At that time Sister McNish told her early exercises, and how the Lord had led her about, and instructed her all the way; but with a trembling voice she added, "I never before felt such a yearning to follow Jesus as I have the past year. I find I cannot live up to the standard of a follower of Jesus. I'm too afraid of bearing reproach, and our Savior suffered reproach all his life. I never felt such longings for the welfare of Zion, and yet I shrink from bearing the cross. My greatest fear is that I may be left to bring a wound upon the cause I love." Then she spoke of her past life and said, "I wonder how I could live so cold and careless. O I want the church to live up to her privilege. When poor sinners, saved by grace, meet together I want to

hear them talk about the love, and mercy, and power of God, and not waste the precious privilege in talking about worldly matters." Though dead, she yet speaketh. When her Savior called her home she was found "watching daily at his gates, waiting at the posts of his doors." In the midst of her bodily suffering, which was distressing, she was often engaged in prayer. To one she said, "I am in the Lord's hands." To another, "Tell my brethren and sisters, 'I would not live always.'" The evening before her death she requested Deacon Harding to sing the hymn commencing, "Why should we shrink at death's cold flood."

Then she spoke of the beautiful stream and died peacefully at 7 a. m. of the 24th of February, recognizing all her friends till within an hour of her departure. Elder S. H. Durand preached on the occasion of her funeral, from Psalms cxlv, 11. "They shall speak of the glory of thy kingdom, and talk of thy power."

MARIANNE MURRAY.

ATHENS, Pa., March 5, 1872.

DIED.—Near Prairie City, McDonough Co., Ill., February 16, 1872, **Mr. James McGrew**, in the 61st year of his age. Mr. McGrew was not a member of the visible Church, but had been trying to throw away a little hope and get a bigger one for over twenty years, and when called to pass through the dark valley of death, the Lord gave him a strong and satisfactory assurance of a blessed immortality, and his end was peace. He leaves a sorrowing widow, Sister Katherine McGrew, (who is a sister to Elder John Roberts, of Nebraska,) and six children to mourn the loss of an affectionate husband and father. May the Lord sustain them by his grace, and prepare them for the mansions of rest. His funeral was largely attended in a church in Prairie City, on the 17th, after which his remains were interred in the cemetery near by, to await the voice of the archangel and the trump of God.

I. N. VANMETER.

MACOMB, Illinois.

MILLPORT, Ala., July 21, 1871.

ELDER BEEBE:—Allow me a little space in your golden-winged messenger to publish the departure from this poor life, of one of Zion's purest and noblest daughters, **Sister Margaret M. Johnston**, consort of Elder S. C. Johnston, who is so extensively known and beloved by all the household of faith, for his soundness and faithfulness as one of the heralds of the cross.

Sister Johnston was born April 25, 1808, in Wilson Co., Tenn.; was married to Elder Johnston October 16, 1828; joined the Baptist Church at Enow, Pickens Co., Ala., and was baptized by Elder Charles Stewart, in 1832; departed this life July 7, 1871. When the severing took place with the Baptist Churches in Alabama, she took a bold stand with the Old School Baptists, and stood firmly identified with them until the day of her death. As the wife of an elder, Sister Johnston filled the measure full. As a mother, Sister Johnston was kind and tender. As a neighbor she was kind and accommodating. As a christian, there was in her beautifully combined every natural quality and spiritual grace, by which she adorned the religion of our dear Redeemer. Her light shone brightly through a long and useful life, and in death she passed its lonely shadow leaning upon the rod and staff of God. She had naught to do but fold up her arms in death's cold drapery and step off the margin of this stormy, sinful, sickly world, and enter into that happy land, that goodly land of grapes and wine, and milk and honey. The loss to the church and community, and dear children, is great; but to her husband, my yoke-fellow in the ministry, it is inexpressible and irreparable; but we feel sure that our loss is her gain, and the glory of God. And therefore, although we have lost one of earth's brightest jewels, and one of the church's most useful and brightest ornaments, we ought to say: It is the Lord, let him do what seemeth to him good.

Your unworthy brother in Christ,

A. J. COLEMAN.

ELD. BEEBE:—Please publish the death of my grandmother, **Mrs. Mary Brown**, she died June 18, 1871, aged 70 years. She was a member of the Old School Baptist Church at Olive, New York, and had been about forty years. She was baptized by the late Elder William Warren. She had been a sufferer for many years, and few knew how much she had suffered until after her death; it was then discovered, and supposed to be a cancer. She was confined to her bed but about two weeks; but she was willing and ready to depart, and we trust she is now resting in the arms of her Redeemer. Brethren Every and William Winn visited her a few days before she died, and at her request prayed and sung with her; they sung the hymn,

"Asleep in Jesus, blessed sleep."

And when they got through she exclaimed, "Oh, how lovely!" that was all she could say. She could speak only two or three words at a time. Just before she died she bade us all farewell, and then fell asleep in Jesus, without a struggle or a groan. Her funeral was attended at the house by a large number, and Elder Hewitt preached on the occasion. She leaves one son and one daughter, and many friends to mourn; but not as they who have no hope, for we believe our loss is her gain.

Yours, in hope of eternal life,

SAMANTHA OAKLEY.

The "Signs of the Times,"

DEVOTED TO THE
OLD SCHOOL BAPTIST CAUSE,
IS PUBLISHED
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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 40.

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NO. 10.

CORRESPONDENCE.

REMARKS ON EZEKIEL XXXI. 1-10.

In compliance with the request of sister Elizabeth Smith, in the "Signs of the Times," No. 5, current volume, the following comments on the above text are submitted. As the eleventh verse begins a new paragraph, I suppose it was not intended to include that verse in the text proposed.

Without a proper understanding of the letter of the sacred record, it is not to be expected that the correct spiritual application can be made. It must be remembered, therefore, that at the time this prophecy was sent to national Israel they were captives in the land of the Chaldeans, which captivity was the direct consequence of their departure from the law of their conditional covenant; in obedience to which God himself promised to protect them in the goodly land which he had given them; and for the violation of which it was expressly stated that they should suffer the loss of all those temporal good things secured in that covenant. The fact of their being in bondage in a strange land, is conclusive evidence of their previous disobedience, which had resulted in the chastisement they were then suffering; and although God delivered them at the appointed time, it was in such a manner that no ground was left them to claim any glory to themselves. The Lord had declared himself to them as a jealous God, yet in their prosperity they indulged in the most heathenish idolatry, and thus brought themselves into distress repeatedly during their existence as the nation chosen of God to typify the true Israel, the saints of the Most High. And in all their record the light of revelation displays a faithful copy of the experience of the church of Christ, as well in their disobedience and consequent sufferings, as in the peace and prosperity they enjoyed in obedience. But let it be observed that as no compliance with the requirements of the Sinai law could convert an Edomite into an Israelite naturally, so no disobedience on the part of the children of Jacob could ever render them other than the chosen nation of God.

In the preceding chapter the justice of God's dealings with that nation is clearly and fully vindicated in the overwhelming argument presented; then comes the subject under immediate consideration: and as it is not expedient at present to write

a volume, only a few prominent points will now be referred to, and in them it may be that the particular difficulty on the mind of my dear sister may not be touched, as she does not specify wherein there is darkness to her in the subject. The most prominent fact to be seen in this text is that even Ezekiel, though endued with the spirit of prophecy and protected by the peculiar blessing of the Almighty, could not dictate the message he was to deliver on this occasion; neither could he address it to any but the very parties designated by the word of the Lord. He might probably have hoped to be much more popular with his brethren, if he could have delivered the severe reproof contained in this message, to the Chaldeans, or some other enemies of Israel; but he must obey the word which directed him to "prophecy against the shepherds of Israel." When the figure of sheep and shepherds is used, it applies to the church of God as sheep, and to those whom the Holy Ghost has made overseers or Elders, as their shepherds: though in another application of the figure there is only one Shepherd, whose own the sheep are, including of course, in that sense, Elders and Apostles, as sheep for whom the good Shepherd giveth his life. And in its application to the natural Israel, sheep represent the people taught or ruled, while their teachers or rulers are figuratively called shepherds. Then this message literally charges home upon the priests and rulers of Israel, their guilt and responsibility for the calamitous condition of their whole nation at that time. And even in their great distress, instead of changing from their evil deeds, they persisted in their presumptuous wickedness, and while not feeding the flock by maintaining true and just principles and teaching the law of the Lord, they yet exacted from them the tribute of tithes and all that their rapacious avarice craved: thus *eating the fat and clothing themselves with the wool*. In our frail humanity there is still all the covetousness of depraved nature; and men called to be ministers of God are subject to the vanity of their carnal mind, in common with all their brethren; hence even Paul was made to cry out for deliverance from the body of this death. How often have the afflicted and poor people of God been forced to utter the same cry of anguish! And the Elders are not less subject to this conflict than the

weakest saint. It is not strange, then, that when they are governed by their carnal minds they show all the evil traits exhibited by the typical shepherds under the old covenant. If we were to seek the representatives of this avaricious principle, among the professed shepherds of the enemies of the church of Christ, there would be no difficulty in finding them; for many of them are bold enough to avow that they will not serve their flocks without their wages being secured to them; but such are not *shepherds of Israel* in any sense, and therefore they are not the characters to whom this message is sent. I confess that of a somewhat extensive acquaintance among the ministry of the church, [that is of the Primitive or Old School Baptist,] I know of none now in fellowship, whose conduct renders them proper subjects for this fearful denunciation. On the contrary, while I wish to thank God for the liberality of my brethren towards myself as a recognized servant of the churches; I greatly fear that in some cases churches have so neglected their duty toward the shepherds serving them, that they are subject to the reproof recorded in James v. 1-5. I do not say that this is *certainly* the case, but only express my fears, in which I shall rejoice if indeed I am mistaken. The law of Christ is plain on this matter, [See 1 Cor. ix. 14. & 2 Cor. viii. 14,] so that it seems needless that any argument should be used regarding it. The visible organization of the church can only be maintained as enjoined by our Lord, by obedience to his law. Let every one professing to love the system of salvation proclaimed by the authority of the Lord Jesus, ask of his own heart before God whether he has obeyed the law of Christ on this point; for we shall all stand before the judgment seat of Christ.

That there have been shepherds, or pastors, held in the fellowship, of the church, who were guilty of the criminal conduct here charged, there is no questioning; and even within the memory of some of our older brethren yet in the flesh, so numerous had this class of shepherds become that when they were all cut off they formed a large array of persecutors of the truth, and have ever since been mocking the saints, and urging their claims to being the true church. But out of their own mouth comes their condemnation, for they slander our King, and deny his ability to save his people without the aid of

man. Claiming to believe and love the doctrine of salvation by grace; they yet contend that souls are lost for the want of men and money to sustain societies organized without a shadow of authority in the Bible. Though many follow their humanly invented systems, yet their departure from the church of Christ has proven an inestimable blessing to the saints whose peace they disturbed while they had a standing with us; but since they have gone out from us, harmony and brotherly love have been more clearly manifested in the church. Our Lord sits as a refiner's fire and as fullers' soap and he will thoroughly purge the sons of Levi. His fan is in his own hand, and he is even now winnowing the chaff from the wheat which he is gathering into his garner, while the light of his presence consumes the chaff as a fire.

The fearful consequence of the course denounced in the text, might well cause every minister of Christ to adopt the language of Paul, 1 Cor. ix. 16. They are not at liberty to make merchandise of their gift in ministering to the saints, but as they have freely received so they are to freely give. Such bountiful provision has the Lord made that the gospel shall be preached to the poor. But the ways of God are equal; and with this free declaration of his truth he has ordained, [that is, commanded or decreed,] that those who preach the gospel shall live of the gospel. Thus the burden is to be equally borne by all the saints, and that not in the unwilling payment of a tax assessed by legal authority or extorted by the fear of public scorn; but the voluntary offering of love from every one contributing, so that it is reckoned by the apostolic rule as fruit abounding to the account of those who manifest their interest in the truth by such liberality and self-denial. How infinite the contrast between this system of divine appointment, and the devices of men who by begging, religious gambling, and deceiving the simple, extort unwilling dimes and even coppers from their deluded followers.

Another prominent idea appears in this text as applied to the ministers of Christ; while they are not to oppress their brethren by exacting onerous contributions from them, neither should they fail to feed them with the sincere milk of the word by which their growth is secured. Selfish pride of personal independence may prompt some to refrain from

being chargeable to the church, but even this is not fulfilling their whole duty as overseers. The church of Christ must be fed. On this point there is room for doubt whether all our ministering brethren have fulfilled their solemn obligations to their Lord and to the saints committed to their charge. Probably most of us are prompt in our attendance on the assembling of the saints, and when with them we are accustomed to go through the form of prayer and preaching to them; but I very much fear that in many cases the *form* is all their is of it, and the *spirit* is absent. At least such has been my own case often; and I have deeply felt for the dear saints who were committed to my ministry. But granting that on all such occasions the truth is preached in love, does this constitute the whole work of an overseer of the church of God, which he hath purchased with his own blood? The shepherds denounced in the text are said not to have done their duty to the diseased, the sick, the broken, that which was driven away and the lost. How is it with us? In all deference and love to the shepherds, my esteemed ministering brethren, the question should come home to each of us individually. It is not enough that we have publicly contended for the truth at every meeting of the church. Have we sought the wanderer and the lost? Have we applied the healing balm to the broken? Have we devoted ourselves to the work of making full proof of our ministry? Have we sought out the diseased and sick of the flock, and labored for their restoration? If so, this severe reproof does not apply to us. Well may we ask, "Who is sufficient for these things?" Our daily life should show forth the praises of our Redeemer, not less when, in obedience to his law, we labor with our hands to provide things honest in the sight of all men, and that we may have to give to the needy, than when we observe the solemn memorial of his suffering and death for our sins. It is not the scriptural course for any saint to seek to lay up treasures of an earthly nature except for the purposes specified in the apostolic rule. Much less is the minister of Christ justifiable in the pursuit of mammon, by which is meant not only the treasure but the honors of this world. And when we obey *all* that is enjoined in the law of Christ as our duty in showing ourselves examples to the flock, there will be no time left us to pursue these vanishing shadows which allure the carnal mind. O! for grace to enable us so to run that we may obtain the crown of joy in the approval of our glorious Lord when he shall appear for our release from this bondage of corruption. So shall we realize daily the great gain which is found in godliness with contentment. Without this grace, though we succeed in heaping all the treasures of earth and fill the tramp of fame with our

praises, yet will we have to weep bitterly when our Lord *looks on us* in our rebellion against his holy commandments; for surely he is against all his children in their disobedience. Perhaps we may be allowed to be filled with our own ways, but the Lord will surely redeem his Zion with judgment; and if any man or professed church can fulfill their natural craving for worldly honors and wealth, without realizing bitter anguish in its very possession, then the Lord does not deal with them as with children.

The denunciation in the last verse of the text is in perfect harmony with the declaration, Rev. ii. 1, that he holds the stars, or ministers of the churches in his own right hand. In transgression of his commands he will visit them with his chastening rod, and we need go no further than our own personal memory to find instances of his judgments both in the extinction of the visibility of the church and the removal of unruly pastors from their offices, and their exclusion from the communion of the saints. This is a fearful manifestation of the righteous judgment of God; and while the saints are not to despise his chastenings, yet to ungodly enemies of the truth there is reserved a severer condemnation of eternal death.

Yet in all the indignation visited upon unfaithful shepherds, the good Shepherd is not unmindful of his sheep. Even though some of these very delinquent shepherds may be of the purchase of his blood, their works being burned and they having suffered the loss of the enjoyment of fellowship with the saints in this life, yet they shall be saved so as by fire in that eternal salvation which stands not in human works but in the sovereign grace of God. One more thought to my venerated brethren "the shepherds of Israel," and I leave the subject for the consideration of more gifted brethren. In our present floate state, where even Paul could only see as through a glass darkly, there is at least a possibility that some favorite theme or sentiment may so strongly possess us that we continually dwell upon it to the exclusion of other equally important points of gospel truth. Do we not indulge in *feeding ourselves* sometimes in this way, to the detriment and even to the scattering and confusion of the flock? Brethren, let us study to shew ourselves approved unto God, declaring his truth alone, and not failing to proclaim the whole counsel of God. Let our desire be continually to keep the unity of the Spirit in the bond of peace. With this object in view, it will be found more desirable to stir up the pure mind of the saints to remembrance of the things learned in their own experience, than to tell them some *new thing* in which our own smartness and ingenuity may appear to our glory. Knowing experimentally the gratification of the carnal mind in

seeking applause, I judge that my brethren have the same wicked nature to contend with. May the Lord grant us grace whereby we may follow the example of the apostle in keeping under and bringing our body into subjection. And may the Holy Spirit enable each of the *shepherds of Israel* together with all saints, to walk worthy of the high vocation wherewith they are called of God.

To take up and consider separately every expression of the text, would require too much space in the "Signs," even if my pen were capable of the task. These general remarks are submitted with a full consciousness of their imperfection. With love to all saints, I am as ever unworthily the servant of all for Jesus sake,

Wm. L. BEEBE.

COVINGTON, Ga., Mar. 1, 1872.

The following letter from our dear deceased sister although dated in December last was not received by us, and probably not mailed by her until a short time before we received intelligence of her death. Her Obituary will be found in our last preceding number, on page 72.

This was probably the last letter ever written by her for publication; and those who have enjoyed her acquaintance, will be deeply interested in perusing it. The deep-toned, yet childlike account of the wonderful dealings of God with her, and her abiding confidence in God in all the severe afflictions she passed through, and her solemn admonitions to the saints are very touching. Those of her acquaintance who read this valedictory, will be ready to say of her as was said of Abel; She "being dead yet speaketh."

WAVERLY N. Y. Dec. 7. 1871.

DEAR FATHER BEEBE—In much weakness, and with a sense of the depravity of my nature, I attempt to write to you to-day; a feeling that I can hardly describe. I remember the promise I made you in my last letter, and I feel my utter helplessness and inability to write to the edification of the least of the Lord's little ones, only so far as the Lord may enable me. I shrink, under a sense of my own nothingness. But when I state my object in writing this letter, I feel that I need make no farther apology. I feel a desire to unburden my mind to you; from whence this desire arises I leave you to judge, when I have done.

My object is to warn the unruly, to strengthen the weak, and to confirm the wavering. And I wish you to compare what I write with the scriptures, and all that will not bear the test reject. To accomplish my desire I must relate my own experience, for I desire to tell what I do know, and not what some one has told me. My experience up to the time I was received as a member of the church has already been published in the Signs.

But after I was received into the Pleasant Valley church, nothing remarkable took place with me, for a considerable length of time. Every thing seemed to glide along smoothly; the church seemed to prosper, both spiritually and temporally. But then is the time to be on the look out; for when in prosperity christians are apt to become careless and indifferent, and neglect to watch over one another to allow little sins to creep in, one after another, to indulge in a little pride, a little selfishness, and a host of other little evils, hardly noticed by any one. And if any should notice them in themselves, or in others, if in oneself, they may be so disguised as to look not so very bad, yet as they would look if rightly viewed; we shut our eyes in regard to them, and become slothful. And while in this state if we see them in others, we are afraid of giving offence, and excuse ourselves from speaking of them by saying, "We all do wrong," and we let it pass, without trying to remove the beam from our own eyes, that we may see clearly to take the mote from our brother's eye. But I have digressed, I will return to my own experience.

After remaining about a year and a half, from the time I became a member at Pleasant Valley we moved into the bounds of the church at Waverly, N. Y. I was then young in every sense; I thought I should never have much trouble. There was not much time in which I could not sing, the 689th Hymn. "O how happy are they, Who their Savior obey," especially the last two verses, with a feeling sense of it. During the first two years of my spiritual pilgrimage, I had some dark seasons, but they did not last long; but I soon learned that there were severe trials for me to pass through. I took a letter from Pleasant Valley and handed it in at Waverly, and was received as a member there. We then lived at a distance from any of the manifested saints; and I gradually grew worldly minded; although I never have seen the time when I would not embrace every opportunity to meet with the Lord's dear people, and I have been enabled to overcome obstacles which seemed like mountains in my way. And yet when I did meet with those whom I loved in the Lord, I have often felt a coldness that I could not account for. I would try to rid myself of such coldness; but in my own strength I could not.

I had but two children, a boy and a girl; the girl being the younger and very attractive, my mind became strongly attached to her. I saw and felt it; but the temptation was too strong for me. I tried hard to avoid being too much taken up with her; but before I was aware, I would find myself praising her in my mind. I seldom gave expression to my thoughts in regard to her. I was careful not to make her vain. Almost every one who saw her, would speak

in flattering terms of her, and then with an ominous shake of the head say, "You will never raise that child."

After about two years, we came to the village of Waverly to live. On that year the Chemung Association was held at Waverly, and at the close, Eld. Beaman preached a short, but most powerful discourse from the text, "Little children, Keep yourselves from idols." 1 John v. 21. I presume others will remember the sermon; to me it was wonderful. It made quite an impression on my mind; but I think it has since that time been opened up more fully to my mind. I trust the seed was sown in my heart and took root downward and, I was about to say, bore fruit upward to the honor and glory of God; but I sometimes fear that I am only a stony ground hearer. But what I want to show is that anything we set our supreme affections on, short of God himself, is idolatry and calculated to draw us from him. Some may say, Are we not to love our children, and our kinsfolks? Yes; but our natural affections should be subordinate to the love we bear to Jesus. "He that loveth father, or mother, more than me, is not worthy of me: he that loveth son or daughter more than me, is not worthy of me." And "Every one that hath forsaken house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my name's sake, shall receive a hundred fold, and shall inherit everlasting life." Math. x. 37. & xix. 29. We cannot serve two masters. O, I desire to hold all earthly things with a loose hand. I not only transgressed in this, but I grew colder and colder in spiritual things, and was more and more taken up with the world, and the things of the world. Pride was lurking in my soul and often manifested itself in various ways. I was not called proud generally by the people, but I felt it, and could see it in me when others could not. And I had quite a desire to get rich so much so that my mind would be occupied in laying plans to that end. The 92d hymn, describes the deceitfulness of sin, and how we are tempted:

"Sin hath a thousand treacherous arts," &c

I continued in this condition for some time, but seemed at length to awoken to a sense of my condition. I had some sense of it before; but it was like one asleep when awakened to half consciousness and being told of his danger, but too drowsy to arouse, relapse into sleep. While I was folding my hands to slumber, the thorns, and briers, were growing or what are called little sins were being indulged in; which are more sly and dangerous than greater ones. I think the "stone wall was broken down," and the enemy could go in and out without much opposition. O how fervently I prayed God to release me from the power of sin and Satan; to draw me nearer to him, and make me more obedient to him, that I

might live more in honor of God; and be a lively stone in the building. It seemed as if something told me that I must suffer many things first; I responded, Anything, Lord, only that I may enjoy thy presence, and live to the honor of my profession, be governed by thy word, and led by thy Spirit. My brother, that prayer was answered. But O, let this be a warning to others to beware of sinning, and of sleep. I will try to tell you briefly, how my prayer was answered.

First, the Lord brought sickness into my family; and then, at a blow, swept away all our earthly possessions, leaving us almost penniless on the world, without even household furniture with which to keep house. We had sold every thing and paid the proceeds for some land, which we intended to sell, and get what we possessed in money, and to move to the South. But there was a judgment on the land which we bought that we did not know of; so we lost every cent of it. After picking up a few things and borrowing a few, we began housekeeping again. In a short time, my little girl, my idol was taken from me by death. She died after a sickness of about four days and just about this time my spiritual trouble began. I will relate a little more in regard to my temporal affairs. Perhaps you know that at this time of life, if destitute of this world's things and what the world calls poor, you can tell who your friends are; for "a friend in need, is a friend indeed." But when the Lord makes us poor, we are poor in every sense of the word. To my natural view, all these things seemed to be against me; for at one time it seemed that all friends had forsaken me. But there was a promise that brought me comfort even in this strait. "I will never leave thee, nor forsake thee."

"The soul that on Jesus has lean'd for repose,

I will not, I will not desert to his foes:

That soul, though all hell should endeavor to shake,

I'll never, no never, no never forsake."

The fatherly advice which you (brother Beebe,) gave me in regard to leaving my church privileges when we thought of moving to the South, was in exact accordance with my mind, for it was my greatest trouble: and my prayer was, that if it were not in perfect accordance with the will of God for us to go, that he would place some obstacle in the way and prevent it. And it was so, as you see by what I have written. After passing through all this, my husband had plenty of business, and we began to prosper a little; then I desired the company of some old and tried christian who could speak words of comfort and instruction to me; and this desire and prayer was granted. I thought of a dear old sister whom I had heard was dead; but I was led to write and enquire of her friends; and I received an answer written by her, expressing a desire to come and

spend some time with me and it seems that I cannot be thankful enough to God for it; for I regard her coming as a special favor from the Lord; for he enabled her to strengthen and comfort me, both spiritually and temporally, by pointing me to the word, and by talking to me of his goodness and mercy, and encouraging me to trust in him. From that time I gradually grew stronger and after having been tossed about from place to place, where I had not been able, as formerly, to entertain the brethren; though in all my poverty, I was never left to beg of man; for if I lacked any thing I had only to ask God for it, and it was granted. Some may think this a broad assertion; but it is none the less true. He always did open some way for us, and in such a manner that I could not help seeing the kind hand of his providence in it.

But, as I said before, I had a very great desire to be placed again in circumstances that would enable us to entertain comfortably my brethren in the Lord, such as might call and stop a season with us on their way, passing to and from the meetings.

Well the Lord restored to us our property, not in consequence of my desire; for the desire itself he gave me: and as it was in accordance with his own will, it was granted, and our property was restored in a mysterious way, to the astonishment of our friends, and confusion of our enemies from whom I had suffered much persecution, because I ascribed to God all the glory. After passing through so much deep affliction, and trying all human means, which had failed, and from necessity I cried unto God, when he graciously heard my prayer, and granted my petitions, how could I help praising him, by telling what great things he had done for me? I know it lays pride low in the dust, to give God all the praise. This is the cross we are to bear; for every step we take according to the word and by the Spirit, we shall have the world, the flesh and the devil, to fight against us. Some times we are left to yield to them: but when we depart from the word, one departure is apt to be followed by another, and the longer we persist in that way, the deeper waters of tribulation we shall have to pass through. I will now close by asking your views on Luke xii. 45-47. These words have followed me for a long time; and I would like to read your views on them in the "Signs," as it may be productive of good also to others.

In regard to our troubles in this vicinity, the clouds seem to me to grow darker and darker, and the storm to be increasing in violence. But while the tempest is still raging, I am enabled, a good share of the time to trust in the Lord who has so graciously sustained me in all my past trials, and who encourages me to trust in him for the future. I have felt sometimes like a little bark on the great Ocean in a storm without

rudder or oar, driven by the tempest; rising high, and sinking low, and in seeming danger of being dashed to pieces upon the rocks. But when our Savior says to the stormy waves, Peace! Be Still! All the elements obey him; for he speaks the word, and it stands fast; he commands, and it is done. How blessed to have such a friend, who is always present and able to help in every time of need. Even in death he will uphold his little ones.

I will now submit what I have written to your better judgment.

Your sister in hope of eternal life,
LORENA MCNISH.

OPELIKA, Ala., March 2, 1872.

DEAR BROTHER BEEBE:—During the past month the Lord favored me with the privilege of visiting some of the churches in South Georgia and Florida, in the bounds of the Ocklocknee and Union Associations. Many of the brethren there are readers of the "Signs," and urgently requested to hear from me through that medium, so soon as possible after I returned home. Having been so warmly received and kindly treated by those dear brethren during my tour among them, I feel that it is but a reasonable duty that I should comply with their request, hoping that it may be of some interest to the churches even in other and distant localities to know that there are several churches of the same faith and order, even in the "far South," striving together for the faith of the gospel and contending earnestly for the faith once delivered to the saints. In the gospel kingdom of our Lord Jesus Christ, there is no geographical or sectional lines to mark the distinction between North, South, East and West, Jew or Gentile, but all are one in him, having the same "spirit of faith," the same mind, the same love in the spirit, the same rule, the same laws written in the heart and put in the mind by the same living and true God, being the children of the same Heavenly Father, and having the same conflict and fiery trials of faith that is common to all the household of faith. In the first setting up and manifestations of the gospel church when the spirit and power of God ruled in the hearts of his people "all that believed were together and had all things common." Acts ii. 44. They knew no man after the flesh, but simply know one another as the believers in the Lord Jesus and of the same heavenly family, all having "one heart and one soul." Seeing that this is the indissoluble and sacred relationship of all the subjects of the gospel kingdom of Christ, should not each one, who is openly identified as a church member, strive to manifest that oneness in all his walk and talk and in his every day deportment? True, it is impossible but that "offence must come" to try our faith and develop our principles on which we stand. "Wars and fightings" sometimes rise among even children of the same family. If our religious profession is simply on a carnal or fleshly basis we will be made manifest by minding the things of the flesh, and being followers of men, rather than followers of Christ.

I am confident that it is not every one that says, "Lord, Lord," that is really in the kingdom of Christ. All such characters will sooner or later be made manifest to the devoted lovers of truth. The trials and persecutions to which those who will live godly in Christ Jesus are incident and the many fleshly allurements of the world will in the end have the effect to make manifest all those who walk after the flesh. These things will also manifest who are approved of God and who are not. Those who esteem all God's precepts concerning all things to be right, will, from the same principle, "hate every false way," no matter how near the friend or relation may be, according to the flesh who advocates it: If our natural affections for a father or mother, wife or children, be stronger in us than that heaven born faith that overcomes the world we will prove thereby that we are not worthy of Christ, and should not have a name among his people. But I did not intend to write a lengthy letter and must therefore say a few more things to the brethren about my late tour. From some cause it came into my head last fall to visit that section of the country but during the winter I had almost lost sight of it; but my mind again became more and more impressed on the subject. Arrangements were made and I left home the eighth day of February, filled several appointments, and returned home after an absence of twenty days. Two of our younger children had become a little sick during my absence, and I found most of the family suffering with bad colds, though all able to be up. The Lord favored me much on my tour among the churches. I had never visited that section of country before, nor even met with but few of the brethren who lived there, but their kindness and familiarity and the hearty reception that they gave the doctrine of the gospel, made me feel that I was near at home and among my best friends and kindred in Christ. They seemed anxious that the ministering brethren should visit them and "see how they do." So far as I could learn, their condition and sentiments, as churches I believe them to be sound in the faith. True, I heard of some individual discords among them, but I doubt not but the churches will free themselves in due time from these things. Several ministering brethren met me on my tour with suitable expressions of love and approbation to the doctrine, the Lord enabled me to preach among them. Elder H. G. Fuller was with me 11 days. Elder A. Dekle and A. Parish nearly the same, besides these I also met with Elders W. Massey, J. R. Beattie, W. Hubbard, E. Williams, and T. Stallions. So far as I know, there is perfect harmony of religious sentiment among these ministers, except in the case of Eld. J. R. Beattie who has recently insisted on receiving members from the missionaries without baptism when the ap-

plicant is satisfied with his or her baptism. I love brother Beattie, but believe him to be in error in this position, and told him so plainly, in presence of several brethren. I trust he may be able to see the "error of his way" and retreat from it. This matter is publicly and extensively known, else I should not here refer to it.

Dear brethren, having in a very imperfect manner complied with your request, I bid you adieu for the present. I hope long to cherish the remembrance of your kindness toward me. May the Lord bless you as churches and individuals.

Your brother in adversity,
W. M. MITCHELL.

WILLOW HILL, ILL., March 1, 1872.

BELOVED EDITOR:—According to the request of dear old sister Rickett, of Eminence, Ky., I will write upon John xiv. 12, if the Lord will enable me, and submit it to you.

"Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." These wonderful words fell from the holy lips of the incarnate Son of God, and are solemnly affirmed to be true.

"He that believeth on me, the works that I do shall he do also." The Lord was, in all this last, solemn and loving discourse of his in the days of his flesh, addressing, instructing and comforting his chosen apostles, "the eleven," who were present with him. He says to them at the 27th verse, "And now I have told you before it come to pass, that when it is come to pass ye might believe." And so the words of the text were spoken to and of the apostles, and fulfilled in them. To them, peculiarly, it was given to believe on the Son of God; for the Holy Ghost was given unto them in a wonderful measure, by which they were endued with power from on high, and armed with the marvelous gift of wonder-working faith. Therefore they went forth in the name and power of the blessed and only Potentate, working miracles and doing the works that Jesus did.

"And greater works than these shall he do; because I go unto my Father." This is truly great authority and honor bestowed upon the believing apostles of the meek and lowly Son of God, that they should do greater works than those that he did before his death. For his works were indeed many, mighty and wonderful. But though it is astonishing that his believing disciples should do greater works than he did, yet the glorious Savior assigns the reason and solves the mystery, in the last clause of the text—BECAUSE I go unto my Father. He said to them, "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you."—

John xvi. 7. In departing and going unto his Father, Jesus must die and put away sin, and rise again and abolish death, preparatory to the setting up of his everlasting kingdom, and his own supreme exaltation and glorious coronation as God over all and blessed for evermore. His people were sinners, and it was necessary therefore that they should be redeemed by the shedding of his precious blood, for the remission of their sins, before the Holy Ghost could be poured out upon them, to sanctify and prepare them for the kingdom. In the regenerated and new kingdom of the risen and ascended Son of man, the apostles were not only advanced to the honor of doing the marvelous works and notable miracles that their dear Lord and Master had done, but they were also raised to the greater excellence of sitting upon thrones with their all-conquering and victorious King, as the princes and judges in his kingdom. And in fulfilling this their glorious commission in the new and blessed gospel kingdom set up by the God of heaven, their works were greater than the miraculous works that Jesus did while a servant under the law. Behold, the apostles on the memorable day of pentecost, and afterwards, and see what a superlatively great and glorious work the King of peace wrought by them, in carrying forward the kingdom of Zion!

You, brother Beebe, in answering my inquiry, clearly presented the dignity and greatness of the work of the enthroned apostles; and brother Benedict has also written very satisfactorily upon the same subject. But I now feel that the greatness of the works of the inspired and holy apostles, and even of the ordinary gospel ministry, cannot be fully set forth, and will scarcely admit of comparison. Theirs is the blessed and most glorious ministration of the Spirit! Yea, the ministration of life and peace for evermore!! And their works in the IMMORTAL KINGDOM OF THE SON OF GOD are superlatively great and eminently good! Here is a wide and blessed field in which to reap, and the subject expands to a boundless extent; but I must now leave it, knowing that I have only touched upon it. May other and abler pens dwell upon and pursue the sublime theme.

In the kingdom and patience of the Lord Jesus Christ, your brother,
D. BARTLEY.

DECHERD, Tenn., Feb. 12, 1872.

DEAR BROTHER BEEBE:—After some hesitation I have concluded to write a few lines for publication in the "Signs," on the subject of Salvation. If we have been born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever, we should be ready to give a reason of the hope we have within. Men professing to

be preachers of the gospel, here in our country, differ very widely. The Old School Baptists contend earnestly for the faith once delivered to the saints, disclaiming every thing like human agency in the great work of man's salvation. I think the scriptures bring to our view so clearly the great truth of man's fallen condition, a condition of utter ruin and helplessness, that if we wish to know our true standing before the Lord we can by searching the sacred record find it plainly declared. I will give a quotation or two from the apostle Paul, upon man's fallen and desperate state. "What then? are we better than they? No, in no wise; for we have before proved both Jews and Gentiles that they are all under sin. As it is written, There is none righteous, no, not one."—Rom. iii. 9. At the 19th verse he says, "Now we know that what things soever the law saith, it saith to them who are under the law, that every mouth may be stopped, and all the world may become guilty before God." "The law entered that the offence might abound; that where sin abounded, grace did much more abound; that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." From what we have seen, we are forced to the conclusion that there is no difference between Jews and Gentiles; they are all obnoxious to divine wrath, and therefore if God had executed the sentence of everlasting death upon all, it would have been just. I think we may see the lost state of sinners, in the light of the scriptures, from which they must be delivered by the Lord, or be lost forever. The scriptures say that the gospel is the power of God unto salvation to every one that believeth. It is no less the power of God in our day than it was in the apostles' day. We being in the same condemnation, and under the same law, we must be saved by the same power, must have the same quickening of the Spirit, in order to salvation. Salvation by grace alone lays the axe at the root of human agency, human pride is dethroned, and the gentle Spirit of Christ takes possession of the heart. Therefore if Christ be in you, the body is dead because of sin, but the spirit is life because of righteousness. For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death. We understand that grace reigns from the beginning to the complete finishing of the salvation of the Lord's people. I cannot better describe the reign of grace than the poet has done; he says,

"Grace first inscribed my name
In God's eternal book;
'Twas grace that gave me to the Lamb,
Who all my sorrows took."

God, in his divine administration, made his Son to be sin for us, who knew no sin, that we might be made the righteousness of God in him.

EDITORIAL.

MIDDLETOWN, N. Y., APRIL 1, 1872.

APOLOGY.—An unusual number of typographical errors have appeared in some of our late numbers. With our most vigilant care, some will escape our notice until too late for correction; but it is known to our readers that our issues fell far behind their dates at the commencement of this volume, in consequence of breaking of machinery, and other causes which we could not prevent. To regain the time which we had lost, we employed several new hands, who were not familiar with our copy, and who, in attempting to correct their proof, sometimes made the errors worse. Beside the extra hurry of preparing copy, reading proof, &c., we were frequently called away from the office to attend funerals, as many as four in one week; and it was during that week the most mortifying errors occurred. As we are now fully up to our date, we hope to devote more time to our proof reading.

REMARKS ON JOHN XIV. 12.

"Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go to my Father."

In our preceding number, page 71, a correspondent over the signature, "A Little Pilgrim," has made an earnest request for our views on this text, and we love to converse with the little pilgrims who are found walking in our King's highway. We were about to attempt to give such views as we have, and had even begun to write, when a communication from brother D. Bartley came to hand, which proved to be a brief commentary on the same text, in response to sister Rickett of Kentucky. Our first impression was to simply refer our Little Pilgrim to the explanation given by brother Bartley, with whose views generally we so fully agree; but as brother Bartley has also requested the views of others on the same subject, we cannot feel entirely satisfied in excusing ourselves. With fear and much trembling we approach the subject, and with the more hesitancy because our views do not perfectly harmonize with those of brother Bartley.

It is true these words were addressed to the apostles, and we presume that only the apostles were personally present at the time they were spoken by our Lord; yet we do regard them as applicable to all who sustain the character of believers in our Lord Jesus Christ. He does not say, He that is an apostle, or they who are apostles; but his words are, "He that believeth on me." There were and are many who believe on him, who are not called to be apostles; but of all who so believe, none but those appointed to sit upon thrones of judgment were or are

apostles. The very descriptive words by which the Savior identifies those to whom the promise applies, is in many instances used by him to signify all the special subjects of his kingdom. "But unto as many as received him, to them gave he power to become the sons of God; even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."—John i. 12, 13. The Son of man should be lifted up, that whosoever believeth in him should not perish, but have everlasting life." "He that believeth on him is not condemned."—John iii. 15 & 18. "And this is the will of him that sent me, that every one which seeth the Son and believeth on him may have everlasting life; and I will raise him up at the last day."—John vi. 45. "He that believeth and is baptized shall be saved." We might refer to numerous other passages where the same words are used by our Lord to distinguish his disciples from the unbelieving part of mankind, and in which the pronoun is used in the singular form, *he*, instead of the plural, *they*. But we know of no passage where the words, He that believeth on me, are used in the scriptures to discriminate between the apostles and the saints in general.

Nor are we able to see in any of the works of the apostles any of greater magnitude than those which had been wrought by our Redeemer in the days of his flesh. What miracles could exceed those of our Savior, in healing the sick, giving sight to the blind, hearing to the deaf, raising the dead, casting out devils, and in hushing to silence the raging tempest, and calming the turbulent commotion of the sea? It is hard for us to comprehend that the works of the apostles, in the signs and wonders wrought by them in the name of their exalted King, in attestation of their apostleship, could or did transcend in greatness the works which were wrought by Christ up to the time when he gave this assurance to the apostles.

Believing as we do that the paramount desire of our brother Bartley is that the true meaning of our Lord in this subject may be elucidated, we cannot think he will be hurt with us for understanding our Savior's words in this text differently from the explanation given by him. But while we object to, or fail to see the greater works in any of the performances of the apostles, or the promise or assurance of our Lord fulfilled, in them in distinction from all who believe on Christ, we will attempt to give our own views upon the subject, and submit them, imperfect though they may be, to the enlightened judgment of our brethren at large, and to the Little Pilgrim in particular.

To our present understanding, the key of our subject is only found in the awfully profound mystery of

godliness, in which God was manifest in the flesh; and on this very mysterious subject he was, at the time, instructing his apostles, as will be seen by closely observing the context, both preceding and succeeding the text. Two mysteries of equal profundity, running parallel, one with the other, are presented in the discourse of our Savior beginning with the thirteenth, and extending to the end of the eighteenth chapter of John. The first is, that God was manifest in the flesh, or body of Christ; and the other, Christ manifested in the body of his church. "God was in Christ, reconciling the world unto himself." Not some distinct part of God, as amounting to a second part, or a third part, as some have contended, but as the scriptures declare, "For in him dwelleth all the fulness of the Godhead bodily."—Col. ii. 9. In immediate connection with our text he says to Philip, "Believest thou not that I am in the Father, and the Father in me?" Again in the same connection, "Believe me that I am in the Father, and the Father in me." And in John x. 30, he claims identity, saying, "I and my Father are one." Although in his taking on him the seed of Abraham he was made flesh—made of a woman, made under the law, and made a little lower than the angels for the sufferings of death, yet in that body which was prepared for him dwelt all the fulness of the Godhead bodily, or embodied.

Parallel with this most sacred mystery we trace the unity and identity of Christ and his church. God has predestinated those whom he foreknew, to be conformed to the image of his Son. The Son, *as the Son*, is the brightness of his Father's glory, and the express image of his person—the image of the invisible God. And he says, "He that hath seen me, hath seen the Father." As the apostle also testifies, "God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

Now, as Christ is in the Father, so the church is in Christ, and her life is hid with him in God. And as the Father is in Christ, so is Christ in his church, and as perfectly identified with Christ as he is identified with the Father, "That they all may be one; as thou, Father, art in me, and I in thee; that they also may be one in us. And the glory which thou hast given me, I have given them, that they may be one, even as we are one. I in them, and thou in me; that they may be made perfect in one." Thus from the explicit testimony of the Son of God we are assured that the relationship, vital union, and identity of the church with Christ is an exact transcript of the relationship, vital union and identity of Christ with the Father, so that the

Christ has delivered us from the curse of the law, being made a curse for us. He was delivered for our offences, and raised again for our justification. I understand that Christ put away all the sins of his people by the sacrifice of himself. "For by one offering he hath perfected forever them that are sanctified." Their sins were imputed to him, and after he takes away their sins he clothes them with his imputed righteousness. "Who of God is made unto us wisdom and righteousness, sanctification and redemption." After we have been taught by the Spirit of God the great truth of our sinfulness, the deceit of the human heart, we can then, and not till then, see the need of salvation; and after being brought to the end of our own strength, we lose all confidence in our works, and we are forced to look to another for help; but as long as a sinner believes in himself, he will not believe in another. Therefore he goes to the law for justification; he is obliged to work himself out of the notion that he has imbibed by hearing free agency preached, that the Lord has done his part, and the sinner must finish the salvation of his soul. But he must lose confidence in these things. He must be saved by grace, through faith, which is the gift of God; he must realize the fact that the wages of sin is death, and that the gift of God is eternal life through Jesus Christ our Lord. When he is thus brought to a knowledge of the truth, without which no man can be free, his confidence is in God; he can glory in tribulation; he has his fruit unto holiness, and the end everlasting life.

I remain your unworthy brother in hope,

WM. L. ROGERS.

CYNTHIANA, Ind., Feb. 26, 1872.

DEAR BROTHER BEEBE:—I notice in your issue of February 1st an account of the proceedings of a Presbytery of elders and brethren met at the house of brother Wm. Jones, of Polk Co., Mo., wherein I find that a certain John M. Clark was set apart by solemn ordination to the work of the gospel ministry. Now the brethren in Highland Association, particularly the church at Tirza, Webster Co., Ky., which is a member of Highland Association, would like to know if it is John Milton Clark who was raised in Tompkins County and was formerly a member of the said Tirza church, and left Webster County some year or two ago and settled in the State of Missouri, if this is the same John Milton Clark, will some of the brethren of that Presbytery, if they please, immediately reply to me either through the columns of the "Signs" or by private letter, so that we may be satisfied in this matter, that the cause of God and the peace of Zion may be maintained?

Your brother in tribulation,

JOHN H. GAMMON.

anion can no more be dissolved or broken in the one case than it can be in the other. The church of God in her gospel order is the image, or visible body of Christ, the express image of his person, and the brightness of his glory. For the glory which the Father gave to him, he has given to his church, and made her comely through the comeliness which he has put upon her.

We may follow this beautiful parallel in its entire length, and shall find the church in Christ as Christ is in God; the church is Christ's, and Christ is God's. The church is the body of Christ in which he dwells, even as Christ is the embodiment of all the fulness of the Godhead, and the temple in which God dwells. As all the glory of the Father in its brightness shines in the face of Jesus Christ, so all the glory of Christ is reflected in the church. And we might pursue this glorious comparison until lost in wonder, love and gratitude, we are made to cry, O the depth! But we wish now to show what bearing this sublime doctrine has upon the text which we are attempting to elucidate.

"He that believeth on me." Why the singular number? Because "There is one body and one spirit, even as ye are called in one hope of your calling."—Eph. iv. 4. "Mark the perfect man."—Psa. xxxvii. 37. "My substance was not hid from thee," &c. "Thine eyes did see my substance, yet being imperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them."—Psa. cxxxix. 15, 16. "Wherefore when he cometh into the world he saith, Sacrifice and offering thou wouldest not; but a body hast thou prepared me."—Psa. xl. 6, Heb. x. 5. This body prepared of God for his dear Son is the church. "And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all."—Eph. i. 22, 23. This fulness comprehends all that substance which the eyes of God saw, before it was perfected in manifestation, and the stature, in full measurement, was seen by the omniscient eye of God from everlasting, and for the development of this body all gifts are given, for the perfecting of the body of Christ, until every member written in the book of God shall come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."—Eph. iv. Although the church is composed of many members, and these members being many are one body, so also is Christ; and therefore all who believe in Christ, come in the unity of the faith, and are merged, or baptized into this one church, and constitute but the one body of which Christ is the head.

"The works that I do shall he do al-

so." And what were the works that he did? The works of creation, as well as the work of salvation, are ascribed to him. "Without him was not any thing made that was made."—John i. 3. "By him who is the image of the invisible God, the first born of every creature, were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities, or powers; all were created by him, and for him; and he is before all things, and by him all things consist; and he is the head of the body, the church; who is the beginning, the first born from the dead, that in all things he might have the preeminence. For it pleased the Father that in him should all fulness dwell."—Col. i. 15-19. But we are not to understand that the works of creation or redemption were wrought by him independently of his oneness with the Father. Hear his own testimony: "Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do; for what things soever he doeth, these also doeth the Son likewise."—John v. 19. The perfect oneness of the Son with the Father is such that all the works of the Father are the works of the Son. And in like manner all the works of the Son of God, in his Mediatorial oneness with the church as his body, are wrought by her. As it is written, "For it is God that worketh in you both to will and to do of his good pleasure."—Phil. ii. 13. The works which are done by the Head, are done by the body also; for God "hath wrought all our works in us." In his obedience to the law, and fulfilment of all its demands, the body in vital relation to him is made free from its demands. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit."—Rom. viii. 34.

"The works that I do." There seems here to be special reference to what he was then doing, the cup which he was then drinking, the baptism with which he was about to be baptized; they should indeed drink of that cup, and be baptized with that baptism; for it was in the body of the flesh of his people he suffered, and when he died then were they for whom he suffered all legally dead; they were buried with him by baptism into his death, and became dead to the law by his body, that like as he was raised from the dead by the glory of the Father, they should be raised up with him to newness of life, to walk in the newness of his resurrection, or gospel life, in that immortality which he brought to light through the gospel, when he abolished death.

"And greater works than these shall he do; because I go unto my Father." Now we are not to understand that they were to do greater works, independently of him. As he says to them in the next chapter, "Abide in me, and I in you." This vital union and oneness is indispensable: "As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me." As he had repeatedly told them that of himself he could do nothing, that is, if we understand him, if it had been possible to separate him from his Father, to have dissolved the union and identity of him and his Father, it would have disabled him for the work which he came to do. "But the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very work's sake." The works which he performed, the wonders which he wrought, proved clearly that he was God, as well as man, and the Mediator between God and men. So the church as his body would be incapable of doing the works which Christ has done, if separated from Christ, who is their life; but they can do all things through Christ who is their strength. "And greater works than these shall he do." So far as he had spoken to them of works in which they as his body and members were participants; he had been speaking of their following him in his temptations and sufferings, and in being identified with him in the days of his flesh. But now a new, a brighter scene was about to open.—"Because I go to my Father." In going to his Father, he must go the Idumean road, with garments dipped in blood. In going to his Father, he must encounter the powers of darkness, brave the terrors of death in its most ignominious and appalling form; deep waters must come into his soul, and all the billows of almighty wrath roll over him. He must vanquish death, and destroy him that had the power of death, and then unbar the doors of Immortality, and secure the joys which were set before him, for which he despised the shame. Rising in triumph from the dead, and by the power of an endless life ascend his Mediatorial throne, establish his kingdom, receive his coronation, and forever sit down on the right hand of God. And in all this his body, the church, must sojourn with him. Greater works than the disciples had conceived of were they to participate in. Dead with him, being baptized into his death, quickened together with him, and, as members of his body, of his flesh and of his bones, raised up together, and made to sit together in the heavenly places in Christ Jesus, and no longer remain in the legal places of Moses, or under the law. And in this regeneration, resulting from their being "Brought again to a lively [or a vital,

living, immortal] hope, by the resurrection of Christ from the dead," they are made priests and kings unto God, and they shall reign with Christ.

Now in this regenerate or gospel state, "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified. If ye shall ask any thing in my name, I will do it." To ask in his name is not merely to say, Lord, Lord; for no man can call Jesus Lord, but by the Holy Ghost; nor to take that sacred name in vain, for such God will not hold guiltless. But the wife has a right to the name of her husband, and the child to the name of the parent; and the exalted name of our glorified Prince and Savior is the strong hold of every trembling child of God, in which he shall find protection and safety. It is his indemnity, his shield and his buckler. To ask in his name is to ask by his Spirit, by his authority, and in vital union with him; and all such petitions he will most assuredly grant; for it is his Spirit that maketh intercession for them.

All the works which are done by the Head, are done by the body; and in comparing our present works of suffering, in fighting the good fight of faith, contending against the world, the flesh and Satan, and laboring to enter into rest; in taking our cross daily and following our Lord, in faith and practice; compared with the prospective works, when, as the body of Christ, enthroned with him, when he shall be revealed from heaven in flaming fire, they shall judge the world, we may form some faint idea of the comparative works which shall be revealed in them. But all the works which they can now perform acceptably to God, are such as he works in them, both to will and to do. By him, and in vital union with him, they can rush through a troop, or leap over a wall; one can chase a thousand, and two can put ten thousand to flight. Through faith, subdue kingdoms, work righteousness, obtain promises, stop the mouths of lions, quench the violence of fire, escape the edge of the sword, out of weakness be made strong, wax valiant in fight, and turn to flight the armies of the aliens. By the faith of the Son of God, who is their life, their strength and their salvation, they shall overcome the world, triumph over sin, death and hell, and sit down with their glorious Head in his throne, even as he has overcome and set down with his Father in his throne. "Thanks be unto God which giveth us the victory through our Lord Jesus Christ."—1 Cor. xv. 57.

EXPLANATORY.

We had intended, when we published the Appeal of Shiloh Church, to have corrected their misunderstanding in regard to the patronage of the "Signs of the Times." In that appeal the church says: "We

learn that there are at least eight thousand paying subscribers to the "Signs," &c. To let this error pass through our columns without note or comment, would be a tacit endorsement of the statement. We have never had that number of subscribers at any time. Our present circulation is less than seven thousand. Of those who pay our regular subscription price, we have not to exceed four thousand. We have a very large list of subscribers who are unable to pay anything, and are, and have been for years supplied gratuitously, and many, since the late devastating war, who have lost their property, have been furnished at half the subscription rates. But the greatest burden to us is by those who subscribe at the published rates, and never pay at all.

When we published an appeal in behalf of the church in this place, to such of our brethren and friends abroad as felt able and willing to assist us, we did not suggest a contribution of one dollar, more or less, from each of our subscribers, as we knew that to be impracticable. We have hundreds who do not handle a dollar of their own in a whole year, and depend on their kind friends to pay the postage on the "Signs," which are sent them gratuitously.

Yet there are undoubtedly within the ranks of the Old School or Primitive Baptists those who are blest with abundant means, and could without much inconvenience, if they should feel so disposed, do to the extent of their ability for any and every worthy object. It was to that class only we designed to appeal in behalf of the Middletown and Wallkill Church.

Yet poor as God's people may be, they should be liberal, and as stewards by divine appointment they are commanded to be faithful, and "ready to communicate," and that in proportion as the Lord has blessed them. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself."—Prov. xi. 24, 25.

In the great city of Washington, the capitol of the nation, where almost untold millions are lavished in costly buildings, the little flock of the Redeemer seems likely to share in the privations of him who, when on earth, had not where to lay his head, and whose humble parents at his birth found no room for them in the inns.

We sincerely hope the Lord in his holy providence may, by opening the hearts of the people, or in any way that is good in his sight, enable the Shiloh Church, and also the church in this village, to retain their houses, which they have labored so hard to erect. All that may be donated for the Shiloh Church, should be sent to Dr. John Thorne, No. 146 North Front Street, Baltimore, Md., or to Eld. F. A. Chick, Reisterstown, Baltimore Co., Md.

CHURCHES CONSTITUTED.

According to a previous appointment, a meeting was held at Canton, Tioga County, Pa., on Saturday, Feb. 17, 1872, for the purpose of constituting a church. The meeting was organized by choosing Elder S. H. Durand Moderator, and J. W. Elliott, Clerk. The council was composed of Elder S. H. Durand, Eld. C. Schoonover from Asylum Church, James McLean from Columbia and Wells Church, and James Cudworth, L. H. Elliott and J. W. Elliott from Charleston and Sullivan Church. The brethren handed in their letters from churches from which they had received them, which were examined and found satisfactory.

The articles of faith presented by the brethren and sisters desiring to be constituted were found to be according to the gospel faith. The council being satisfied that such constitution was expedient and right, recognized them as a duly constituted church, Right hand of fellowship by the Moderator.

The days on which the newly constituted church have appointed to hold their meeting are the Saturdays preceding the third Sundays in each month, and the third Sunday of each month. The church is to be known as Canton Old School Baptist Church.

S. H. DURAND, Moderator.

J. W. ELLIOTT, Clerk.

CORRECTIONS.

BELOVED EDITOR:—Several serious blunders appear in the article on "The Spirit's Witness," in Signs No. 6. On page 43, third column, near the foot, the first clause of Gal. v. 17 is omitted, which interrupts both the connection and sense. It should read thus: "Consequently the children of God find a WARFARE, which must continue as long as they abide in the flesh; "For the flesh lusteth against the spirit, and the spirit against the flesh," &c.

In the next column, a little more than half way down, the word *absolutely* is put for *abstractly*, and the sentence is otherwise marred. It should read, "Not that our *spirits* (abstractly, or apart from our flesh) are the children of God, but that we are the children of God."

On page 44, first column, about one-third down, a part of two sentences is left out, and therefore I beg to re write them. "But though to be born of the Spirit and have the Spirit's witness does not make us the children of God, but only develops and proves the fact; yet the manifestation or unfolding of God's eternal purpose, and the evidence that he has begun a good work in us, is wonderful and glorious, and fills the heart with thanksgiving, gladness and joy.

Now then the Spirit has given unto us the abiding evidences of *faith* and *hope* and *love*.—1 Cor. xiii. 13."

Some other errors of less impor-

tance I will not notice, and I regret the necessity of thus occupying space in the "Signs."

Unworthily yours in love,

D. BARTLEY.

DEAR BROTHER BEEBE:—Such typographical errors as occur in the "Signs are generally of little importance, or those that can easily be discovered and corrected by the careful reader. But in the number for March 1st are two or three errors that I think it best to notice. In the letter of brother English to me the types have made him say, "Being the light of the church, I hope you will comply," &c. I cannot tell just where the error was made in this sentence, without again seeing the manuscript; but in the letter as I read it, brother English did not allude to me as the light of the church. In the last column, first page, fifth line, for "little," read "literally," 21st line, for "as," read "or;" 23d line, for "extraordinary," read "traditionary." In the second column of my letter, 19th line from the bottom, for "many," read "any." Also in the 2d column, 17th line from the top, for "after," read "before." This last was my mistake. The washing of the disciples' feet appears to have been after the passover and before the ordinance. I will also mention that in the number for Feb. 1st, 2d page, 2d column, the 20th line from the top is out of place, and should be the 26th from the bottom. Also in the 3d column, about the middle of 2d paragraph, for "we are dead in sin," read "we are dead to sin." The correction of these errors seem somewhat essential to give the meaning of what I wrote.

In christian love,

SILAS H. DURAND.

Associational Notices.

The Baltimore Old School Baptist Association will be held with the Ebenezer Baptist Church, in the city of Baltimore, commencing on Wednesday before the third Sunday in May, at 10 o'clock a. m., and continue until Friday evening following.

Delaware Association will be held with Bryn Zion Church, near Smyrna, Kent Co., Del., beginning at 10 o'clock a. m., on Wednesday before the fourth Sunday in May, and be continued until the Friday evening following.

Delaware River Association will be held with the Kingwood Church, Hunterdon Co., N. J., commencing at 10 o'clock a. m. on Wednesday before the first Sunday in June, and continue three days.

Warwick Association will be held with the Middletown and Wallkill Church, at Middletown, N. Y., beginning at 10 o'clock a. m. on Wednesday before the second Sunday in June, and continue on Thursday and Friday following.

Chemung Association will be held with the Chemung Church, at Waverly, N. Y., commencing at 10 o'clock a. m. on Wednesday before the third Sunday in June, and continue the two succeeding days.

Conference of Western New York will be held with the church at Riker's Hollow, Steuben Co., N. Y., commencing on the third Sunday in June, at 10 o'clock a. m.

These meetings are so arranged within easy access of each other, so that brethren from a distance can attend them all, and have appointments on the intervening Sundays with churches directly on their route. The Baltimore, Delaware, Warwick and Chemung are almost directly on the line of Rail Road thoroughfares, and the Delaware River and Riker's Hollow are within about six or seven miles of Rail Road stations.

MONEYS RECEIVED FOR "THE EDITORIAL."

Jas W Dollison, Ohio, 2 30, F M Taylor, Ala, 2 10, J S Guynes, Ark, 4 60, S M N Rogers, Tex, 27 60.—Total \$36 60.

Subscription Receipts.

(For Nos. 9 & 10.)

New York: —Eld A St John 94cts, Mrs F McEwen 2, Miss Hetty Smith 3, Lewis A Seybolt 2, Chs Mansies 2, Lemuel Carell 4; H Burge 1, H R Cadwell 2, A D Loud 2, Mrs J Corwin 2, Eld I Hewitt 9, E Conklin 2, Wm D White 2, James A Benedict 2, Mrs A C Hills 1 50.....	\$37 44
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Signs of the Times

D. L. Blackwell, INCORPORATED
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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 40. MIDDLETOWN, N. Y., APRIL 10, 1872. NO. 11.

POETRY.

Oh! how cold, how dead my frame!
Faith and love, I sure have none!
Once I felt a heavenly flame;
Now it seems entirely gone.

Now a chilly winter reigns;
Frozen is my stubborn heart;
Bent, like Demas, on my gains,
Loth from sordid things to part.

What can melt this heart of snow,
Thaw the sluices of my love,
Make my bosom warmer glow,
Raise my groveling thoughts above?
Lord, I own my sin and shame,
Mourn my inconsistency;
But I plead that precious name—
Jesus—all-prevailing plea!

Dark and blind, devoid of strength,
Fainting when I ought to fight;
Lord, to thee I'd look at length;
O! look down and make all right.

H.

THE CHRISTIAN.

Strange, peculiar, sure I am,
Both son of God and son of man;
Four fathers, too, I have, or more,
And brethren, sisters, many score.

Three mothers, too, I always claim,
Dame of all living—Eve one's name;
Besides the one that gave me birth:
Thustwo, you see, I have of earth.

The other is the Holy Ghost;
With her my sorrows all are lost:
I cannot tell you half her charms,
So safe she holds me in her arms.

My BIRTHS were of peculiar kind;
Twice born—the first, both dead and blind;
When dead to God, alive to sin,
My hands, though washed, were still unclean.

My second birth, peculiar too,
Brought death, when born, to make me new;
And, still I'm dead to all around,
But Christ's new life, where mine is found.

My parents cruel were, and kind;
My first one killed and made me blind!
The second figurated both;
The third begot my fleshly growth.

The "first and last" hath LIFE to give;
He killed, again to make me live;
And made me hate all other things
But that new life my HEADSHIP brings!

Perhaps my friends would wish to know
How things so strange can yet be so:
"Three mothers and four fathers? Sure
Such things we never heard before."

If God's my Father, he alone
Is "first and last" till all is done:
Yet Abraham and Adam share,
As HEADS, with him whose name I bear.

Peculiar, then, and strange, am I:
Was born to live, yet born to die:
I daily live, and daily die,
And daily sin, yet 'tis not I.

One song alone I love to sing,
That, though the sting of death is sin,
I God can thank forevermore,
Because, through Christ, my victory's
sure.

DAVID WORTMAN.

CORRESPONDENCE.

"Let thy mercies come also unto me, O Lord; even thy salvation, according to thy word. So shall I have wherewith to answer him that reproacheth me; for I trust in thy word."—Psa. cxix. 41, 42.

This portion of the word of the Lord has rested with some degree of comfort upon my mind for a few days past, and I feel impelled to try to tell something of the truth that I think it contains. When this scripture was first presented to me, I had been down in the valley. I was experiencing a peculiar sense of leanness and barrenness, and a lack of interest in spiritual things that was very painful. I had been tempted to doubt, not only my own interest in the way of salvation, but also the very truth itself that God would ever arise for the help of his church. I was utterly powerless to repel the temptation, and was more and more distressed because I could not. In this condition the words of the text were applied to me, as I was reading, and they seemed to be so applicable to my own case that I was constrained to stop and consider them, and they have followed me ever since, and the comfort they have given me has seemed very sweet and satisfying. I have realized a great resting in them, and have felt such confidence as I seldom enjoy. I know not that I have in all respects a correct view of the text, but I must write about it as I have felt it, hoping that some other one beset with like temptations may also receive the same comfort.

Although this is the language of inspiration, and I believe was given to express the breathing of every quickened soul at times, yet I do believe the psalmist wrote this understandingly, out of his own experience. Although the language was prophetic, in that it pointed to christian experience under the gospel, yet it is a true statement of the mind of the writer at that time. In that sense it is no more prophetic than is the language of every saint when speaking of the way he is being led along. In other words, what is the cry of one saint is the cry of all under similar circumstances. And so true is this that the believer after selecting out of all the words at his command, finds none that expresses his condition so well as those the Holy Ghost has given. There lies a

depth of meaning in this inspired word which none can unlock and reveal save the same Spirit that dictated; and this he does in our daily experience.

I think the psalmist, when he wrote these words, was under temptation; perhaps not so much in the form of outward troubles as in that of inward darkness. Those temptations that are outward merely, do not find us so entirely without refuge, at all times, as is the case when they come in the shape of doubt and unbelief. When outward trouble comes, we may find sympathy from friends, or from realizing the presence of the Lord as our refuge and helper; but when, like our Savior, we are led away into the wilderness, and beyond the reach of human help or sympathy, and are assailed by those cruel doubts and presumptuous thoughts that were hurled so furiously at him, we find ourselves prepared to say that help can come only from the Lord. I have thought that every temptation that the saint ever experiences comes in the same way that Jesus was assailed. The three temptations that he endured were all founded upon an implied doubt of his being the Son of God. The language of Satan was, "If thou be the Son of God." So all the temptations that disquiet the saint comes to this at last, "Am I a child, or am I not?" Remove the power of Satan to cast a doubt upon this, and he cannot much disturb the believer. Assure the child beyond a doubt that he is a child, and he can smile at Satan's rage.

It seems to me that in the case of the psalmist, Satan had taken occasion, by some troubles that had assailed him, to introduce doubt into his mind. And perhaps the enemies of David, and those who mocked at his trust in God, had been insultingly saying, "Where is now your God? You have professed that he is able to help you; but see how poor and afflicted you are, and he does not help you in your extremity. You have found your expectations vain." And what could he reply to this? What can the distressed believer do in such a strait? He cannot reply to his enemies, except to reiterate his continued confidence in the Lord. But this, to them, is no answer, and only provokes derision and contempt. But if the temptation be (as I think is the case here) an effort of Satan to destroy his confidence, he cannot make the reply that he may to other

worldly enemies. He cannot even reiterate his confidence in the Lord; for this is what is assailed. What can the saint do in such a strait? What is he constrained to do? He must turn again to that unfailing refuge. In his distress he must cry unto the Lord, The Lord alone can deliver him. Faith assures him that the Lord's mercies are very great; but will they be extended to him? He may remember how, day by day, they have been extended in the past, and he can only plead for a renewal of them. At such a time as this he cries unto the Lord, "Let thy mercies come unto me; even thy salvation."

There has seemed to me a peculiar beauty in thus defining the mercies of the Lord to be salvation. In this view of the matter, the believer is experiencing salvation every day. In that first revelation of Christ to the soul as the Savior, we know it is the salvation of God that we see. We experience then the fulness of that power that could save us from so great a condemnation. And so great was the deliverance we then experienced that ever after, when called upon to tell what we know of the plan of salvation, we are apt to refer to that time, and limit our narration to that. But it seems to me there is an hourly experience of salvation; that every day and every hour the Lord repeats the same lesson; and we are thus continually learning that salvation is of him. Every mercy bestowed, in some way looks forward to, and is a miniature of final deliverance from sin and death.

When we have been for long hours laboring under a reviving sense of sin, and are viewing ourselves as condemned by the holy law of God, and then again are permitted to remember the loving kindness of the Lord, and to behold again the Redeemer of Israel, we again experience this salvation. It is salvation, the same in kind as that first deliverance; and it is suited to our present need, as completely as our first evidence was to our need at that time.

As day by day we experience more and more of the steadfastness of hope in Christ, we experience a continued sense of salvation; for that hope which proves an anchor to the soul in every storm, is the hope of salvation.

When we have been delivered from any great temptation, or sus-

tained under any great trial, it is still an experience of salvation. And so, day after day, does this experience go on, and our knowledge of the fullness of Christ enlarges. Thus the whole christian life but teaches us continually the great truth of that salvation that is of the Lord. The salvation of the people of God is one salvation. The experience of it begins when we are first given faith in him as our Savior, and ends—never; unless we dare say that eternity ends. So, it seems to me, if I were called upon to tell my experience of salvation, I could not stop with telling of that first sense of deliverance, but must tell also of daily mercies and continued evidences of the loving kindness of God, and the stream would grow broader and deeper as time passed on.

I hear the saint tell of his first experience with great pleasure. I love to see whether I have been led as he has been. But as I meet him day after day, I want to know what each day's leadings have been; for I know that in that day's experience, and in each day's experience, will be unfolded the same one plan of salvation. And because the mercies received yesterday, and to-day, and always, are salvation, therefore our hope is strengthened. If these mercies were not salvation, how could they bring such sweet assurance of an interest in our Savior?

But the psalmist also adds another very important consideration, without which no prayer is acceptable to God: "According to thy word." I think that by "thy word" something more is meant than simply the revelation God has made of himself in the scriptures. In every verse of this psalm we find the word, the law, the judgments, the statutes, the commandments, or the testimonies of the Lord, referred to. It seems to me that these various words but express different shades of the same great truth, and that they all point to the immutable will of God. I think this language of the psalmist fully agrees with the experience of every saint. By his experience he learns that all spiritual blessings come but in accordance with the will of the Lord, and not according to the feeble judgment of man. The believer very soon learns to say, "Not as I will, but as thou wilt." Our form of words in real prayer should always be prefaced by, "If it be thy will." And I am sure the unspoken heart prayer of every believer will of necessity be, "If thou wilt." How different this humble, dependent language of the broken hearted sinner, from the proud demands of the boasting pharisee. One is conscious that he deserves nothing of all he asks, and feels his own weakness; while the other demands what he asks, as his right.

But the believer in this case has reason to come with confidence. The

promise of the Lord is, that as his days his strength shall be, and that goodness and mercy shall follow him all the days of his life. In such a time of great need he may come through faith, boldly to the throne of grace, and find grace to help in every time of need. As the word of the Lord has promised all these blessings, he can say with confidence, "Let thy mercies come unto me, according to thy word."

"So shall I have wherewith to answer him that reproacheth me." It was this connecting word "so" that seemed to bring the whole subject to me with peculiar force. I had been passing through a season when, out of all the past, I could not find one thing with which to reply to the tempter. I seemed to be delivered over to him to be tormented. I had nothing to help myself with; my past seasons of comfort were of no avail; even they were turned against me. The tempter assailed me in this way: "You see how vain and illusory were your past joys, and the hope you had based upon them. Where are they now? Had they been real, you could find comfort in them still; but they have failed you, and therefore your hope must be vain." I found thus that I needed present comfort. I had to cry out for present help, and beseech the Lord that he would give me the assurance of his salvation just now. So I think it is not enough that the christian remembers that he has been blessed, that he had strength yesterday sufficient to sustain him. This may indeed give him reason to hope that it may be so to-day, but this expectation is not the support itself. He must receive to-day's allotted portion of strength for to-day. Yesterday's food was sufficient for yesterday's needs, but it does not supply to-day's needs. "Give us this day our daily bread," is and must be our cry. So, in the time of temptation, unless we find his mercies coming unto us just now, we have nothing with which to reply to the reproaches of the tempter.

Satan is called the "accuser of the brethren," and I think this is the same thing that is presented in this text, with this exception, that the word "accuser" seems to imply only that he accuses us of sin; while the word "reproacheth" seems to imply not only that we are accused of sin, but also that we are taunted with the absence of our Lord.

How often is it the case that our sins rise up like mountains before us, and accuse and terrify us. We examine ourselves in vain for one good thought or desire. We know (with how keen a conviction who can tell?) that we are all defiled with sin, and we seem to feel already the terrifying sentence of the law, "The soul that sinneth, it shall die." We look again at our profession of the name of Christ, and we must write bitter

things against ourselves, because we had such presumption as to unite with the people of his love. We feel that we must bitterly reproach ourselves for such (it seems to us) hypocrisy. We run, in our mind's vision, over all our life since we professed a hope in Christ, and we see a pathway so crooked that it seems to us fitting for the track of a serpent. We reproach ourselves, we think, for thought, word and deed. I say, we think; because really it is our "accuser." And alas! we have nothing with which to answer him. All our courage is melted away. We are in despair. Yet we feel that if the Lord would only come and help us, if he would vouchsafe some favor to us, it would be all we could need. The weapon of defence does come in God's own time. It is the sword of the Spirit, the word of God. But it does not come always as we expect, and sometimes, the very reverse. And yet this help, when it does come, is always effectual; and sometimes before we realize its presence the foe is vanquished and has disappeared. I remember being deeply touched once by one I esteemed as a dear sister, as she was telling a portion of her experience. It was a time of great trouble, and the burden seemed more than she could bear. In her extremity she one day threw herself upon her knees before God, and plead for help; and even while she bowed in the agony of prayer there came to her a sense of strength. There came no promise that the burden should be removed, but there came help; help that even then cheered and sustained her, and she found the crushing weight softly removed. This, it seems to me, illustrates how the help of the Lord always comes, though it come in a strange way, and is always effectual. So Paul received no promise that the thorn should be removed, but, "My grace is sufficient for thee."

But still another thought is connected with the giving of these mercies. They come according to the word of the Lord. And this explains the force of the last clause of the text, "For I trust in thy word." We may well ask, Has the believer any thing else to trust in? He used to trust in himself, in his own fleshly wisdom; but these have failed him. He has now no other hope than the word or unchangable will of God; and it is in connection with this same truth that the psalmist says, "If the foundations be removed, what can the righteous do?" But the believer is convinced, not only that he has no other refuge, but also by sweet experience that he may trust in the word of the Lord in full confidence. Thus when mercies come according to that word, he can triumph over all his foes, through faith that overcomes the world.

Now, for our mutual comfort, I want to say a few words in closing, about the answer of the saint. It is

not such an answer as satisfies carnal reason; neither can carnal reason comprehend it. Natural reason would say that the answer was no answer at all; yet faith grasps it, and assures us it is sufficient. The help we receive from the Lord may come under the guise of worldly affliction, in which the world can see, at best, but great calamity, and, it may be, will account it but the fitting punishment for sin. And the answer of the saint seems foolishness to them; yet the saint none the less has gained a victory in this argument; he has already triumphed over his foes with that victory whereby faith overcometh. This victory is not his own, only as he receives it by faith. Faith itself is the victory. It is our faith that the tempter assails, and when he is overcome we feel that the power that has overcome is faith. The reply of the saint to every reproach is, Jesus satisfies for me.

In conclusion, was it not the victory of faith when the apostle uttered that bold challenge that replies to every temptation, "Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather is risen again, who is even at the right hand of the throne of God, who also maketh intercession for us."

No, brethren, farewell. May the Lord ever furnish you with this answer to him that tempts you.

Brother Beebe, do with this as you think best, and all will be right with me.

As ever your brother in hope,
F. A. CHICK.
REISTERSTOWN, Baltimore Co., Md.

HERRICK, Pa., March 15, 1872.

DEAR ELDER BEEBE:—It was with emotion that I read your brief remarks on the closing year, and the commencement of a new volume of the "Signs." You have indeed had severe conflicts since you entered upon the great work of establishing a correspondence between the Lord's hidden ones who are scattered far and near. Those who were then your companions have laid by their armor, and are now wearing the crown, while you are still on the battleground contending for the faith once delivered to the saints. But the Lord has been your strength, enabling you to triumph in him, and to give much comfort and instruction to his afflicted people. And in your pilgrimage journey I doubt not your own soul has been many times comforted by the same precious things wherewith you have comforted others.

I have been thinking what a blessed thing it is, in hours of sorrow and loneliness, to have a little messenger coming to us with words of sympathy and comfort. It takes but a small message to bring consolation and fill the heart with gladness, if

accompanied by the quickening power of the Holy Spirit of God. How it raises the mind to read some clear unfolding of scripture from the pen of the Lord's servants, and what sweet satisfaction it gives when we feel that we can understand it by experience. Yet sometimes a little verse, a passage of scripture, or a few broken sentences from some humble soul who feels his poverty, but who has tasted the joys of salvation, will come to the mourner as the "oil of joy," and as manna to the hungry soul. When in great darkness and overwhelming sorrow, how it stays the heart to know that others have been there, and have had the light restored to them, and for the spirit of heaviness that bore them down to the earth they have received the garments of praise. Sometimes I think I am thankful that the Lord's people have a means by which they can communicate with each other. Some lonely and afflicted sister in her humble home, separated from church privileges, rejoices while reading a letter from one of her Father's family. Even though she has not the opportunity of listening to the truth, or seeing the face of one who loves it in sincerity, yet in spirit she can commune with all the household of faith, and feel, while reading of what the Lord has done for the children of men, that she is sitting down with Abraham, Isaac and Jacob, in the kingdom of God. The poor of this world are sometimes rich in faith, and can realize that they are "come unto mount Zion, unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the First-born, which are written in heaven; and to Jesus, their blessed Redeemer, the Mediator of the new covenant. O how sweet this union and communion that is unseen by mortal eyes, lifting the heart above the distresses that separate those that are united in this spiritual bond of love.

In the great cities also where multitudes swarm the streets may be found those who feel lonely and desolate because they hear not, though they know the joyful sound; and they, too, greet with gladness a messenger that comes to them with the words of eternal life, telling of Jesus and his wonderful power, how he binds up the broken hearted, heals all their wounds, raiseth up the poor out of the dust, and lifteth the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory.

Among the many good things that have appeared in the "Signs" within the past year, were the communications of sisters Maria E. Smith, of Otego, and Julia A. Leigh, of Princeton, in the 17th and 22d numbers. These are more marked in my mind, as the writers are similarly afflicted. Though strangers to each other, I

think they must be acquainted spiritually, for both have been brightened in the furnace, and drank from the clear streams that make glad the city of God. It seems sometimes as though the more the Lord afflicts his children the more does he show them his glory.

Well do I remember, Elder Beebe, when I began to read your columns with an absorbing interest, and the bible became to me the "book of books." This was in the morning of my life. It seemed that I had not truly lived before. Since then I have sunk in deep waters; the waves have gone over my soul; but he who inhabiteth eternity was above the waters, with power to make a path through the deep; and I desire to bless his name for his loving kindness and tender mercies.

I have been thinking of the great changes in our family since eight years ago, when I first, with trembling, addressed you. Each year since then we have been made to taste the waters of Marah, and O how bitter we have found them. But they have each time been softened by hope that reaches out to that other home that is not earthly, where there will be no more broken circles, and where all tears will be wiped away. It is now a year since our dear and affectionate brother William was taken from us and from his family by the hand of death. Though our hearts clung so closely, feeling that we could not give him up, yet the bands of love were not strong enough to hold him from the grave. Though we miss so much the cordial greeting and pleasant smile with which he always came in, yet we love to think of the words that were on his lips while passing the dark valley, for it made our grief less piercing when he said, "I will fear no evil, for thou art with me. Thy rod and thy staff they comfort me."

Sometimes within the past year while sitting in our covenant meeting I have thought how rejoiced our dear father and brothers who have gone would have been to behold our little flock walking in peace and union, and praising the Lord for his wonderful mercy in restoring the joys of his salvation, and sending us such sweet refreshings from his glorious presence. And at such times my heart was filled with tears that they could no more be with us to comfort us with their words and looks of love, and rejoice with us in him who has promised to build up the waste places of Zion and make the desert to blossom as the rose. But though our tears will unbidden flow, we know that our loved ones are safe in the church above, where Christ is always present, and where they will no more have to mourn the absence of their beloved, but will be in his presence forever.

While I have been dwelling on our own sorrows and changes, the afflic-

tions of others have not been absent from my mind. How many of our dear kindred in Christ have lately been called home, leaving aching hearts to mourn. Among them with whom I was acquainted was sister Sallie Woolford, of Church Creek, Md., and sisters McNish and Duryea, of Waverly and Barton, N. Y. I think I feel sympathy for the families of these my dear sisters.

"Thy will be done! how hard a thing to say,

When sickness ushers in death's dreary knell;

When eyes that lately sparkled bright and gay,

Wander around with dimly conscious ray,
To some familiar face to bid farewell."

But we know the Lord is able to work the sweet submission in the hearts of his people that will enable them to say in truth, "Thy will be done."

Within the past short year thousands have become mourners, and tens of thousands have been made desolate. Many of those who had the comforts of beautiful homes and dear children in the beginning of the year, before its close became homeless and childless. And O how many suffering orphans have cried for help, when there was no voice to soothe, or hand to help them. "How doth the city sit solitary that was full of people." While we feel deeply for those who are visited by such calamities, we cannot but recognize the hand of Omnipotence, and know that all who suffer are under his care, and that he has a bottle for every tear of sorrow. It is my desire always to recognize his hand in every dispensation, and give grateful praise to his holy name for every blessing. We can praise him when we realize that he leads the blind in a way they know not, and makes darkness light before them, and crooked things straight; that he causes the lame to leap as a hart, and the tongue of the dumb to sing. What a tender Shepherd and compassionate Savior, reaching down his arm and stooping to those who are helpless; and what unbounded mercy in raising them unto the blessed light of his love. "Behold what manner of love." Who can measure it, to tell its height or depth? for it passeth knowledge. How can we forget him who has bestowed upon us this "Pearl of great price," all unmerited! What base ingratitude that should cause the heart to wander from him and dwell on the perishing things of earth. This, it seems to me, is the warfare, and without help from on high we shall not gain the victory. My daily desire is that I might be holy, that I might be found walking in the highway that is cast up for the ransomed of the Lord to walk in. But my heart fails, and I find myself in a low place, often sighing,

"O for the peace which floweth like a river.
Making life's desert places bloom and smile;

O for the faith to grasp heaven's bright forever,
Amid the shadows of this little while.

A little while, midst shadows and illusions,
To strive by faith love's mysteries to spell,
Then read each dark enigma's bright solution,
And hail the assurance, "He doeth all things well."

BESSIE DURAND.

NEWARK Del. March 10. 1872.

DEAR BROTHER BEEBE—I have read your Editorial remarks on the Commission given by our Savior to his apostles, also brother Rittenhouse's letter on the same subject, and your remarks upon it. I am glad you both wrote, and trust I was both edified and instructed. It is a subject of vast importance, and a free interchange of views in the spirit of our divine Master must tend to the edification of all the brethren. I have had some thoughts which I have felt an inclination to commit to paper, but a sense of my own weakness has hitherto prevented me, and I fear now lest I should darken counsel, by multiplying words without knowledge; but as I cannot seem to get rid of the inclination to write I have concluded to make the attempt which you can dispose of as in your better judgement you may think best. I am sure brethren are all agreed that all gospel ministers since the days of the apostles receive their authority, gifts and qualifications from the same divine source. For he, Christ, gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. Eph. iv. 11. Now there are diversities of gifts, but the same spirit. And there are differences of administration, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all.—1 Cor. xii. 4—6. The commission was given to the chosen apostles by our Lord, after his resurrection, and before he ascended to his Father. They received their authority and gifts necessary to obey the command they had received from him; for he said, "Lo, I am with you always, even unto the end of the world." The gift of apostles, like that of pastors and teachers, is for the edification of the church, which is his body, the fullness of him that filleth all in all. They were chosen for the particular office they were to fill, and commanded to tarry at Jerusalem until they should be endued with power from on high. On the day of Pentecost the Holy Ghost descended upon them, and they received all the gifts necessary for the great work to which they had been appointed; and the Lord was with them, confirming the word with many signs and wonders. They sealed their testimony with their blood, and have been received into glory. Their acts and teachings are graciously preserved

to us, in which they still sit as princes on thrones, judging the spiritual tribes of Israel. They received their gifts from the great Head of the church, but in and through and at the setting up of the church or visible kingdom of our Lord Jesus Christ, which is his body, and of which the apostles are members, they took their seats as judges. But it has appeared to me that as the apostles were chosen for a special and extraordinary purpose, they received a special commission, and were endued with special gifts necessary to execute their work. They had the gift of languages, for this was necessary, as their commission extended into all the world, or to the Gentile nations, of whose language they were ignorant. To work miracles, in confirmation that they had received their authority from heaven. Although all gospel preachers receive their authority and all the gifts necessary for them from the great Head of the church, they certainly do not receive all the gifts which the apostles did, *because they are not apostles*, nor are they chosen to the work of apostles. The apostles have no successors, for they still sit in the church on thrones of judgment. Can we then consistently claim the commission which was given to them in its full and broadest sense, as belonging to all gospel ministers? If so, we have need of all the gifts they possessed to go into all the world, or indeed outside of where the English language is spoken we should have need of the gift of tongues; for many of us speak in only one language, and that but imperfectly. Would not this lead us into the abominations of Missionism, and the necessity of preparing for the work by studying the different languages? But the question may be asked, If this commission is not our authority for preaching the gospel, where do we find it? I answer, We receive our authority, as the apostles did, from our Lord Jesus Christ, and through the church where he reigns as King in Zion, and where the apostles as princes rule in judgment; for the law shall go forth of Zion, and the word of the Lord from Jerusalem. Our God is not a God far off, but near at hand. He calls his servants now with the same power that he called the apostles, appoints them their work, confers upon them all the gifts necessary for the work to which he has called them, and says to them, as he said to the apostles, *Go ye*. The church sees and recognizes these gifts, and looses them and lets them go to the work whereunto they have been called. But they are still members of the church, subject to her authority, while the church is subject to the law of her King. Some good brethren, in whose understanding and judgment I have the highest confidence, have thought that as they act under the commission given

to the apostles, like the apostles, and others in their day who were not apostles, they have the authority, where ever they find one who gives them evidence that they have been born again, and it is their duty to baptize them, without the knowledge or consent of the church, when it is not convenient for them to go before any branch of the church. It is admitted however that this authority should be exercised with discretion. I have never felt that I had the authority to do this, and I am afraid to trust my discretion, and I have known cases that resulted in disorder and trouble. I have known persons thus baptized who have united themselves with other religious societies, which we do not recognize as the church of Christ, and ministers have been ashamed of their work. God is not the author of confusion, but of peace; and obedience to his laws is sure to bring peace. But if our discretion is to be the rule of action, no marvel if trouble is the result. I cannot but believe the law which shall go forth of Zion has forever settled every thing in regard to her order. We cannot separate any of the members from the body, nor can one member act independently of another, any more than the church can act independently of her Head; but all must move on in union and harmony. Preachers are the servants of the church. "We preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake."—2 Cor. iv. 5. While they are servants, they are also sons, and fellow members of the body of Christ. Let him that is greatest among you be your minister, or servant. But it may be said that when the church recognized the preacher by setting him apart to the work of the ministry, they also recognized his authority to administer the ordinance of baptism in such cases as have been named, and they therefore act by authority of the church. But is this true in Old School Baptist churches? Do they so understand the subject? Would they be satisfied with one whom they had ordained to the work of the ministry, should they learn he was administering the ordinance of baptism remote from and without the concurrence of a gospel church? These are questions upon which you, brother Beebe, or some of your correspondents, will set me right if I am wrong. Would not such a course be considered disorderly? Into what are such persons baptized? Certainly not into the fellowship of the visible church, but of the preacher. For by one spirit we are all baptized into one body.—1 Cor. xii. 13. Being baptized by the same spirit into the one body of Christ, we show this by being baptized with water into the one visible church of Christ. It would be easy to show how such a course would cause trouble to the church, should one thus baptized ever wish to become a member of the church.

While the church might be satisfied with their baptism, they might not be satisfied with their experience, and this would create trouble between the church and the preacher who baptized them.—He had received and baptized one whom the church was not willing to receive. Or, on the other hand, the church might be satisfied with their experience, and have no knowledge of the one who had baptized them, and ignorant whether he was authorized by the church to administer the ordinance. But some brother may say, What should I do if I should meet one who lived so remote, or from other causes it were impossible for him to go before the church, and should give me satisfactory evidence that he was a child of God, and wished to be baptized? My brother, have you ever met with such a case? If not, it is only a supposition, which I believe you will never realize. God's providence and grace always go together, and where ever he has a people his providence will open the way for the course he designs they shall walk in. The peace of the church has been often disturbed by ministers assuming too much.

May the Lord write his law in our hearts and teach us his statutes, and to his name be all the glory.

I have extended these remarks to a much greater length than I intended when I commenced, but such as they are, they are submitted to you to dispose of as you think best.

Your brother in hope,

G. W. STATON.

EFFINGHAM CO., ILL., Dec. 24, 1871.

DEAR ELDER BEEBE:—It is time for me to send a little change for the "Signs," and if you will allow me to write a few lines more than is necessary for the obtaining of your paper, I will do so. I have been a subscriber and reader of them about thirty-six years, and of late years I think I read more critically than formerly. It is true I am but an ignorant creature, and understand but little of what I read in the book of books; yet I trust I would be able to distinguish between truth and error, to some extent. If I have seen error in the family paper I have not noticed it. It is true able ministers disagree about some things; but this is not strange. We do not expect to agree in every line written; but it is more pleasant when brethren do agree; yet if they cannot agree, I think it well to use pleasant language one to another.

In reading the letter of brother Badger, in the "Signs" of November last, and your reply, I was reminded of the course of a young preacher in Illinois. There is a church in this county of many years standing, which had almost lost its visibility, and no doubt would have, but for the faithfulness of brother A. B. Kagay, who for years would attend

at the times of regular meeting, and sometimes two or three would meet with him. They got reduced to thirteen members. In the year 1866 Elder — was in reach, and the church secured his labors, which were blessed in gathering into the fold, and among the number was brother George W. Mathis, who was ordained in the spring of 1869, and immediately Elder — went south, hoping to recruit his health, which was not good for some years. The church then chose brother Mathis to take the oversight of them, and preach Jesus. And I think he is able, indeed very gifted in the defence of the truth, showing the difference in the two covenants, exposing the cunning craftiness of antichrist, exhorting the saints to touch none of their idols, such as Sunday Schools, Tract and Bible Societies, &c., showing when the church of Christ was set up, and the doctrine of Christ and the apostles, and proving when the various sects of Protestants made a beginning, who started them, and that they are either children, grand-children, or great-grand-children of the Mother of Harlots. He preaches God as a sovereign, that the church was chosen in Christ before the world was, that the children are saved by grace, and that in this day they shall not teach every man his neighbor and every man his brother, saying, Know the Lord; for they shall all know him, from the least to the greatest. For he will be merciful to their unrighteousness, and their sins and their iniquities he will remember no more. Notwithstanding Elder Mathis has and does preach what is called hard doctrine, men and women will go and hear him, and some that first heard him, said he ought not to be allowed to preach such doctrine, are now members, "clothed, and in their right mind." The church now numbers fifty members. There has been no great excitement, but a gradual ingathering. Several that belonged to the New School Baptists have joined us, and requested to be baptized, for they said their having been put under water was not gospel baptism, though at the time they thought it was all right, because they felt no remorse of conscience.

I have been much surprised at some persons, for believing their baptism (as they call it) valid. I once in Indiana, knew a couple married as they believed, and in all good conscience for nearly a year lived a husband and wife, when they found that the man who performed the ceremony had no authority to do so. Then their consciences were not so easy, and they soon got an authorized person to perform the ceremony. I have named this to prove that a person is not legally baptized, unless the administrator is authorized to administer the ordinance, even if the conscience is at ease. And why member of the New School Baptists

should fall out with that church, and yet hold some of their acts as legal, and not others, I am not able to see.

Brother Beebe, these lines, as you will readily perceive, are written by a poor member indeed. Though I have had a name with the Baptists for nearly forty years, I am yet dull, and a poor learner. Accept this. I know I see more of my follies, and more of my unworthiness, and feel less qualified to be a member of the church. I see more beauty in the members, and less in myself. I must cry, Unclean! unclean! Oh my leanness! I am barren, and know not any thing. While I see the members singing, praying, and praising their heavenly King, I cannot do any thing but look on. The church is the excellent of the Lord. I have often read the 636th hymn of your collection, and it seems it must have been composed for poor unworthy me.

Brother Beebe, do with this as you please.

W. SPITLER.

WESTWOOD BERGEN Co. N. J. March 6, 1872

DEAR BROTHER BEEBE—I will drop a few lines for publication, if they will not crowd out more valuable matter. I am sometimes asked why I do not write for the columns of the "Signs?" and my reply is that I do not regard my productions as of much value. And in the second place, if the brethren could know me as I know myself, I feel as though they would not like to see my name in the "Signs," any more than I do. And yet I am persuaded to think many times that I do not even yet know myself. I am, as it were a riddle, to myself; and after exposing myself to your readers, perhaps they can tell me what I am. I am mysteriously and wonderfully made:—I was shapen in iniquity, and in sin did my mother conceive me: but of even this I was ignorant until about eighteen years ago. Until that time I thought I was shapen in beauty, and holiness, and conceived in innocence; and that Adam was made a spiritual man, and that from him I had derived power to perfect my flesh, and make myself acceptable to God at any time. But when God who commanded the light to shine out of darkness, shined in my heart, O what corruption, depravity and wickedness did that light make manifest! Yea, in that light I saw that even the thoughts of my heart were evil, and only evil continually; and I was compelled to admit that the heart is deceitful above all things, and desperately wicked.

Now, my dear brethren who have seen the light of the knowledge of the glory of God shining in the face of Jesus Christ, is it not truth, that I was shapen in iniquity and conceived in sin? I confess that it required the power of God to save and cleanse me from my sins. And I trust he has given me the sweet assurance

that he has washed and cleansed me in the blood of his dear Son. When the evidence of this came to me, it was with overwhelming joy. Yes, dear brethren the joy was so unspeakably great, that I could say:—

"On the wings of his love; I was carried above
All sin and temptation and pain;
And I could not believe that I ever should grieve,
That I ever should suffer again."

Brother Beebe, in my rapture I forgot that I was shapen in iniquity or conceived in sin. I could only praise God in the song which he put in my mouth; and although I am not a very good singer, when God put that song in my heart, I sang more sweetly to the praise of God than any of all the arminian hosts can sing, for—

"My glad soul mounted higher, In a chariot of fire,
And the world was put under my feet."

But in a short time I found a law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. This caused me to groan, being burdened; and to a greater or less degree my groaning still continues; for when I would do good evil is present with me. Still I think I do delight in the law of God after the inward man. But even while I delight in the law of God, and seek his face, Satan is constantly present with his temptations, claiming my service; and his temptations are often in the following manner: "You are deceived; for if you were not, you would walk more circumspectly, and not sin as you do. Just look at yourself; see if you live as a christian should? Surely you do not know anything about doing good. Compare yourself with your brethren—are they not more Christ-like than you are?" And certainly I must confess they are. They truly seem to be more reconciled to God in his dealings with them, while I am a poor murmuring and complaining sinner; and sin seems to be mixed with all I do. Even when I bow my knees in prayer my thoughts run off on worldly and vain things. This causes me much pain, travail and distress; for that which I do, I allow not; for what I would, I do not; but what I hate that I do. May I not ask, Why is all this conflict? To will is present, but how to perform that which is good I find not. The flesh lusteth against the spirit, and the spirit against the flesh. But this solves the mystery. "That which is born of the flesh is flesh, and that which is born of the spirit is spirit; and these are contrary one to the other; so that I cannot do the things I would." The precious fruits of the Spirit cannot be found in the flesh; for in my flesh dwelleth no good thing. So then, with my mind I serve the law of God but with my flesh the law of sin.

Your little brother.

W. J. THORP.

LEXINGTON, Ky., March 15, 1872.

MY DEAR BROTHER BEEBE:—I have received and read attentively the 8th No., current volume of the "Signs," especially my letter in answer to brother W. A. Halbrook's interrogatories. From the letter as published, it seems I have answered only partially those interrogatories. I certainly intended to have answered them *seriatim*, but writing in a hurry, and with a lead pencil, I may have omitted to answer each of those interrogatories; or writing with a pencil, it may have been so blurred as that your compositor could not decipher all that I had written.

I recollect intending to say, in addition to what purports to be an answer to the first question, Although a case presented in order, for the adjudication of the church, may not have been finally disposed of at the first meeting, and has been referred to a subsequent meeting, I could see no good reason why the church should not receive and dismiss members in order at that meeting.

The second interrogatory is pretty much the same as the first. I do not consider it a violation of good order to take in members the same day the difficulty is brought into the church, if its decision be postponed or referred.

Third, I see no good reason why the church should postpone her regular communion because one or more members may be properly debarred from participating, if the body is in order. Indeed the observance of this solemn ordinance by the church may exert a happy influence on the member who caused offence.

The fourth interrogation is answered fully in the latter part of the letter as published.

My habit of fully and frankly answering questions propounded to me, induces me to ask the insertion of this explanation in the "Signs."

As ever, most truly and affectionately your friend and brother,

THOS. P. DUDLEY.

NEWTON, ILL., March 20, 1872.

ELDER BEEBE—DEAR BROTHER:—For some time past my mind has been exercised on the subject of writing for the "Signs of the Times." The letters of the dear brethren who are scattered up and down in the world are very precious to me, and when reading them I have felt a desire to respond, for they express precisely what I feel. I hope we are all taught in the same school; for it is written in the prophets, "And all thy children shall be taught of the Lord, and great shall be the peace of thy children." I have thought much of late on the christian warfare: the spirit warring against the flesh, and the flesh against the spirit. The scriptures inform us that in the world we shall have tribulation; but in Christ we shall have peace. And Jesus has said, "Be of good cheer; I have overcome the world." "The

Lord's portion is his people, Jacob is the lot of his inheritance. He found him in a desert land, and in a waste howling wilderness; he led him about and instructed him." God, not man, leads his people and instructs them, and reveals his Son in them as the hope of glory; and then they desire to walk in his footsteps, to be buried with him in baptism, and to arise and walk in newness of life. But O, brother Beebe, and brethren and sisters, they cannot walk and feel as they desire. We often go with our heads bowed down, mourning on account of sin in our flesh, and have many doubts and fears to encounter, fearing that we have grasped the shadow and missed the substance of a gospel experience, and that we are poor deceived beings. God's people are chosen in the furnace of affliction, and it is through much tribulation they are to enter the kingdom. But, glorious thought! he has promised that he will never leave nor forsake us. It is now more than four years since I hope the Lord convinced me that I was a poor lost and helpless sinner, and that I had been a rebel against him all my days; that I was justly condemned, and deserved to be banished from his presence, and from the presence of all holy beings, forever. I was convinced that I deserved everlasting punishment; but instead of wrath, he appeared in mercy to my soul, and led me, as I humbly trust, to Jesus Christ, as a hiding place from the wind, a covert from the tempest, and as the shadow of a great rock in a weary land. In him I found peace and rest, and through him, I trust, forgiveness of all my sins, and through him reconciliation to God, which filled me with unspeakable joy that was full of glory. But although thus blessed, to this day I feel myself a poor unworthy creature, prone to wander from my God. And I find that in my flesh dwells no good thing. There is no hope of heaven for me but in Jesus, and only in him do I wish to build my expectation for life and immortality. He is the way and the truth and the life; no man cometh unto the Father but by him. If Jesus is truly our Savior, we have nothing to fear; for all power in heaven and in earth is in his hand, and he will give eternal life unto as many as the Father has given him, and to no more; for he said to unbelievers, "Ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice; and I know them, and they follow me; and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand. My Father which gave them me is greater than all, and no man is able to pluck them out of my Father's hand." Although I see and feel myself to be defiled and polluted, in myself, yet I expect to be presented to God as spotless as an angel before the throne of Jehovah, in the immac-

ulate righteousness of Christ, to shine as stars in the firmament forever, but not in my own righteousness.

Hitherto I have had many trials by the way, and do expect to meet with many more, but none more severe than the upbraidings of my conscience, and the sensible absence of my God. I sincerely wish to serve my Lord and Master while here below, for he has done great things for me. I wish to live in his fear, and to die in his favor. But I am sometimes so severely tried and sorely tempted that I at times fear that I know nothing about the way of life. The only way unto the Father is Jesus. He is the door, the way and door to eternal happiness beyond the grave. If I know Jesus, I know the way; but I sometimes fear that I shall one day fall away and perish. Although I am young in years, I can look back and trace the good hand of my gracious God in his dealings with me, both in providence and grace. While many are left to stumble heedlessly through life, I hope that you, brother Beebe, and I, and all the dear children of God, may fix our eyes upon the hand that delivered us from our thralldom, and which is still stretched out for our defence.

Dear brethren and sisters, it will be profitable for us to look back and review all the way in which the Lord our God has lead us. "Whoso is wise and will observe these things, even they shall understand the loving kindness of the Lord." The Lord is our righteousness, and in him we have everlasting strength. The Lord is our portion, of whom shall we be afraid? God has showed me great and marvelous things, and I trust he has fixed them indelibly on my mind. I have suffered much from a sense of my sins, and of the wrath of God revealed in his holy law; and on the other hand I have enjoyed much from a feeling sense of redeeming love through the crucified and risen Savior, whom once I saw, in open vision of faith, suffering on the cross for me. What I then enjoyed no tongue can tell nor mind conceive, only by experience of the same; for it passeth knowledge. As it is written, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him; but God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." Jesus is still precious to me; truly he is altogether lovely, and the chiefest among ten thousand. He is the joy and rejoicing of my heart, although I have so often to mourn over the cold affection and hardness of my heart. Still there are times when I am melted with a sense of immortal love, and I rejoice that my name is recorded in heaven, in the Lamb's book of life.

Your sister in tribulation,

M. JANE PIERCE.

NEAR MIDDLETON, N. Y.

DEAR BROTHER BEEBE:—It is now one year since my dear father died, and in meditating on his life and death, I was led back in my mind forty years or more when I used to hear him sing such beautiful hymns as, "Give me the wings of faith to rise," and also "Teach me the measure of my days." &c. On Sunday when he did not go to Meeting at Brookfield, he would employ the time in singing in such heavenly strains, that it was like a sweet meeting by himself. Child though I was, I did love to hear him; and it seems to me that I may date my first impressions and desires after God from that time; for I would often feel a thrill of joy, and an aspiration to be good and go to heaven. But for a few years of his life his voice has failed so that he did not sing much unless he had others to help him. During his last year the 1290th. "There is a land mine eye hath seen," &c was his favorite. We hope he has reached that better land upon whose blissful shore there falls no shadow, rests no stain. I wonder if it will be my happy lot to go into the valley of death in such a peace of mind and sweetly sleep in Jesus? Our life is in God's hand, and all events are at his command; and he has promised that he will never leave nor forsake us.

"Can I exemption plead when death
Projects his awful dart?
Can medicines prolong my breath
Or virtue shield my heart?
Ah no: then smoothe the mortal hour,
On thee my hope depends
Support me with almighty power,
While dust to dust descends."

If I live a few more days I shall enter my fifty first year; and if I should live out the three score and ten years allotted to man, or not live as many weeks, or months I do not expect to be any better prepared to go; for all the preparation I have, or expect to have is all of grace, I have a hope that by grace I was plucked as a brand from the burning, and that God has established my goings, and put a new song in my mouth, even praise to his name. Although I cannot sing Zion's songs with my brethren and sisters with my voice, yet I do feel united with them in spirit. O if I could only enjoy the society of my brethren and sisters in social singing and in conversation, it would afford me great delight. I think if they knew how much joy it affords those who have not the gift, to visit and sing for them and converse with them on the things of the kingdom, and how sweetly the hours would pass away while so employed they would not be weary in well doing. I would like to speak of many things, but fear I shall take up too much room. I shall bring my letter to a close. I wrote the first part of it nearly four months ago. If any should see this in print, I will request them to read and sing the 1264, and 1265th hymns. My husband sung them for me last night.

M. CAREY

EDITORIAL.

MIDDLETOWN, N. Y., APRIL 10, 1872.

THE CHASTENINGS OF THE LORD, AND THE TRIAL OF FAITH.

ELDER BEEBE:—Please speak to us on the subject of the chastenings of the Lord, and of the trial of our faith, and draw the line between them, if you perceive any difference, and oblige

A. SUBSCRIBER.

REPLY.—The chastenings of the Lord, although they are calculated to try the faith of the saints, are nevertheless God's method of reproving, scourging and correcting his wayward and disobedient children for their faults, while many trials are laid upon the saints which are not for any particular transgression of his law, but for their special benefit in demonstrating that they possess the faith of the Son of God, the faith of God's Elect. Chastisements are always spoken of as punishment which in covenant faithfulness God has promised to administer to the children of our spiritual David of whom he has said, "His seed also will I make to endure forever, and his throne as the days of heaven. If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments, then will I visit their transgressions with the rod, and their iniquity with stripes." Psa. lxxxix. 29-32. The rod is applied in faithful discipline for the chastisement of the children of the covenant whenever they depart from the law, judgments, statutes and commandments of the Lord; and they that know his will, (which is known only by his children; for the secret of the Lord is with them that fear him, and he will shew them his covenant) and do it not, shall be beaten with many stripes. David says, "Blessed is he whom thou, (the Lord) chastenest." Psa. xciv. 12. But he prays, "O Lord, rebuke me not in thine anger, nor chasten me in thy hot displeasure." Psa. vi. 1. But the saints are admonished thus: "My son despise not thou the chastenings of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons," Heb. xii. 5-7. Thus we see in all the cases referred to that the chastenings of the Lord are invariably inflicted upon the children of God in fatherly love, for their disobedience to his law, and also to discriminate between his legitimate sons and those who are not born of him nor led by his Spirit. For example, the Leodiceans, were in great disorder, yet a branch of his recognized church, and having severely reproved her for her many faults he says to her "As many as I love, I rebuke and chasten; be zealous therefore and repent." Rev. iii. 19.

In the trial of the faith of the saints, no blame is expressed or implied as the cause. Peter says, "Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations." If need be: do we ask, Is it then necessary that the saints should have seasons of heaviness and manifold temptations? Yes, and the apostle gives as the reason, "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory, at the appearing of Jesus Christ." But how is this? What benefit can result to the saints from the fiery ordeal? For what purpose is gold tried in the fire? Is it not thereby to purge out the dross and to test its quality and value? And for a like purpose there is a needs be that the quality, nature and value of our faith should be tested. What could we know of its purity, its power, its victories, if we could walk by sight, and never encounter the tempter, or know any seasons of heaviness? The power and genuineness of our faith is tested and its value to us is demonstrated by its endurance under adverse circumstances. If we have a faith that stands in the wisdom of men, it will not shield us from the fiery darts of Satan, for the fiery trials will burn it up. But the faith which is born of God, which works by love, and which overcomes the world, stands not in the wisdom of men, but in the power of God. Peter, in connection with what we copied above, goes on, in the first chapter of his first epistle to illustrate how the faith of the saints is tested by fiery trials in their experience. "Whom having not seen ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." Here then is the work and trial of faith. How could we love one whom we had not seen? Faith is the substance of things hoped for; the evidence of things not seen." Heb. xi. 1. The work of faith is to demonstrate to us that the Savior whom we have not seen and "whom, no man hath seen or can see," (1 Tim. vi. 16) does really exist, and faith is the power which reveals to the saints all the attractions and charms by which we are constrained to love him. The absence of sight tries or tests the genuineness of our faith: and therefore God has marked out the pathway of his children, where they must walk by faith and not by sight. The way in which they must travel is so hidden from sense, that the vulture's eye cannot see it, nor can all the physical power of the lion's whelp suffice to walk in it. God leads the blind in a way which they know not, and in paths they have not known; but their faith is the evidence to them of things which they cannot see; and it makes their very darkness light unto them. "In

whom, though now ye see him not, yet believing ye rejoice." But when faith in its trials, for a season yields to fear, doubts arise and our rejoicing declines, and we are in heaviness through manifold temptations. But after the conflict between faith and unbelief, the season of heaviness and temptation is succeeded by the triumph of faith, then our joy is inexpressibly great and full of glory; and we then receive the end, or design of faith, even the salvation of our souls.

The nature of the faith of the Son of God, which all his members, by vital union with him are made partakers of, its nature, trials, power, and victories, are exemplified most clearly and wonderfully, in the long list of God's dear children to whom attention is called in the eleventh chapter to the Hebrews, who through faith subdued kingdoms, wrought righteousness, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." Such were and are the trials and triumphs of that vital faith which is the fruit of the Spirit and the gift of God. The apostle John says, "And this is the victory that overcometh the world, even your faith." But how could we prove its power to overcome the world, if it were not tried? It is, and must be brought in contact with the world, to prove its power to overcome the world. As a shield, we could not know its power to quench all the fiery darts of Satan, if Satan were not permitted to hurl them at us.

Abraham possessed this faith, and in him it was severely tried. Not as a chastisement for disobedience, but to develop its excellence. In the power of this faith he staggered not at the promises of God. The same faith in all the patriarchs, prophets and Old Testament saints was tried and in all who have received like precious faith under the gospel dispensation, it must be tried.

Chastisements are to reclaim us from our wanderings; but the trial of our faith is to give us greater assurance of its power and excellence, and to make us confide more confidently in God. Chastisements are inflicted by the rod; but faith is the staff on which we lean when all other supports are removed far away from us. The power of faith is fully known to God, it does not require to be tried to make it better known to him: but how often is the question raised in the mind of the trembling child of God, Is mine the faith of which the blessed Jesus is the author and finisher? Only by the trial of it in our experience can we prove its power and preciousness, and that ours is the faith of the Son of God.

Gold, as we have seen, requires to be tried by fire, not only to prove that it is gold; but to separate the pure gold from the base alloy which

often adheres to it until it is subjected to the searching element. And in our first reception of faith when born of the spirit, how natural for the new born heir of glory to think his fleshly nature is changed and that the whole lump, flesh, spirit, soul and body and all is cleansed, and all is precious metal; but the furnace will show that in his flesh there dwells no good thing. The trials of our faith will not be entrusted to unskillful hands. Our God will himself sit as refiner's fire, and he will thoroughly purge the sons of Levi. We may have the true faith of the Son of God in us, but how apt we are to cherish our own traditions, incline to walk by sight, relying upon our own wisdom or good resolutions; but the fiery trial shall in the end burn up all confidence in the flesh, and teach us to trust alone in God.

Such is the difference which we find between the chastenings of the Lord and the trial of our faith.

Dr. JOHN THORNE:—We regret to learn that our beloved brother John Thorne of Baltimore is in impaired health. In a letter from him, dated March 2, he writes: "I am now in the house. I had a paralytic stroke on Sunday last; it was slight; but I find that I am very weak. It originated from a diseased nerve in my left foot. It will be some time before I get out again if ever:—the doctors say two months. Why did you not insert in your book "O for a closer walk with God?" That Hymn expresses my condition. I sometimes feel to hope; but of late my path has been dark and dreary. Yet the brethren say I am more comforting to them, than in years gone by. I am not as yet reconciled to die; I would like to help the little church in this place; for I love them, and I believe they every one love me. There has been some feeling against me in the eastern churches, for what I do not know, except that I have been misrepresented, or not understood.

Here I sit in my room, the family are gone to the Prayer Meeting where I long to be. O how many refreshing showers from on high have I enjoyed at those meetings. How churches can be in a healthy condition without them, I do not know. How often have I, and others, went there, feeling weak, and faint yet persuing, and the Lord has given us the victory over all our fears and hardness of heart, and our sterile minds have become fruitful, and we have tasted and handled the word of life. Yes, our covenant keeping God has been in our midst; as I believe he is with our church assembled this morning. May the Lord give them a word in due season; that word which is the power of God unto salvation.

Brother Beebe, to feel that death is near, is a solemn thought; and then to be shut out from the presence of the Lord, as I was last Sunday. I have had some little glimpses as I

have spoken to others since. And my prayer is—

"O for a closer walk with God,
A calm and heavenly frame;
A light to shine upon the road
That leads me to the Lamb."

We sincerely sympathize with our afflicted brother, and hope he may soon be restored to health, and long be spared in his sphere of usefulness which he has so long, so faithfully and so cheerfully filled among his brethren in Baltimore, and to the saints generally.

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Associational Notices.

The Baltimore Old School Baptist Association will be held with the Ebenezer Baptist Church, in the city of Baltimore, commencing on Wednesday before the third Sunday in May, at 10 o'clock a. m., and continue until Friday evening following.

Delaware Association will be held with Bryn Zion Church, near Smyrna, Kent Co., Del., beginning at 10 o'clock a. m., on Wednesday before the fourth Sunday in May, and be continued until the Friday evening following.

Delaware River Association will be held with the Kingwood Church, Hunterdon Co., N. J., commencing at 10 o'clock a. m. on Wednesday before the first Sunday in June, and continue three days.

Warwick Association will be held with the Middletown and Wallkill Church, at Middletown, N. Y., beginning at 10 o'clock a. m. on Wednesday before the second Sunday in June, and continue on Thursday and Friday following.

Chemung Association will be held with the Chemung Church, at Waverly, N. Y., commencing at 10 o'clock a. m. on Wednesday before the third Sunday in June, and continue the two succeeding days.

Conference of Western New York will be held with the church at Riker's Hollow, Steuben Co., N. Y., commencing on the third Sunday in June, at 10 o'clock a. m.

These meetings are so arranged within easy access of each other, so that brethren from a distance can attend them all, and have appointments on the intervening Sundays with churches directly on their route. The Baltimore, Delaware, Warwick and Chemung are almost directly on the line of Rail Road thoroughfares, and the Delaware River and Riker's Hollow are within about six or seven miles of Rail Road stations.

Marriages.

Jan. 11—By Eld. L. B. Hanover, at his residence, Mr. Eli Edwards and Miss Bettie Orndorff, both of Delaware Co., Ohio.

Jan. 25—By the same, at his residence, Mr. Alexandrid Beam and Mrs. Mattie Grub, of Franklin Co., O.

March 21—By the same, at the residence of the bride's father, Mr. David A. Puckett of Pickaway Co., O., and Miss Rebecca Hoover, of Delaware Co.

Dec. 20, 1871—By Eld. I. Hewitt, at his house in Halcottsville, N. Y., Mr. Alonzo Jenkins, of Union Grove, Delaware Co., N. Y., and Miss Sally Slawson, of Roxbury, Delaware Co.

Jan. 1—By the same, at his house, Mr. James Streeter, of Middletown, Delaware Co., and Miss Lydia Simons, of Greene Co., N. Y.

Jan. 9—By the same, at the house of the bride's parents, in Roxbury, Mr. Andrew Reader and Miss Christiana F. Hama, both of Roxbury.

Feb. 14—By the same, at his house, Mr. Frank B. Avery and Miss Clara Doolittle, both of Clovesville, Delaware Co.

Feb. 22—By the same, at his house, Mr. James Drummond and Miss Mary J. Wood-en, both of Andes, Delaware Co.

Obituary Notices.

Please publish the death of our dear sister, **Kisiah Prater**, wife of Eliphaz Prater, of Effingham Co., Ill.

Sister Prater was born March 18, 1811, in the state of Tennessee; was baptized by Elder Lancaster in 1832; died March 12, 1872, making her age 60 years, 11 months and 24 days.

Much might be said of the faithfulness of sister Prater, as a wife, mother, and truly a worthy member of the church. She died fully in the triumphs of faith.

W. SPITLER.

Please publish the obituary of my husband, **Joel Brown**, who died of dropsy, June 26, 1871, aged 66 years, 10 months and 26 days. He has left one son and one grand-

daughter, with myself, to mourn our loss; but we have reason to believe that he has gone to enjoy that rest which remains for the people of God.

BETSEY R. BROWN.

Thompson S. Kerriek died Feb. 21, 1872, aged 18 years, 4 months and 11 days. He died of lung fever, after a sickness of about two weeks. Brother Albert and sister Charlotte Kerriek (his parents) are esteemed members of the Middle River Church, in Madison Co., Iowa, and feel deeply the sad bereavement of a promising son; but they are calm and submissive to the stroke, and express entire willingness to leave him, who died without an expressed hope, in the hands of the Lord. May God build them up with his grace, and comfort them in their affliction.

As ever, your brother in the Lord,

W. B. SLAWSON.

Des Moines, Iowa.

DIED—At Cow Marsh, Kent Co., Del., on Friday evening, March 8th, after a distressing illness of several weeks, Mrs. Lydia A. Gooden, wife of John Gooden, aged about 45 years.

One after another of the aged members of this church have been taken away, and now one of the comparatively younger; and one of whom we had hope of a long life of usefulness. The period has not been long that she has been permitted to adorn her profession, but our churches cannot boast of any more devoted and exemplary members. A vacancy has been made in the church, and in the circle of an interesting family, that the Lord alone can fill. May it please him to abundantly bless the family that this afflictive event has bereaved.

E. RITTENHOUSE.

DIED—At his residence, Mr. Wm. A. Hoffman, on the 3d of Sept., 1871, after an illness of about ten days, aged 41 years, 4 months and 27 days.

Mr. Hoffman experienced a hope in Christ about fifteen years before his death, and was a close discernor between truth and error, but he made no public profession. He leaves a widow, a member of the church, and four children, to mourn his absence. May God support them, and be a husband to the widow and a father to the fatherless.

D. S. ROBERSON.

Please publish the obituary of our beloved daughter, Mary E. Keator, daughter of C. W. and Fanny Keator, who departed this life at our residence, Nov. 1, 1871, aged 14 years, 7 months and 26 days. Her disease was typhoid fever. She was sick about seven weeks, and suffered much, but without murmuring. We have a comfortable assurance that she was prepared by grace to die in hope of a blessed immortality. During her sickness she talked much about "going home," and she frequently requested me and others to sing her two favorite hymns, namely, the 807th and the 825th of your collection. Eld. I. Hewitt preached at her funeral, from Job i. 21. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

C. W. KEATOR.

Roxbury, N. Y., Feb. 29, 1872.

Sister Sarah E. Bullen departed this life on Wednesday morning, Feb. 14, aged 24 years. Her disease was consumption, in addition to which she also suffered from severe dyspepsia. I became acquainted with her something more than three years ago, and soon after had the happy privilege of leading her willing feet down into a watery grave, in obedience to the command and example of her divine Master. She became a member of the Ebenezer Church in Baltimore City. Since my first acquaintance with her I have visited her nearly every two weeks, much to my own pleasure. I found her, when able, always willing and ready to converse upon the salvation there is in Christ. Often she would complain of

her coldness and indifference, and would sigh after more of the presence of the Lord. I doubt not her desire is now answered. She suffered greatly during the most of her time. She was a member with us, but only occasionally was she able to meet with us. Although young, she had seen much trouble, having committed three lovely children to an early grave. She leaves a grief-stricken husband, who feels indeed very desolate. May the Lord be his comfort and stay. While the church is called to mourn the absence of one of our number, yet we are comforted to think that our present loss is her eternal gain.

Your brother in affliction,

F. A. CHICK.

I have just received the melancholy intelligence of the death of a highly respected young gentleman, of honorable and worthy connections, with a request from them to forward a brief obituary notice of his death to the "Signs," for publication.

Departed this life near Jacksonville, Ill., at his mother's residence, March 7, 1872, William H. Ashburn, aged 35 years and 10 months. He had recently returned from Kentucky, where he had resided a few years, and reached the residence of his affectionate and widowed mother. On his arrival he was afflicted with chronic laryngitis, and was not able to speak above a whisper. He was an intelligent and sociable gentleman, and previous to his return, and for some time afterward, he was under strong conviction; but during the last four weeks of his illness he expressed a lively hope in the Savior's love and pardon. Fully conscious of his near approach to death, he called his weeping relatives and friends around his bed, and told them that he hoped to meet them in heaven; telling his aged and grief-stricken mother not to weep over his sufferings, that they had been the means of bringing to him bright manifestations of the Savior's love, and that their parting would be but for a short time—in fact he wished to talk about nothing but Jesus.

Mr. R. W. Allen, of Jacksonville, delivered an appropriate discourse at the house, after which the remains were deposited in the city cemetery.

For your information, brother Beebe, and that of others, I state that the mother of the deceased, sister Ashburn, and her sister Dobyne, of Jacksonville, lived for years under the ministry of Eld. T. P. Dudley, of Kentucky, are readers of the "Signs," and are unwavering in the faith of God's elect. I deeply sympathize with the bereaved mother and relatives, and may the God of grace sustain them, and resign them to his holy will in this, and in every dispensation of his divine providence.

Yours in gospel bonds,

I. N. VANMETER.

MACOMB, Illinois.

It becomes my painful duty to announce the death of our dear sister, Mary Martha Wink, who departed this life Feb. 14, 1872, aged 31 years, 2 months and 19 days.

Our sister has been weakly or consumptive, and the last year sank very fast, till death came to her relief. She had been much exercised in regard to her future welfare, but was waiting for a clearer evidence of her peace with God. Some months ago she was so low and reduced that she was only able to sit up a part of the time, and her mind became so much disturbed that she sent for me, and wished to be baptized, and said that she could neither live nor die, seemingly, without it. I told her I did not think it would hurt her, and so made an appointment for the next day, when I tried to preach. I then wrapped her up, put her in a sled, hauled her to the water, and baptized her. And it seemed her happy soul was on the wing. She felt not a chill, nor a catch for breath, although the ice was about eight inches thick, and the day quite cold. She returned to the house, seemed cheerful, rejoicing, and continued so. I visited her in her last days, and was present when she died. She said she felt happy

that her prospect of heaven was clear, and hoped that soon she would be with Jesus. As long as she could speak she seemed continually praying, "Take me up, take me up. O how long; don't you think so? He will come quickly." I answered, Dear niece, I hope he will; but wait patiently; for to them that look for him will he appear. Between 12 and 1 o'clock, her spirit took its flight, as we hope, to the arms of her dear Jesus, whom she longed so much to see.

She received the right hand of fellowship, but never was able to meet around the table of the Lord, which she so much desired. I sat by her bedside to behold the last heaving sigh, and truly felt as though I could wish myself in her place. She was interred in the tomb on the 15th of February, when I tried to preach to a very attentive and solemn congregation, from Psalm cxvi. 15.

She leaves a husband, two children, (by her first husband) and one brother, (her father, mother, sisters and brothers all having gone before her, but one) with many relatives to mourn their loss, as also the church and general neighborhood, for she was held by all as a very worthy and amiable lady and devoted christian. But it is written, "Be still, and know that I am God."

JOSEPH CORRELL.

Harrisonville, Pa.

The "Signs of the Times,"

DEVOTED TO THE

OLD SCHOOL BAPTIST CAUSE,

IS PUBLISHED

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OF EACH MONTH,

BY GILBERT BEEBE,

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 40.

MIDDLETOWN, N. Y., APRIL 20, 1872.

NO. 12.

POETRY.

Written for the "Signs of the Times."

"FAITH COMETH OF THESE THINGS."

Inscribed to Mrs. Jennie F. Crutcher.

Lilly, Lilly, I have mourned thee,
Oh, my heart has wept and groaned.
Pleading to the heavenly Father,
That thou mightst be blest and owned.
Yea, my spirit cried in anguish,
When had fled thy reason's light;
Day by day thy steps I followed,
Waking in the awful night.

Lilly, Lilly, then the anguish
Of a lifetime seemed to roll
O'er my heart, and surging waters
Came upon my inmost soul,
As I watched thine eyes so rayless—
Steps which wandered to and fro;
Oh! the hand of sad affliction
Taught me all the depth of woe.

Taught me where to go in pleading,
Groanings which I could not tell;
Taught me where to look for mercy,
When beneath the rod I fell.
Aye, affliction's hand hath touched me,
That I might know how to pray,
Voiceless prayers which seek God's mercy,
Only through the blood-wrought way.

Lilly, Lilly, I have drank it—
Cup of wormwood and of gall;
Drank the dreggs, and bowed my spirit
To my Master's solemn call;
And an answering echo tells me,
He hath caught each tear and groan,
Bade them stay, Be still and wonder
That thou wast a chosen one.

Though thou wast so sadly blighted
With a dark insanity—
Reason driven from its palace,
And its shining ceased to be;
Yet he led thee through its mazes,
Where no human hand could lead;
Led thee to the living waters,
Set before thee living bread.

Lilly, Lilly, O how sadly
Falls thy sweet familiar name,
And upon thy heart which loved me,
I may lay no earthly claim.
God hath taken form and feature,
Voiceless lips and wandering feet,
To the grave, and called thy spirit
Where the dear redeemed meet.

While he points my heart of mourning
To his Testament divine,
Bids me look and see his wisdom
In the golden letters shine;
Bids me come, and here believing,
See the lunatic his own!
Lighted by his own great Spirit,
Thou art standing near the throne!

Lilly, Lilly, shall I mourn thee,
When the clouds which hang above
Break in rainbows full of beauty,
Full of Jesus' wondrous love?
Shall I mourn that thou wast smitten,
Blighted in this life below,
When he shows me 'twas thy blessing,
Hidden in my cup of woe?

A. S.

August, 1871.

CORRESPONDENCE.

SUNDAY SCHOOLS.

BROTHER BEEBE:—For the benefit of the readers of the "Signs of the Times" who may not be fully aware of the high ground taken by the advocates and supporters of Sunday Schools, (that modern institution among those claiming to be Baptists) I herewith send you an extract from the "Minutes of the Mercer Baptist Association, held with the church at Valdosta, Lowndes Co., Ga., Nov. 4, 1871." It reads as follows, viz:

"Your committee on Sunday Schools would respectfully submit that, in reviewing the subject, they report with great pleasure the manifest and increasing interest felt in the cause by the leading men of our church; that they find an improved literature, prepared expressly for Sunday Schools, and that this literature is fast supplanting the *cheap trash prepared for the sake of gain*, and at the sacrifice of mind and morals: that our Sunday Schools are visited by weekly and monthly periodicals, freighted with the precious seed of the gospel, *to be planted by the superintendant and teacher in the tender mind of the young*: that in the opinion of your committee the Sunday School is the cause of humanity, the cause of the church, and the cause of God. It takes the tender heart and allies it to virtue; changes the fountain from bitter to sweet water; *removes the seed of sin*, fortifies the mind against temptations to evil; it prepares manhood for a career of usefulness; it builds up for the church a warm hearted advocate, a zealous membership and a supporting pillar.

"Your committee would further report that, in sorrow, out of the nineteen churches in this Association only six have Sunday Schools."

The foregoing Sunday School report speaks for itself, and as far as it goes it is calculated to show something of what is claimed for Sunday Schools; but I wish to offer a few remarks in a kind of general way upon the subject.

I am satisfied that there are some among the Primitive Baptists, especially the younger members, who are unable to see any good reason for withholding support and patronage from Sunday Schools. A little attention to the matter ought to convince enlightened christians that Sunday Schools, as now taught and conducted by the various religious sects, are

the very *nursery and nest egg* of nearly all the isms and religious feuds and abominations of the present day. In proportion to the increase of Sunday Schools, there has been an increase of crime of almost every description, fraud, religious feuds and factions, backbiting, evil speaking, treachery, and every thing that would tend to bring more pecuniary gain to the religious craftsmen. It is not at all surprising that men of corrupt minds, who suppose that gain is godliness, should report "in sorrow" that thirteen churches of one little Association have not yet been induced to suffer even their "cheap trash" literature, which has been so carefully gotten "up for gain," to have a place among them.

In the report of this Sunday School committee we find the most unblushing admission that all their former Sunday School literature is *trash*, "*cheap trash, prepared for the sake of gain*, and at the sacrifice of mind and morals." This is precisely what we as Primitive Baptists have invariably said of this Sunday School literature, prepared for gain, and at a sacrifice of "good morals."

But while this grave and devout committee felt bound to report "in sorrow" that so many churches did not patronize even the "cheap trash" Sunday School literature, and thereby bring some little gain to the "leading men" who had taken so much pains to prepare these demoralizing fables for the children, they had the joy and "pleasure," even "great pleasure," of reporting that they find "an improved literature prepared expressly for Sunday Schools, and that this literature is rapidly supplanting the cheap trash prepared for gain, &c. In what particulars this literature is an improvement upon the former "cheap trash," we are not told; but it is certainly strongly inferred that it will not be quite so cheap, and thereby a much larger gain and greater sacrifice of mind and morals may reasonably be anticipated.

Any society that claims to be able to send the "seed of the gospel in weekly and monthly periodicals," to be planted in the youthful or any mind by human teachers, to *remove the seed of sin*, and fortify the mind against temptation to evil," is certainly a religious society of high claims indeed. But no matter what high pretensions may be claimed by this, or any other society or institu-

tion, in "removing the seed of sin," when it is claimed to be done, as in this case, without any reference whatever to the merits of the blood of Jesus Christ, or the life giving power of the Spirit of the living God, it is nothing short of blasphemy and gross idolatry. They certainly claim more for their Sunday School, and to accomplish more by it, than the God of heaven has ever promised to do for the subjects of his saving grace, the objects of his everlasting love. They say in this report that the Sunday School "fortifies the mind against temptation to evil." The apostle of Christ *fortified* the household of faith by telling them to count it all joy when ye fall into divers temptations."—James i. 2. Paul earnestly prayed that his brethren "do no evil," but no where, that I am aware of, is there a promise in the scriptures that there shall be no "temptation to evil." The faithfulness of God is pledged "not to suffer his people to be tempted above that they are able, but will with the temptation also make a way to escape, that ye may be able to bear it."—1 Cor. x. 13, and 2 Cor. xiii. 7. Christ taught his disciples to pray to their heavenly Father for "deliverance from evil;" but those who are brought under the influence and control of a society that fortifies the mind against temptation to evil, need not any longer pray, "deliver us from evil," nor say, "Thine is the kingdom and the power," for they are under another power that claims to fortify them against temptation to evil.

Nor is this all that the Sunday School is said to do. "It builds up for the church a warm hearted advocate." Has their church never had a warm hearted advocate until Sunday Schools were organized? With joy and comfort I note the fact that the church of the living God has always had a warm hearted and living Advocate with the Father, in the person of our Lord Jesus Christ. They want no other to be "built up" by any of the modern Babel builders. We are assured by inspiration that this very Advocate is the "stone that is set at naught by the builders," but notwithstanding this, the Lord has made him the head of the corner, uniting all the church of God in him, whether Jews or Gentiles, and in him they grow up a holy temple in the Lord. If therefore to "build up for the church an advocate" be one object of Sunday

Schools, the church of God does not need to give her patronage or support for that purpose, as she is already so well supplied as to be "complete in Christ, who is the head of all principality and power."—Col. ii. 10.

But it is not only insisted in the report of this committee that Sunday Schools "build up for the church a warm hearted advocate," but also a "zealous membership and a supporting pillar." How much more than this can be ascribed to the God of heaven? Truly Sunday Schools, in the view of this Association, are wonderful things. But "thus speaketh the Lord of hosts, saying, Behold the man whose name is the BRANCH, and he shall grow up out of his place, and he shall build the temple of the Lord; even he shall build the temple of the Lord, and he shall bear the glory."—Zech. vii. 12. His hands have laid the foundation, and shall finish the house; and he most positively declares that "on this rock I will build my church, and the gates of hell shall not prevail against it." All other builders are building in vain, and their works will assuredly be found among the wood, hay and stubble that shall be burned up.

Before I close this article, I wish to say that I have now before me an article taken from the "Opelika Recorder" of April 21st, 1866, on the subject of Sunday Schools, in which the writer says, "It furnishes instruction in letters; but it looks to scholastic attainment." And then adds, "To make christians is the grand object, the object from which attention is never turned." This is doubtless from the pen of a Methodist minister, and is in perfect harmony with the extract I have given from the Minutes of the "Mercer Baptist Association."

With such sentiments as these openly and boldly set forth by high official authority, who can be misled or mistaken in the importance attached to Sunday Schools by their patrons and supporters? And how any Primitive Baptist, knowing these openly avowed sentiments, can give encouragement and support to such Sunday Schools, without denying the faith delivered to the saints, I cannot tell. So far as relates to Sunday Schools among the various religious sects, I seldom say any thing about them, so long as they confine their labors and influence to their own borders. It is their right and privilege, and I wish not to interfere with them; but when they bring their "cheap trash" to the very gates of Jerusalem to peddle for gain on God's holy Sabbath, I feel like lifting up a warning voice to the inhabitants of Jerusalem, not to violate the gospel Sabbath by picking up any of these sticks "prepared for gain, to kindle a fire, and thereby put their brother Israelites to the sad mortification of stoning them to death."—See Neh. xiii. 15—19.

I know that many very plausible and seductive arguments are sometimes presented to draw children into this Sunday School net. It is said to be a good thing, very innocent, keeping children out of mischief; and where they are poor, and have neither time nor money to acquire an education, they can be taught to spell and read. This view of the subject, taken abstractly, would at first seem to commend itself to our patronage; but when taken in connection with the openly avowed design of the institution, to "remove the seed of sin, and to make christians," it should be turned away from as gross idolatry and infidelity. Who that knows anything experimentally of sin against a holy God, and who has felt the just condemnation of his law, which consigns the guilty culprit to eternal death, but what does know that neither sin nor the "seed of sin" can be removed by any power short of him who is mighty and able to save to the uttermost all that come unto God by him, seeing he ever liveth to make intercession for them. To have the minds of poor unsuspecting children poisoned in early life against the plan of salvation through our Lord Jesus Christ, by inculcating the idea that Sunday Schools with their fables and premium tracts, superintendents and teachers, can plant the seed of the gospel in the tender heart, and change the fountain from bitter to sweet, is certainly a great evil and calamity upon the young and rising generation. The mind is thereby led away from ascribing salvation to the Lord, and is disposed to consider christianity nothing more than an easy science of the world, to be attained by reason and study, as any other worldly science is attained. It tends also to poison the mind with sectarian prejudice in early youth against all other sects and denominations, without being able to give any good reason for it. Its tendency is also to teach a disrespect for the true worship of God by confining the pupil to certain forms and ceremonies, more in conformity with the vanity and principles of the world than according to the simplicity of the gospel. Notice the pomp and splendor of a Sunday School convention, or a celebration; see the vanity of dress, the regalia, the mottoes, the banners, the music, and every thing that is calculated to excite the vanity of the carnal mind, bearing more the appearance of a military display than of any thing connected with the gospel of Christ, or of the worship of the true and living God. And yet it is said the object is to make christians, when every intelligent christian must know that these things are utterly subversive of good morals and opposed to both the letter and spirit of the gospel of Christ. But I am aware that Sunday Schools are very popular, and to oppose them is to be very un-

popular. But what of that? "Do I now seek to please men? If I yet seek to please men, then am I not the servant of Christ."—Gal. i. Man is naturally disposed to hold his own inventions and traditions in higher estimation than he does the commandments of God. He will even reject the commandments of God, that he may keep his own traditions and institutions. Thousands are dependent on the success of Sunday Schools for their success in business. It enters largely into almost every department of business and trade. It brings no small gain to the goods manufacturer and to the merchant, to the type foundry, the ink factories, the paper mills, the book binderies, and also a host of scribblers who prepare articles expressly for the Sunday School market. Besides these, there are a number of the popular clergy whose support is suspended mainly on the early control they get upon the minds of unsuspecting children, in bringing them into contact with all the new religious enterprises. Besides these, there are political motives and thirst for power, that lead politicians to give their influence to support Sunday Schools. Indeed it was the boast of some "leading men" many years ago that they would take control of the children and "raise up a christian party in politics." But it is certainly true that many well meaning, though misguided persons, give a warm support to this and similar institutions, believing that in so doing they are doing God's service, and promoting the best good of their children and of their country. To such I would say, Look at the subject in all its bearings, and beware lest ye be led away with the error of the wicked, and bring distress and calamity on yourselves, on your children, and on your country. Any system of religion that teaches a way of acceptance with God other than Jesus Christ, who is the way, the truth and the life, is nothing but idolatry, no matter who advocates it, or by what name it is called.

In conclusion I will quote from 1 John v. 21: "Little children, keep yourselves from idols."

I did not intend to have written half so much upon this subject when I commenced.

Affectionately yours,

W. M. MITCHELL

OPELIKA, Ala., March 25, 1872.

HERRICK, Pa. March 26, 1872.

DEAR BROTHER BEEBE—The following letter is from a sister who came from England a year or two ago. I first saw her name in the Gospel Standard, complaining that she was not satisfied with the Baptists she had heard in this country; that they did not preach the doctrine on experience as she had learned it. Through Mr. Gadsby I directed her to where she could find her Master's brethren in Philadelphia, and after-

wards called upon her in company with Brother Crawford. We had a brief, but very pleasant and satisfactory interview. The relation of her experience in this letter was so full of interest to me that I much desired the brethren should see it in the Signs, and have obtained of her a reluctant consent to use it as I think best. She had not yet seen the Signs when she wrote it. Her husband and herself were baptized by Mr. Kershaw of England. Mr. Clegg has been in this country near five years, and the first real gospel sermon he heard in that time was the fifth Sunday in December, when he heard brother Wm. J. Purington. The Lord will not forsake his people, but where ever they may be scattered, "bread shall be given them, and their waters shall be sure."

Your brother in the Gospel.

SILAS H. DURAND.

WEST PHILADELPHIA, Dec. 27, 1871.

DEAR BROTHER IN THE LORD—I received your kind and welcome letter on the 16th inst. My dear husband and I would much like to have heard you preach at Mr. Crawford's. Nor have we been favored to hear the others you mention; but we are hoping, if the Lord will, to hear Mr. Purington next Lord's day, as he stands engaged to speak in the room which Mr. Banes and some others have taken to meet in every Sabbath. We have been twice, and have felt a sweet union of soul to the brethren whom we have heard take part in the meetings such as we have felt to no others with whom we have met since we came to America. They speak the language and experience of our own hearts. We only regret we cannot meet with them every Sabbath, as I can truly say the greatest trial I have had since leaving England is the loss of a faithful ministry; and I am persuaded that no temporal advantage can compensate that loss. I am very thankful to find the Lord has his faithful ambassadors scattered up and down this country. The religious world think it strange we cannot go with them; but we cannot do with that preaching which places salvation at the option of the creature, feeling as we do, so sensible of our own weakness and helplessness to do one good thing either in whole or part towards our own salvation. And at the same time we are well aware that grace alone makes all the difference between us and them, and are often constrained to ask ourselves "Who maketh thee to differ? and what hast thou, thou hast not received? Our souls respond,

"O to grace how great a debtor
Daily I'm constrained to be;
Let that grace, Lord, like a fetter
Bind my wandering heart to thee"

You say, dear sir, you would like to hear a little of my own and my husband's experience. I think I must leave him to speak for himself some other time. As it respects myself I will try and say a little.

I am fully persuaded there is, as you say, but one way to learn the blessed doctrine of the gospel, that is by the teaching of the ever blessed Spirit. I was raised in the Episcopal church of England, and all went on smoothly until I was turned sixteen, when in the providence of God I was led to a situation in Rockdale. It was to live with a daughter-in-law of that highly honored servant of God, Mr. Kershaw. She was a member of his church, and truly a member of Israel: and one Sabbath as we were to accompany them to chapel. At that time my prejudice against dissenters was very strong, and my first visit to a dissenting chapel only tended to strengthen it; for as I sat there I secretly resolved that I would never go there any more, but would live and die in the church. Poor, blind, sinful creature as I was, wrapped up in pride and self-righteousness, I thought I was secure of heaven. But blessed be God he did not suffer me to rest here. Mr. Kershaw, was preaching that morning, and during the commencement of his discourse my mind was rambling, when all of a sudden my attention was arrested with the earnestness of of the preacher, and I listened. I do not know where the text was; but he was earnestly contending for salvation all of grace. It laid the axe to the root of my self-righteousness, and the enmity of my carnal heart was aroused. Election and Predestination, Effectual calling &c. were new doctrines to me, and I said in my heart, I neither can nor will believe them. It would be unjust of God not to give every one a chance of being saved. Notwithstanding my determination to think no more of what I had heard, and never go to Hope Chapel any more, I could not shake it off: and that evening as I took up the bible I opened it to the 9th of Romans, and read. Never shall I forget reading that chapter. Why, thought I, where have my eyes been, that I never saw Election in the bible before? Here it is just as Mr. Kershaw has been preaching it. But did I love it? No! Although I saw it in the bible more clearly every time I read, yet I hated it as much as ever any freewill does or can at the present. O the long-suffering forbearance of a Covenant Keeping God! How justly might he have cut me off in the midst of my rebellion. But I do hope, and at times believe, he had mercy in reserve. For three months after this I can never describe what I passed through. I went the round of the churches, and tried to be as happy in them as formerly; but always had this conviction, they do not preach in accordance with the word of God; and yet how gladly would I have settled down among them. But I was compelled by an irresistible, though unseen power to go again to Hope Chapel; and every time seemed to lighten my misery, until I thought I would give up re-

ligion altogether, and go out into the world and enjoy myself as many other people did. Bless the Lord, he kept me from this also.

In September of 1857. I heard a Mr. Whitaker preach from the 19th. Psalm, and part of the 7th. verse: "The law of the Lord is perfect, converting the soul." Under that sermon for the first time my eyes were opened to see and feel my own lost and ruined state as a fallen and depraved sinner; and likewise the holiness and purity of God's righteous law, and my own utter inability to keep one commandment. This completely stopped my mouth, and I was brought in guilty before God. Yea, I could say feelingly,

"Should sudden vengeance seize my breath,
I must pronounce thee just in death;
And if my soul were sent to hell,
Thy righteous law approves it well."

I have many times said since then, let a poor sinner be brought here and I believe he will cease to cavil at Election. The question with me now was, how can God be just and save me? All my sins rose up, and especially my rebellion against God's plan of Salvation. O, I thought, I have despised the only way of salvation, and how can I dare to hope for mercy? My distress was very great. I could see no way of escape;—my sins were too great. Thinking of this, I was like the poor Publican, who dared not lift up his eyes to Heaven; but I inwardly groaned for mercy. The day following these words dropped into my mind; "Him that cometh unto me I will in no wise cast out." O that "in no wise!" It caused a ray of hope to spring up on the borders of despair, and I felt liberty in pleading with the Lord to have mercy on me, the vilest and most unworthy of all.

I cannot, my dear Sir, say much more at present. Time would fail me to tell half of the conflicts. Doubtless they are common to all of God's people. A few weeks after hearing Mr. Whitaker, I was raised to a good hope in reading the 33d. Psalm, and especially that verse: "The eyes of the Lord are on them that fear him, upon them that hope in his mercy." And on the following Sabbath Mr. Kershaw spoke from, "Behold the Lamb of God, which taketh away the sins of the world," which strengthened my hope. But for three years I did not obtain that full assurance which my soul panted for. O how earnestly I longed and begged for the dear Lord to speak to me some sweet promise which I could claim as my own; which, blessed be his adorable name, I hope he did on the second Sabbath of July 1860. It was under the prayer of a dear brother, these words were applied: "Because I live ye shall live also." Language would fail me to describe the joy of my heart. How I longed to depart and be with a precious Christ. I could claim as my Savior; and he was yea, and still is, the chiefest a-

mong ten thousand, and the one altogether lovely. O the height and depth of the love of God! Well might the apostle say. It passeth knowledge.

But I must close abruptly for the present. My dear husband unites with me in Christian love to you. We should like to be favored to hear you speak in the name of the Lord; and are glad to hear you are blessed with some sweet seasons in exalting a precious Christ.

From your's affectionately, for Christ's sake.

SARAH JANE CLEGG.

P. S. I need scarcely say we shall be glad of a few lines whenever you can spare time to write to one of the most unworthy the notice of God's people. But I know full well God's ministers have much to occupy their time and attention.

NEAR WESTON PLATTE Co. Mo.

DEAR BROTHER BEEBE:—I learn from a friend that an aged brother in Clay county Mo. desires to hear from me through the "Signs." And as I have not written any for some time for that excellent paper; I have concluded to pen down a few thoughts, for publication, if you think them worthy a place there. I have often felt a desire, while reading those soul cheering communications in its columns, to cast in my little mite, if I thought it would be comforting and edifying to the household of faith.

As the brother above referred to, did not suggest any particular subject for me to write upon, I have concluded to base my remarks upon a short declaration of the Apostle Paul to his son Timothy. "Do the work of an Evangelist." 2 Tim. iv. 5. This has been a subject of serious and earnest enquiry with me ever since I commenced trying to preach the gospel. To know by whom, or by what power evangelists are given? Second, What is their work? Third, How long is that work to continue? Fourth, What reward the laborer is to receive for that work? Now we think that this covers the whole ground, in relation to an evangelist. As it respects the source from which Evangelists came, or are given to the church of Christ, we have but to refer to what Paul says, who wrote by the inspiration of the Holy Spirit; who is therefore good authority. "And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers." Eph. iv. 11. The same apostle says in his first letter to the church at Corinth, where speaking of the mystical body of Christ, and its members, illustrating their relative use to that body which is the church, by the natural body and its members, that by the like proportion as the members of the natural body tend all to the mutual benefit, service, and succor of the same body; so the members of the body of Christ should do one for another. "Now ye are the body of

Christ, and members in particular. And God hath set some in the church first apostles secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues."—1 Cor. xii. 27, 28. We notice that God hath set these members in the church or body of Christ; and man is as entirely passive in this work as Adam was in setting the several members in his body; this work was done by the creative fingers of our heavenly Father, "who set the members every one of them, in the body, as it hath pleased him." Not as it hath pleased man.

Modern missionaries claim the prerogative of being auxiliaries or helpers, at least, in setting the evangelists or ministers of the gospel in the church, by sending young men to Theological institutions to aid the great Head of the church in qualifying them for the work of the ministry; but such institutions are just as inadequate to the work as the high school was in which Saul of Tarsus was a graduate, of which Gamaliel was the Preceptor. If men have this work to do, why did the divine Savior command his disciples to "Pray the Lord of the harvest, that he will send forth laborers into his harvest." Why require of them to ask him to do that for them, that they could do for themselves? We feel fully assured that the holy scriptures warrant the idea that no man taketh this honor to himself, but such as are called of God as was Aaron; and that no man should engage in the proclamation of the gospel but those who feel like the apostle Paul, "Woe is me if I preach not the gospel: that necessity is laid upon me." Those who learn to preach in the schools of men, will certainly preach a perverted gospel: while those who learn to preach in the school of Christ, will preach the same gospel that Paul preached, "Which was not after man, neither received he it of man, neither was he taught it but by the revelation of Jesus Christ."

But not to be tedious, I will try to notice as briefly as I can the second branch of the subject. I think we shall be aided in our understanding of the nature and character of the work of an evangelist, if we notice the original Greek word. The word translated evangelist means, a good angel or minister from heaven, or a bringer of good tidings, an ambassador of the gospel; one who is given for the perfecting of the saints, for the edification of the body of Christ. (Not for the multiplication of it) Eph. iv. 12. And not, according to work-mongers views, to evangelize the world, or to make proselytes. According to the meaning of the term, it may be applied to the angel which appeared to the shepherds, abiding in the field, keeping watch over their flock by night, when the Savior was born. And also to the angel who announced the birth of the divine Savior to Joseph. "Thou shalt call

his name Jesus, for he shall save his people from their sins." So far as preaching the gospel is concerned it may be applied to all the gifts given to the church, by the great Shepherd of Israel. And the sum and substance of the preaching of all God's ministers is that of the angel to Joseph, the husband of Mary the mother of Jesus. They preach him as a whole and complete and all-sufficient Savior, as the only name given under heaven among men, whereby poor sinners must be saved; not may if they will—if they will only close in with the conditions of mercy, and accept of salvation upon the terms of the gospel; such a view of the subject would be representing the almighty God, and the mighty devil, as the two contending parties, and the strong man, the sinner, occupying a position equi-distance from them both, holding the balance of power; and leaving it discretionary with the sinner whether he will yield to the wooings and beseechings of the Almighty, or submit to the control of the great enemy of souls. In opposition to such a sentiment it is demanded, "Shall the prey be taken from the mighty, or the lawful captive delivered? But thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered; for I will contend with him that contendeth with thee, and will save thy children." Isa. xlix. 24. 25. And again, "When a strong man armed keepeth the palace, his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils." Luke xi. 21. 22. "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish neither shall any pluck them out of my hand. My Father which gave them me, is greater than all; and none is able to pluck them out of my Father's hand." John x. 27-29.

"All that the Father giveth me shall come to me: and him that cometh to me, I will in no wise cast out." John vi. 37. When God calls, the poor sinner he hears, when he hears he lives, and being alive he comes; he is a weary heavy laden sinner; pressed down under the burden of his sins as a cart beneath sheaves, and the command of the Lord Jesus Christ to him is, Come unto me, &c. "This is a holy, heavenly, high and an irresistible call; it is the unhurried, unaided and unhindered work of God alone; and "He that begins this good work in the sinner, will perform it till the day of Jesus Christ."

Now the command of the great Head of the church to his ministers is to teach such, because they have the capacity to receive instruction; such an one has been taught in the school of our Lord Jesus Christ; his heart has been opened, as was the heart of Lydia, so that she attend-

ed unto the things that were spoken by Paul; such a sinner is a sensible inquiring character, like the Jailer, and like the Ethiopian Eunuch, to whom Philip, the evangelist, was commanded to preach; and when he gave evidence that he was in possession of that faith which is the gift of God, and had its seat in the heart, he baptized him.

If Evangelists, in connection with other gifts, were given for the perfecting of the saints; for the work of the ministry—for the edification of the body of Christ; it is their duty to preach that body in its spiritual relation, as old as the head: that so long as the head existed, the body existed, or it is an imperfect head; and Christ an empty Christ; for Paul says, "And gave him to be head over all things to the church which is his body, the fulness of him that filleth all in all." The members of that body are as ancient as the head. The Psalmist David says, "My substance was not hid from thee when I was curiously wrought in the lower parts of the earth: thine eyes did see my substance, yet being unperfect, and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." Christ is the life of his people, and so long as he existed, their spiritual life existed. "For this is the record, that God hath given us eternal life, and this life is in his Son."

"When Christ who is our life shall appear, then shall ye also appear with him in glory." Grace was given us in Christ, before the world began. "Who hath saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ, before the world began." It does not read deposited there for us, but given us; which carries the idea clearly that the donor of the gift and the receiver of the gift were all present and existed then. The Savior in his address to his Father says, "Thou hast loved them as thou hast loved me, and thou lovedst me before the foundation of the world." We see that his love, to his people, is as ancient as his love to his Son, and that they existed before the foundation of the world, or the Father loved objects that did not exist. Then it is the work of an evangelist to preach the eternal identity of Christ and his people; to comfort, edify and feed them by telling them that he has loved them with an everlasting love, therefore with loving kindness he has drawn them. God's ministers are to feed the sheep and lambs of the fold of Christ. They are not then commanded to feed the goats; for they have no relish for the sincere milk of the word. They are to feed the church of God which he has purchased with his own blood. They are to "preach the word: be instant in sea-

son, out of season, reprove, rebuke, exhort with all long suffering and doctrine." Their work is not to preach themselves, but Christ Jesus the Lord, and themselves the servants of the church for Jesus' sake. They do not preach for filthy lucre's sake, but of a ready mind; not by constraint but willingly. For if they do this thing willingly, they have their reward, but if against their will, a dispensation of the gospel is committed unto them. They do it in obedience to that will which is wrought in them by Him who works in his people both to will and to do of his own good pleasure, but it is against their carnal or fleshly will. They are to study to shew themselves workmen approved unto God, not unto men; rightly dividing the word of truth, giving to each their portion in due season." The same spirit which calls and qualifies a man for the work of the ministry, directs him to the field of his labors; not a missionary board. Paul was forbidden of the Holy Ghost, at one time, to preach the gospel in Asia; and when he assayed to go into Bithynia, the Spirit suffered him not. The Spirit directed Philip to preach to the Ethiopian. The same Spirit that directed the primitive servants of Christ in their labors, directs them now, and will continue to direct them until they shall have finished their work, which will be when all God's children shall come unto the unity, of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. Eph. iv. 13. Then shall they all enter into the full fruition of their reward in heaven—which is a reward of grace, and not of debt. When about to lay down their armor and retire from the field of their labor, they can adopt the language of the apostle Paul and say, "I have fought the good fight; I have finished my course; I have kept the faith; henceforth there is a crown of righteousness laid up for me, which the Lord the righteous Judge shall give me at that day; and not to me only, but to all them that love his appearing." This is the reward for which they labor; and not for worldly riches, pleasures nor honors. And while engaged in their work, they have their reward; for in keeping the commandments of the Lord there is great reward. Brother Beebe, I have but merely hinted at a small portion of the work of an evangelist; in order to present it all, I would have to bring to view the whole of divine revelation. For an Apostle says: "All scripture is given by inspiration of God, and is profitable for doctrine, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. 2 Tim. iii. 16, 17. Your Brother, I trust, in the patience and kingdom of Jesus Christ.

P. J. BURRUSS.

NEW ORLEANS, La., March 25, 1872.

DEAR BROTHER BEEBE:—I have been requested by some brethren to write to them through the "Signs," and especially by sister Garrett, who requested me to write after I had returned home, but I have delayed so doing, not because I had any unkind feelings toward her, or them, but from a reluctance in my mind to write for publicity in a religious paper, the contents of which are endorsed by many of the household of God. "To do good and to communicate, forget not; for with such sacrifices God is well pleased." This is an injunction by an inspired apostle to the saints. When brethren write to each other, it is important for them to communicate of what they know of the love of God, and of the things which pertain to his kingdom of glory and virtue. I have been connected with the visible church of God more than fifty years. During this time I have seen many changes in her, but, I am grieved to say, not for the better, but for the worse. Our Lord declared, "Because iniquity shall abound, the love of many shall wax cold." This appears to be a certain fact, yet a lamentable truth of what the Lord predicted. May God almighty, who is the Father of all our mercies, assist us to ascertain what our love to God is, as described in the gospel of our salvation. The truth of God does always harmonize with the sayings of our Lord. If there be any discord in the voice of divine truth, confusion of thought will be the result. Who can prepare himself then to battle his adversaries?

In writing to brethren through a public medium, every member of the household of God has the right to investigate, by the law of faith, the sentiments contained in the communication, and to criticise them, to notice the errors or the inaccuracies of the statements made, whether they be in doctrine, experience or practice. Such criticisms, when lawfully applied, will be beneficial to the whole household of faith. For by ministers not duly attending to these things many errors have crept into the house of God.

The text of scripture recorded by Paul the apostle, to the church of the Thessalonians, ii. 13, 14. What I may write on the subject contained in these verses, I write to all whom it may concern, for their consideration. I wish you to understand, my brethren, that I believe the record in heaven concurred in by the sacred three, the Father, the Word and the Holy Ghost, are the one living and true God; for there is no other God beside him. What this record contains in heaven, the gospel of God reveals, and is made known unto the heirs of salvation through sanctification of the Spirit, who are chosen out of this world to be the subjects of its grace, to believe the truth which

corresponds to that record in heaven. For this cause the believer is commanded to be baptized in the name of the Father, and of the Son, and of the Holy Ghost; he being the subject of eternal life which reigns through righteousness by Jesus Christ our Lord. We are bound, said Paul, to confess that God hath chosen you to salvation; for our gospel which we preached unto you, in distinction from others, came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; and how you turned to God from idols, to serve the true and living God. It is certain that no sinner would have been chosen through sanctification of the Spirit and belief of the truth, if he had not been chosen and predestinated, and his name written in the book of life, to be conformed to the image of Jesus Christ, before the foundation of the world. The Son of God by his life, obedience, sufferings and death, obtained eternal redemption for them whom his Father had given him in trust, as the Surety of the covenant. What Jesus Christ acquired for us by his merits, and declared to be for us, according to the spirit of holiness, by the resurrection from the dead, the Holy Spirit reveals in us by his life-giving power to believe in the name of our risen Savior. What the God of our Lord Jesus Christ, the Father of glory, gave us in his first-born Son, he ordained that we should possess the same through a life union with Christ, by faith. When the life enters into us through the official operations of the Holy Spirit, we become able to perceive the beauty of spiritual things, and to believe in Christ Jesus as he is set forth to us in the sacred scriptures and by the gospel ministry, and thus are brought to live a life of faith and walk in newness of life by the enlightening influences of the Holy Spirit. That we may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe according to the working of his mighty power which he wrought in Christ when he raised him from the dead and set him at his own right hand in the heavenly places. What a cluster of blessings does the apostle describe here for the saints to know, and obtain to enjoy by faith in the name of their Lord.

The verses under consideration have been variously explained by various preachers, and some of the Lord's ministers have misexplained them, according to the experimental knowledge of which I have received. Now suppose, my brethren, a minister of the gospel in addressing the church and congregation begins by stating his own corruptions, and declares he never did nor never shall do any good; that he did not believe

there is a christian in the world; for he knew that he is no christian. Is not such a minister preaching himself instead of the Lord Jesus Christ? The apostles declared, "We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us. Many churches are far from being rooted and built up in Christ, and established in the faith of the gospel, of which they should have been taught to abound therein with thanksgiving. Their ministers have not duly considered, in some degree, their station in the church of God, neither their trust, nor their responsibility for teaching every member all things which their Lord hath commanded to be observed, for which the Lord will hold all his ministers accountable. Paul said to the Elders of the churches, "Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God which he hath purchased with his own blood." The train of thought on the doctrine of the gospel declared by a minister may be correct, on which he bases his ministry; yet from not giving due attention to the various phases which delineate the true import of divine revelation, he lacks the skill to rightly divide the word of truth for the edification of the saints of God. For instance, in Matt. xxii. 14, John xiii. 18, & xv. 16, 19, 2 Thess. ii. 13, 16, Eph. i. 3—12. These scriptures all contain the doctrine of election, yet they do not all refer to the same act of God the Father when he chose us as the objects of his love in Christ before the foundation of the world. The salvation of God's elect originated in himself, and he is supremely just while he is sovereignly gracious in saving the objects of his choice from sin and misery, to grace and glory. Jesus said that many are called, but few chosen. This is an evident fact; for many persons assent to the truth of the gospel, yet are not chosen through sanctification of the Spirit and belief of the truth; yet they are called by the ministry, and confess that salvation must be of God, even when they are strangers to the internal operations of the Holy Spirit that forms the mind of the saint to that of Christ Jesus.

Some ministers are so anxious to baptize in these days, they will be coaxing and teasing all such believers to be baptized; that if they will only submit to the ordinance of baptism they will enjoy the blessings of salvation. But, my dear brethren, if God hath not revealed his Son in

us, whom he hath made for his people wisdom, righteousness, sanctification and redemption, our baptism will avail us nothing. Man in his natural state is not known by the church of God from other men that are dead in trespasses and sins, though they may be beloved of God in Christ Jesus, and delivered from all condemnation by the death of his Son. I understand that when Jesus gave up the ghost the redemption of his people was complete. There is no more sacrifice for sin, neither in heaven, nor on earth, nor in hell. The deliverance from the curse of the law was finished for those for whom Jesus died, and that forever. Those for whom Christ Jesus gave his life a ransom for their deliverance from endless punishment, shall be made certainly willing in the day of his power, by the indwelling life of Christ, to submit to the laws of God's kingdom. For Christ hath entered into heaven for them, that they might be participants of his glory; the Holy Ghost will then be a witness to all such of that being true. We being chosen, called, and sanctified through belief of the truth of our salvation, the act of faith by us is not the cause of our interest in Christ, and that before the foundation of the world. Faith is the gift of God, freely given by him to the children of his grace. For they only have the right of interest in the spiritual blessings in heavenly places in Christ, in whom they were deposited by the will of their heavenly Father. It is affirmed by some who believe in Christ Jesus that the elect of God were always sheep, and that Christ only died for them, and not for the ungodly. Good men may say by words, sometimes, more than they mean to express. If this be so, what will become of us? But I am fully persuaded that Christ died for the ungodly; and such were we; but we are washed, sanctified, and are justified in the name of the Lord Jesus and by the Spirit of our God. Is any ungodly sinner a sheep before he is a partaker of the spiritual life of the Shepherd? But you may say, Jesus himself said that he laid down his life for his sheep; and what Jesus said must be true. Yes, truly; but Jesus said, "I am not sent but to the lost sheep of the house of Israel; and I am come that they might have life, and that they might have it more abundantly." Were you and I of the lost sheep of the house of Israel? There were many lost sheep waiting for the consolation which God had promised them, by their Shepherd suffering and dying instead of them. The sword of indignant justice had been slumbering in its sheath for ages, and must now be drawn to smite the Shepherd of the sheep. Jesus gave his own life a sacrifice for them, that through his own blood their peace should be maintained, and have it more abundantly.

The principles of spiritual life possessed by the believing sinner is as holy, harmless, undefied, and distinct from his sinful flesh, as the life of his Shepherd's. Our Lord's body that he took of the virgin Mary was pure, being free from all corruption of sinful flesh. So is the spiritual life of the members of his body, they being born of God, and cannot sin, because it is the life of Christ their living head who is the root from which the life of the believer is derived. Though our Lord was subject to temptation and sorrow, and despised by his own connection, as the offspring of David according to the flesh, and as we are in all points, yet was without sin. He could look on his opposers with anger, not from an inherent principle of evil, but by showing his disapprobation of their obduracy in rejecting the evidences of his personal power by the miracles he performed as the Son of God. But we, brethren, are differently circumstanced; we possessed this life from Christ while dwelling in the body of sin and death, and our fleshly bodies are equally as corrupt in all parts as the chiefest of sinners, and our hearts are deceitful above all things and desperately wicked; yea, so wicked that no one knows its depth. Does not the evil that springs from its fountain with such rapidity cause us to tremble and shudder? The depravity is so great that it makes us at times cry out, O wretched man that I am! Who shall deliver me from the body of this death, which prevents me living as I desire? Paul the apostle was not exempt from this evil influence which dwells in the flesh; yet he could shout with the voice of triumph, "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh [the body of sin] I live by the faith of the Son of God, who loved me and gave himself for me." Paul's saying, "The life which I now live in the flesh," means his fleshly body. The phrase, in the flesh, has been used by some brethren to maintain their speculations which cannot be supported by the word of God. Paul did certainly dwell in a body of sin; yet we should distinguish him as a dweller from the dwelling. I keep under my body, said Paul, to its proper place, and bring it into subjection, lest that body of sin by any means, when I have preached to others, I myself should be a cast away. We should not underrate the usefulness of our mortal bodies; we have derived them from our parents by the will of God, to present them a living sacrifice, holy and acceptable unto God, which is our reasonable service. We could not preach nor hear the gospel without them; for with them we can assemble together to worship God, and to partake of his holy ordinances which the Lord hath appointed for our observance.

The Son of God could never have accomplished our salvation without becoming the Son of man, but by taking the body which his Father had prepared for him to do his will, by which he was crucified as the Lord of glory. Neither can we glorify God without them, in this world. Therefore it is necessary for the saints to watch narrowly every moment the movement of their fleshly minds, and to cleanse themselves from all filthiness of the flesh and spirit, and to perfect holiness in the fear of the Lord. The most eminent saint, yea, even God's ministers, are not ignorant of Satan's devices, in puffing them up to think of themselves more highly than they ought to think; for sometimes he will make us so vain that if we have not the highest seat in the house of God we feel reluctant to attend to his commands. But to walk in and out of the house of God as Christ walked, can be only by the household through sanctification of the Spirit and belief of the truth. But why are our souls cast down? why are they disquieted within us? Should we not hope in God? for he will come and shine in us with the light of his countenance. The chosen children of God are often wandering from their Lord like sheep; yet while they are so going backward from him the eyes of their understanding are looking up to God for his recovering mercies. But you may say to me, If you felt as I do, being so wicked, so wretched, so unworthy, in and of myself, you would not write as you do. Why not, my brethren? If I did write as I feel at times, it would only perplex and hinder you from that delight in the fellowship of your Lord to which you have been chosen through sanctification of the Spirit and belief of the truth to enjoy. The root of all evil is in my flesh, as well as it is in yours; and if I be inclined to indulge in its fruits, they will bring me to death and despair. Those who have overcome the fruits of the flesh by faith in the word of the Lord; for his word declares now, at this time, when we feel so unworthy in ourselves, there is no condemnation to them that are in Christ Jesus; they being now made free from sin, and become the servants of God, they have their fruit unto holiness, and the end everlasting life. If we were commanded to take out the sin from the flesh, for holiness towards God, we should have good reason to be in despair; but this is not the command; but to crucify its evil propensities by mortifying its desires, that we should not serve sin. "For, for this cause was the gospel preached also to them that are dead, to sin, that they might be judged according to men in the flesh, but live according to God in the Spirit," that we should not serve sin, but God, in newness of spirit, and not in the oldness of the letter; for the letter killeth, but the Spirit giveth life. Sin shall not have dominion over

you; for you are not under the law, but under grace. We believe that we were chosen in Christ before the foundation of the world. In what character did God choose us? Were we then considered Jews and Gentiles? This was not the case, so it appears to me. Both Jew and Gentile were of the seed of Adam, and he was by nature the head and life of all mankind. There was no distinction of character in the seed. When God made choice from the seed, the rest were considered as upright in nature as those whom he made choice of. What Adam possessed from his Maker, his seed possessed the same; what he lost by sin, his seed were deprived of the same. Mankind, when born by natural generation into the world, are deprived of the principle of life; their fleshly will is the governing rule of all their actions; the evil propensities of their corrupt nature are the only elements in which their affections dwell. The chosen seed, in this world, are partakers of the image of Christ, who is the head and life of his redeemed people. The visible church of God now are the members of the body of Christ, in which are neither Greek nor Jew, circumcision nor uncircumcision, barbarian nor Scythian, bond nor free; but Christ is all and in all; for they are all the children of God by faith in Christ Jesus. This was not the case in the congregation of the house of Israel, in which the Lord displayed his power and glory in their temple worship. After the resurrection of our Lord from the dead, the Jews were surprised to find that the Gentiles had as much interest in the life, death and resurrection of Christ, as they had themselves. Forasmuch, said Peter, as God gave to them (the Gentiles) the like gift as he did unto us, (Jews) who believe on the Lord Jesus Christ, what was I that I could withstand God? Jesus Christ appeared unto Paul in an especial and extraordinary manner, to instruct him for his official ministry to the Gentiles; to open their eyes, to turn them from darkness to light, and from the power of Satan unto God, that they might receive forgiveness of sins and inheritance among them which are sanctified by faith that is in Christ. Therefore, ye Gentiles, I would not have you ignorant of the mystery, that the Gentiles should be fellow heirs of the same body, and partakers of the promises of Christ by the gospel which I preach, which was kept secret since the world began, but is now made manifest by the appearing of Jesus Christ, that by his church might be known the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord. Why was there such a distinction made in the dispensations of the gospel, in calling of the lost sheep of Israel to that of the ungodly Gentiles? Were they

then ungodly sheep? Each were equally guilty and condemned to death by the righteous law of God, As the children of Adam. The Jew's services to the ceremonial law did not exempt him from condign punishment as a child of wrath; neither was the Gentile by serving his dumb idols. Both Jews and Gentiles, in their natural state, were ignorant of God's righteousness; therefore they both endeavored to establish one of their own. God worketh all things after the counsel of his own will, to perform his purpose towards the foreknown and beloved people of his choice, whom he had predestinated to be holy before him in love, that we Jews, said Paul, should be to the praise of God's glory, who first trusted in Christ. In whom ye Gentiles also trusted, after ye heard the word of truth, the gospel of your salvation. Herein is a manifest difference respecting the dispensation of times in which God made known the mystery of his will by Jesus Christ, that the Jews and Gentiles should be gathered together into one body in Christ. In the beginning of the gospel of Christ no provision was made known by the ministry for salvation to the Gentiles. The apostles which the Lord sent to the lost sheep of the house of Israel, were not to go in the way of the Gentiles, and into any city of the Samaritans enter ye not, was his imperative command. After the Son of God arose from the dead, the dispensation of the gospel was changed to the law of the spirit of life. The sanctified saint was now to live by his faith; for what is done soever by any saint not in faith of the spirit of life, is sin. For this end the gospel of the grace of God was preached to the Gentiles in the beginning, with the Holy Ghost sent down from heaven, which was more glorious in its ministrations than that of Moses. Jesus Christ was a minister of circumcision, for the truth of God, to confirm the promises made unto the fathers, Abraham, Isaac and Jacob. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. Those promises contained blessings which could not be possessed until the Son of God was crucified and rose from the dead. They were sealed up in Christ, and he must be bruised for our iniquities before we could possess them by faith in the name of our Lord, who is now exalted a Prince and a Savior, to give repentance to Israel and forgiveness of sins. We are witnesses of these things, as also is the Holy Ghost, which God hath given to them that obey him. We then being sealed with the Holy Spirit of promise, according to the spirit of holiness, which prevails in the mind of every new born child of God, to the obtaining of the glory of our Lord Jesus Christ.

Please accept my humble endeavors in presenting to you my views on this important subject. However imperfectly they may present the true import of divine revelation, yet I believe, in some degree, my mind has been sustained while passing through many adverse circumstances, by what I have thus written. To have an experimental knowledge of ourselves, and knowing that without Christ we can do nothing acceptable to God, is a favor that none but himself can impart. Then how expedient it is to be building up ourselves in our most holy faith, praying in the Holy Ghost, keeping ourselves in the love of God, looking for the mercy of our Lord Jesus Christ, by the love of God as our heavenly Father.

JAMES JANEWAY.

N. B.—If the Lord will permit, I intend to leave here in the beginning of April, to return to my daughter's at Bourneville, Ross Co., Ohio, when I shall be pleased to hear of your welfare, either in mind, in body, or in circumstances, if you think me worthy of your confidence. J. J.

REISTERSTOWN, Md., March 25, 1872.

DEAR BROTHER IN HOPE:—The Shiloh Church, Washington City, D. C., wish me to send for publication in the "Signs of the Times," the following statement, for the information of those who may feel like making some contribution for their relief from the debt upon their Meeting House. Many have made this inquiry: Suppose there is not enough raised to prevent the Meeting House from being sold, what will become of our contributions for their help? Will they be lost? I am requested to say in reply, that the house will sell for some thousand of dollars more than the debt upon it, so that what is contributed would still remain in the hands of the church, and go to assist them in building a smaller house. Many have said that they would give themselves, whether enough others also gave, to save the house or not, provided they could be sure that the church would not lose their contributions, and this will assure them that such will not be the case.

And now I wish to say to all the brethren and friends, that while the Shiloh Church asks this little boon from each of you, she herself is not sitting down idle, but is making, and will make every effort to raise subscriptions among the friends in and about Washington. Those that give, will be helping those who are trying to help themselves. I see no reason why the money can not be raised; the only thing needful to insure success, is for each one to do his own duty without regard to others. Brethren I will only call the "Golden rule" to your minds: "Whatsoever therefore ye would that men should do to you, do ye even so unto them." Brethren how would you wish for others to do for you, were you in the same circumstances?

F. A. CHICK.

EDITORIAL.

MIDDLETOWN, N. Y., APRIL 20, 1872.

STEWARDS.

"Give an account of thy stewardship."—Luke xvi. 2.

"Moreover, it is required of stewards that a man be found faithful."—1 Cor. iv. 2.

"Who then is that faithful and wise steward?"—Luke xii. 42.

Webster defines a steward to be one who manages the affairs of a great family; 2 A fiscal agent of certain bodies; 3 An officer of state, as lord high steward; 4 In colleges, an officer who provides food for the students and superintends the concerns of the kitchen; 5th in vessels, one who has charge of distributing food and drink, or of waiting on officers and passengers; 7th, in scripture, a minister of Christ. But while Webster is sufficient authority for the literati of the world, the children of God should seek to learn in what sense it is used in the holy scriptures.

It is true the term is applied figuratively to the ministers of Christ; for the apostle Paul says: "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God." But not only the public ministers of the Gospel are stewards, but all the members of the body of Christ are so denominated.

We propose briefly to show in what sense the ministers and members of the church of God are stewards, and as such, what duties devolve on them.

First, we observe a steward is intrusted with treasures either temporal or spiritual which are not his own, but are entrusted to his care for the benefit of others, and which he is under sacred obligation to mete out, and distribute in strict obedience to the master or lord who has put him in charge of the same. As ministers, or as private members, we have nothing that is exclusively our own; neither are we our own, for we are bought with a price, and possess nothing that we have not received. We brought nothing with us when we came into the world. He who gave us our being has provided for us all that we have; and as it is only given us in trust for a season, God has not relinquished to us his right of property in it; and as his stewards we are held amenable to him for the manner in which we use it. We have no more right to consult our selfish depraved nature, or covetous reasonings, as to the appropriation of what God in providence or grace has committed to us, than the steward of a man has to waste, or embezzle the goods of his master. For it is required in a steward that a man be found faithful: that is faithful to his trust. While some of the members of Christ are stewards in spiritual things, others are stewards in temporal things. Let us enquire then who are stewards in spiritual things, and secondly who

are stewards in temporal things. In the first place, those who are called of God to preach his gospel, have this treasure committed to them as to earthen vessels, that the excellency of the power may be of God and not of men. One has a gift by which he is qualified to preach the everlasting gospel so as to feed the flock of God which he has purchased with his own blood, to rightly divide the word, and give to each member of the household of God a proper portion in due season. Why is it called a gift? To distinguish between it and a purchased possession. And the gift is not given to the brother to be held by him as his private or individual property; for all the gifts are given to the body, the church, and God has set the gifts in the church as it has pleased him, and to profit with all. The eye sees for the whole body, the ear hears, the tongue speaks for all the members, so that all have a common interest in the gift. But as a steward, the eye, if it be single, will fill the whole body with light: but if the steward be unfaithful to his charge or the eye be evil, the whole body will be full of darkness. The church of God has had many pleasing and many painful illustrations of this in the faithful or unfaithful stewardship of her ministers. A preacher, but especially a pastor, if with singleness of heart faithfully performs the duties of a steward, though his gift may not be what the world calls brilliant, is a great blessing to a church; a very few small loaves and fishes in the basket of a mere lad, were amply sufficient with the blessings of Christ to feed a great multitude, and the church has less need of great preachers than good preachers. A peace loving and peace pursuing servant of Christ, and by his will servant to the church, whose highest aspiration is the glory of God, and the edification and gospel order of the church, should be highly esteemed for his work sake. A steward is not required to deal out what the good master has not seen fit to supply, nor to spoil by metaphysical cooking and vain speculations what the Lord has supplied. To have the qualifications required by Paul in his instructions to Timothy and Titus, and to be governed by them, is very desirable; and having them, they are to keep their body under, and in subjection, lest their ministry become unprofitable to the saints, and they themselves become like salt that has lost its savor by becoming filthy, so that it is good for nothing but to be cast out of the church and fellowship of the saints, and be trodden underfoot of men. The study of the good steward of the mysteries of God, should not be to preach or to display himself, but Christ Jesus the Lord; to observe the solemn charge given before God, and the Lord Jesus Christ, who shall judge the quick and dead at his appearing and his kingdom, Preach the word, be instant in season, out of season, reproving rebuking and exhorting, not petulantly or haughtily, but with all long suffering

and doctrine. The minister of Christ as a faithful steward is to give to the children of the household their meat in due season; but they are not to give the children's bread unto dogs; for if they feed ever so much of it to the dogs, the dogs will not thereby become children; nor are they to cast their precious pearls before swine; they will not appreciate their value; they will trample them under their feet and turn again and rend you. The faithful steward of the mysteries of God, is no striker, is not haughty or overbearing, but is gentle and feels himself less than the least of all saints. He will not say to his Lord's debtors who owe his lord an hundred measures of wheat, Take thy bill and write four score; or for the sake of the favor of the ungodly abate a fraction from what the word of God commands. The faithfulness of the Lord's stewards in the ministry is sometimes tested by very severe trials. He may be poor, and destitute of many comforts which others enjoy around him: he may see the wicked in seeming prosperity, and their eyes stand out with fatness, while the waters of a full cup of sufferings are wrung out to him; his brethren whom he loves in the Lord and for whose spiritual comfort and prosperity he is wearing out his life in labor and weariness, in watchings, and fastings, even they may neglect to care for his wants; his heart may swell with grief, that his labors are not appreciated; but still he is not at liberty to cease from his labors. He must endure hardness as a good soldier of the cross,—For when the church becomes cold and indifferent, careless, prayerless, and we come well nigh saying graceless, in such times as iniquity abounds and the love of many (almost all) waxen cold, is by no means the time for the faithful steward to desert his post; for there is even then a portion for the steward to deal out to them, in the solemn reproofs, admonitions and rebukes which he must administer to them. True the Lord's most faithful, patient and long suffering stewards are men of like passions, they have feelings, and they are subject to temptations. Their painful groanings though, perhaps unheard and unheeded by their brethren, came up into the ears of the Lord of Sabaoth! Tempted to doubt their calling to the work, ready to say, If I am a minister of Christ, why are my labors of so little profit; why am I an alien to my mother's children, why am I deserted by those who should stay up my weary hands as Aaron and Hur staid up the hands of Moses? "Has God forgotten to be gracious, are his mercies clean gone forever more?" Shall he now like the disconsolate prophet go and lie down under a juniper tree to die? No, for,— "Who then is a faithful and wise servant (or steward) whom his lord has made ruler over his household, to give them meat in due season? Blessed is

that servant, (or steward) whom his lord when he cometh shall find so doing. Verily I say unto you, that he shall make him ruler over all his goods. But, and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and to drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." Matt. xxiv. 45—51.

(To be continued.)

CORRECTIONS.

The article of Eld. Wm. L. Beebe, on Ezekiel xxxiv. 1-10., commenced on the first page of our paper for April 1, was by the omission of a (v) made to refer incorrectly to the 31st instead of the 34th chapter of Ezekiel.

DEAR ELDER IN ISRAEL:—In the "Signs" No. 8, page 58, second column, three-fourths down, there is an omission of a part of a sentence, and the incomplete sentence is blended with the following one. Instead of reading, "for, if the Lord had indeed called me, O I fear that I have no inheritance in Israel," &c. it should read, "for, if the Lord had indeed called me out to dwell in the land of promise, it would not be thus with me. Oh! I fear that I have no inheritance in Israel," &c.

SHULAMITE.

Inquiries After Truth.

CIMORRON RANCH, New Mexico,
March 9, 1872

BROTHER BEEBE:—I wish to ask your son Wm. L. Beebe, to give his views on 1 Cor. xiii. 12, and particularly the last two lines. He always makes every thing he writes so plain to my understanding, if he will answer my request I will be very grateful to him, and the giver of it, as much as in me is.

LUANN DAWSON.

Change of Residence.

The friends and correspondents of John H. and C. B. Lane are requested to address them hereafter at Spickardville, Grundy Co., Mo.

Marriages.

April 11, 1872, near Westbrookville, Sullivan Co., N. Y., by Eld. Gilbert Beebe, Mr. John Ennest, of Shokan, Ulster Co., N. Y., and Miss Carrie Blake, of the former place.

Subscription Receipts.

We omit our receipts this number, for want of space, but will give them in our next issue.

Obituary Notices.

My beloved husband, **Samuel Elliott**, died at his residence at Ekfrid, Middlesex Co., Ontario, Feb. 22, 1872, in the 54th year of his age. His disease was complicated, and terminated in dropsy of the chest. He was a reader of the "Signs" for several years, and loved the doctrine of grace as set forth in them; and from the high esteem in which he held the servants of God, I believe he loved them for the truth's sake. Towards his last he often mourned over his weakness and folly with tears, and his only hope was in the finished salvation by Christ on the cross of Calvary.

ELIZA ELLIOTT.

Elder C. M. Colyer departed this life on the 29th January, 1872, at his residence near Bucklin, Linn Co., Mo., aged about 59 years. Brother Colyer had been a member of the O. S. Baptist Church, and an ordained minister of the gospel, for a number of years. I became acquainted with him more than sixteen years ago; he was then an ordained minister; and since that time I have been in his company a good deal, have heard him preach a great many times, and I considered him sound, both doctrinally and experimentally. But he has been called to lay his armor by, and rest with Christ at home.

Brother Colyer had been in bad health for more than twelve months. His disease was thought to be an abscess on his liver, which never broke outwardly, but several months before his death swelled his stomach very badly, and he grew worse gradually until his death.

He has left a disconsolate widow, seven children, some grand-children, with the church and numerous acquaintances and friends, to mourn, but not as those who have no hope; for if we believe that Jesus died and rose again, then also which sleep in Jesus will God bring with him. Wherefore comfort one another with these words.

WM. R. MITCHELL.

DIED—Nov. 12, 1871, in McDonough Co., Ill., **Jesse L. Bonham**, eldest son of Levi M. and Mary Bonham, aged 29 years, 10 months and 5 days.

This young gentleman was highly respected by the community, and dearly beloved by his relatives and associates for his noble principles and his social and amiable qualities of mind. He had been the subject of severe affliction, and suffered the amputation of one of his legs, a year or two previous to his death. He was not a member of the visible church, but had felt deeply impressed with the desire to follow his Savior for some months previous to his decease. He lay two weeks with typhoid fever, and died resigned to the will of the Lord, leaving his parents, five brothers, five sisters, and numerous friends, to mourn the early exit of one they highly esteemed.

I attended a meeting in Raritan, near the family residence, on yesterday, to comfort his sorrowing friends, and spake from 1 Cor. xv. 25, 26. May the Lord bind up the broken hearted.

I. N. VANMETER.

MACOMB, Illinois. April 1, 1872.

By the bequest of our bereaved and deeply afflicted brother, **Dea. John Parkinson**, I send for publication an obituary of the death of his wife, **Mrs. Rebecca G. Parkinson**, which took place at Hamptonburg, Orange Co., N. Y., on Sunday, March 10, 1872. Her age was 64 years, 6 months and 10 days. Her sickness was brief, and its fatal termination so sudden that her friends were hardly conscious of her danger, when paralysis of the lungs supervened, and death claimed his own.

Sister Parkinson made a public profession of religion, and was baptized by Eld. Hartwell, and received into the fellowship of the Warwick O. S. Baptist Church, June 2, 1850. From that time to the day of her

death she exemplified as fully as any one I ever knew, the power of that grace in which was her constant trust. No theme was so sweet to her as grace, no society so dear as the children of grace, and to all such she was an esteemed and beloved sister. But it was at home, and in the domestic circle, that she was best known, and where her death is to all an irreparable loss. Gentle and unobtrusive in her manners, kind and affectionate in disposition, a faithful wife, a kind and tender mother, only the God of all comfort and consolation can afford support in this great affliction. Her last audible words were, "The Lord doeth all things well."

The funeral was observed on the following Wednesday, when an appropriate discourse was preached by Eld. J. N. Badger from Rom. v. 9, followed by a few remarks by the writer, who participated in the solemn exercises. A family of six sons and one daughter are with the husband and father left to mourn. May Israel's God be their stay and their portion forever.

Yours in gospel bonds,

WM. L. BENEDICT.

Warwick, N. Y., March 20, 1872.

Brother **John Murry** departed this life on the 25th of February, 1872, at his home near New Boston, Macon Co., Mo., in the 58th year of his age. He had been complaining with disease in his breast for several years, and had chills some during the winter, but was most of the time able to be up and at work some until the 20th of the month, when he was taken with pneumonia fever, and notwithstanding a physician was called immediately, and his family and friends did all they could for him, he only lived about five days from the time he was taken down.

Brother Murry was baptized by Thornton Shepherd in fellowship with the Zion O. S. Baptist Church in Illinois about thirty-four years ago, and remained a firm, unwavering member until his death.

He has left an afflicted and bereaved companion, three sons and four daughters, several grand-children, and many brethren, sisters and neighbors to mourn, but not as those who have no hope.

The humble writer has been familiarly acquainted with brother Murry for the past sixteen years, and from his firmness in the faith of the gospel, his orderly christian walk, and his steady attendance at our church and other meetings, I feel confident that our loss is his gain. Then let us be still, and know that the Lord he is God.

WM. R. MITCHELL.

I am requested by sister Harding, widow of **Dea. Salmon E. Harding**, to send for publication a notice of his death. He fell asleep in Jesus on the 7th of February, 1872. His disease was dropsy, and his sufferings were beyond description; but he bore them with patience and christian fortitude thereby giving evidence of the truth of God's word, which says, "My grace is sufficient for thee." His age was 80 years, and his birth place, I believe, was Luzerne Co., Pa. He made a profession of his faith in Christ in the 24th year of his age and had his membership first in the O. S. Baptist Church called Bethel, in Crawford Co., Ohio, in which there arose a difficulty, which caused the exclusion of a number, but he stood firm in the faith and order of the gospel, while nearly all his flesh and blood relatives were against him. Brother Beebe, I would to God that the same faithfulness was in the members of the church generally, and that they would know no man after the flesh; but oh, flesh is so close to us. The excluded ones finally went into New Schoolism, and after this he with others were constituted into a church called Mt. Zion, in Morrow Co., Ohio, where he was chosen deacon, and also licenced to preach, and remained a licentiate and exercised his gift in public as long as he lived, much to the satisfaction of the churches of our faith and order. He used the office of a deacon well, and purchased to himself a good degree and great boldness in the faith of

Christ. He was a Predestinarian Baptist in deed and in truth, and was ever ready to contend for the faith and order of the gospel, against all opposition, always filling his place in the church when he could. He was excluded from the Mt. Zion Church for bailing a man for his appearance at court, who, in a fit of anger, threw a chisel at another man and, which killed him. The Bethel Church (of which he had formerly been a member) called a council in his case, composed of ministering brethren, and they decided he had done nothing wrong in the case. He was then received in the Bethel Church. The Mt. Zion Church has gone down, while the Bethel Church remains firm in the faith and order of the gospel.

In the death of our beloved brother Harding the church has lost a faithful member, sister Harding a kind husband, his children a provident father, and the writer a true friend and brother in the Lord; but, thank God, we believe our loss is his gain; for he gave evidence of triumphing faith to the last, by repeating such sayings as these: "I know that my Redeemer liveth." "I know in whom I have believed, and am persuaded that he is able to keep that which I have committed to him until that day."—2 Tim. i. 12. The last declaration, the unworthy writer tried to preach from on the funeral occasion, to a very large and attentive congregation of relatives and friends.

JOHN. H. BIGGS.

The "Signs of the Times,"

DEVOTED TO THE
OLD SCHOOL BAPTIST CAUSE,
IS PUBLISHED
ON THE FIRST, TENTH AND TWENTIETH,
OF EACH MONTH,
BY GILBERT BEEBE.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 40.

MIDDLETOWN, N. Y., ^{May} MARCH 1, 1872.

NO. 13.

POETRY.

(Written for the "Signs of the Times.")

THE TEMPEST.

The storm grows dark, the lowering sky
Hangs low with threatening gloom:
Swift lightnings gleam along the night,
And we are lost from home.

Lost on a rocky mountain path,
Midnight without a star,
While thunders break the mournful hush,
And strike our hearts with fear.

The tempest bursts upon the hills,
We hear its fearful tread,
Through mountain gorge and trembling
rocks,
Above each helpless head.

We turn, we fly, but we are lost;
There is no place to go;
We fall beneath the stormy blast,
All shivering, stricken low.

A hand uplifts, strong arms embrace;
He takes us to his breast,
And hides us in the clefted Rock
Till all is overpast.

We hear his chiding voice so kind,
"Know ye the tempest's wrath
Shall not overcome, for ye are mine,
O ye of little faith."

A. S.

February, 1872.

Written for the "Signs of the Times."

CHRISTIAN EXPERIENCE.

There was a time, when veiled in sin,
I lived in calm security;
When all without and all within
Was harmony and purity.

I walked along the flowery way
In robes of my own righteousness,
And if one met me whose array
Betokened need or helplessness,

I drew my costly robes aside,
Like one of old, a pharisee,
And walking on in strength and pride,
Rejoiced in self-sufficiency.

But walking on, I heard a voice,
In tones of awful majesty,
Compelling me, without a choice,
A lost and ruined soul to see.

It was myself that stood revealed,
A mass of vile humanity;
I felt my doom with justice sealed,
And saw no eye to pity me.

Dark waves of sorrow o'er me rolled,
And every ray of hope had fled,
And sin, with weight of woe untold,
Was laid on my defenceless head.

I dared not lift my eyes above,
And all within was guilt and shame;
When—O divine redeeming love!
I heard the whisper of a name.

Whose sweetness lulled my soul to rest,
And bade the waves of sorrow cease;
And in whose fulness I was blest
With perfect love and joy and peace.

It was the dear Redeemer's name;
With joy the tidings came to me,
O chief of sinners, Jesus came
Into the world to rescue thee.

S. M. B.

CORRESPONDENCE.

HERRICK, Pa., March 27, 1872.

DEAR BROTHER BEEBE:—The subject of *Repentance* has been resting with much weight and solemnity upon my mind of late, and I feel impressed to write upon it. In so doing I shall be responding to two requests of long standing. My prayer is that the Lord would be pleased to direct my thoughts and guide my pen, so that what I shall write may be profitable to some of his dear children, and for the honor and glory of his blessed name.

A careful examination of the words from which the word *repent* is derived, together with a careful observation of its use in the Scriptures, show us that its primary and scriptural meaning is, to turn away from, or turn back, being moved, urged, pressed by some force of mental feeling, as of fear, sorrow, hatred or abhorrence. It refers to an action or movement of the mind; yet is sometimes used to express the manifestation of that action. Heb. 12:17. "It is not, as generally defined, 'to feel pain, sorrow, regret, for something done or spoken;' but rather expresses the action of the mind which is caused by that sorrow or regret (2 Cor. 7:10) a straining or pressing back, or away from.

When this word is used with reference to the Lord it signifies not only a change in his providential dealings, but also the cause of that change; and is used in a figurative manner to express to us some of his holy attributes and perfections: his abhorrence of sin and wickedness (Gen. 6:6. 1st Sam. 15-11.) his faithfulness in regarding the prayers of his servants (Ex. 32:14. Jer. 26:19) his tender pity and compassion for his servants, "when he sees that their power is gone" (Deut. 32:36-2d, Sam. 24:16) his merciful regard to the effect of his own word of warning when it has worked repentance. Jonah 3:10. In the mind of God their can be no change. In this sense he does not repent. Num. 23:19.

In reference to men there are two kinds of repentance, natural and spiritual. The former is produced by natural fear or worldly sorrow, causing the mind to turn back from the course it was pursuing, or to turn away with regret from something said or done, because of the sad consequences. When Israel went out of Egypt, "God led them not

through the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and return to Egypt." The repentance of the people of Nineveh was natural, a turning away from their wickedness, not because they hated it as sin, but because their minds could no longer take pleasure in it for fear of the threatened judgments. When the children of Israel disobeyed the commandments of God, and the temporal punishments of the law began to fall upon them, then they repented and turned again to the Lord, moved, not by his holy fear in their hearts causing them to hate sin, but by present affliction and distress. When they returned thus to the legal worship of God, and strictly observed all the forms and ceremonies imposed upon them, then they were counted clean ceremonially, whatever was in their heart, and the Lord returned to them as a people with temporal favors; for the ceremonial law looks to the actions and not to the heart; yet in its rites it set forth figuratively in a wonderful manner that absolute holiness and perfect purity which God requires in his people, and which in its spiritual reality is never attained unto but by a living faith in Christ, the Holy One of God. It was this natural or legal repentance as a nation that our Saviour spoke of to the Pharisees when he told them that unless they repented—turned back to the right observance of the law—they should all perish by the literal judgments of the law, as the eighteen upon whom the tower of Siloam fell.

As the end of the legal dispensation drew nigh, John the Baptist came preaching the baptism of repentance, "and many were baptized of him in Jordan, confessing their sins." Here was something new. The legal sacrifices and ceremonies were felt as a heavy burden by the true children of God, for they must be repeated continually year by year, and yet could never cleanse the conscience of the quickened sinner, nor could he receive spiritual comfort in them only as by faith he was enabled to look through them to the great sacrifice yet to be made. Here there comes a dawning of light, not full and clear, but very grateful and sweet to the weary, watching eyes of the laboring and heavy laden. The word, "Repent ye," came with power into the hearts of these "children of the prophets" (Acts 3:25, to

turn their hearts to an understanding of what their fathers, the prophets had spoken, whose words had foretold what these children were now to experience in the coming and work of Christ Mal. 4:5. But repentance was not yet to be fully understood. John baptized *unto* repentance. The Pharisees and Sadducees made a show of repentance by coming to his baptism, but brought forth no fruits to indicate heart work; gave no evidence that the law was a burden to them, or that they hungered for any other righteousness than what they could find in the works of the law. Therefore it was evident that they had not been warned to flee from the wrath to come, and that John's preaching was not to them. Our Saviour "preached" the gospel of the kingdom of God, saying, The time is fulfilled, and the kingdom of heaven is at hand: repent ye, and believe the gospel." Mark, 1:15. The word was with power, and wrought effectually in the hearts of God's people; but it was yet a mystery, not to be openly known and understood by his people until his kingdom should come. After his resurrection he taught his disciples that when his kingdom should come repentance and remission of sins should be preached in his name.

On the day of Pentecost Peter preached a crucified, risen and ascended Saviour. His word was with power. Those by whom its power was felt cried, "Men and brethren, what shall we do?" To them Peter said, repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins." In like manner, after the lame man had been healed at the beautiful gate of the temple, Peter preached to the people, "the children of the prophets," setting forth a crucified, risen and glorified Saviour, charging them, as he had charged the others, with having "killed the prince of life" through ignorance, yet wickedly, and then said, "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Acts 3:19. Before the resurrection of Christ the preaching was, "Repent ye, therefore," because Christ has "fulfilled all that God had showed of him by the mouth of all his Prophets," and is now glorified as King. In him, then, as reigning King, is found all the power either to preach or to experience repentance. "Him hath God exalted with his right hand to be a Prince and a Saviour, now to

of sweet hopes, and joys, and heavenly comforts, and feelings of tender thankfulness mingled with holy contrition, and grateful praise, "as the tender grass springing out of the earth by clear shining after rain." 2 Sam xxiii. 4. O what an unspeakable fulfillment of all our deepest longings! What a bountiful Saviour! doing for us "exceeding abundantly above all that we could ask or think." What amazing goodness! Truly the goodness of God felt in the soul leadeth to repentance. Rom. ii. 4. Now we can say, "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee!" "Bless the Lord, O my soul; and all that is within me, bless his holy name."

SILAS H. DURAND.

NEWNAN, Ga., March 18, 1872.

Eld. S. H. DURAND:—MY DEAR BROTHER in Christ: Allow me to say that I have never yet presented myself before the public as an equal with the strong; nor as yet to strive about words to no profit. To see the subjects of the kingdom of Christ walking in unity of faith and practice, to me would be indeed pleasant. And when I see a difference may I not appeal to the strong? Shall I stand back and draw the mantle of weakness the more securely about me because I am weak? No, for I remember the words of divine inspiration that not only reaches my weakness but also my errors. (Rom 15-1. ii Tim. 2-24-26 James 5-19-20) What servant of the Lord will exempt himself? None surely with the plea arising from another's error or another's weakness.

With this idea, dear brother, (that you will bear with, and instruct me if found in error) permit me to notice your late article in the "Signs" on feet washing.

In the first place, brother English is mistaken in that he says, "the churches in this country hold it (feet washing) as a church ordinance," that is, if he intends to convey the meaning of ordinance in the light of that applied to Baptism and the Lord's Supper. Every good work is ordained of God, every appointment is, in some sense, an ordinance; and I suppose brother English's meaning was to place feet-washing with the good works ordained of God that we, as a gospel church, should walk in. Some of our Associations, I understand, by a careless wording of their articles of faith, have classed feet-washing with the ordinances of Baptism and Communion. I know of no church, nor do I believe there is one, that observes feet-washing in this light. But as a practice—as a good work ordained of God, the churches of this country do practice feet-washing in the literal sense.

To "look through the Acts of the apostles, and through all the Epistles, to my mind is not absolutely necessary to establish a good work enjoined by the plain words of Jesus, the law-giver. The silence of the Apos-

ties, on the subject of feet-washing, no more disannuls the example and words of Jesus respecting the same, than it does that cardinal point of discipline in the 18th, chapter of Matt. No mention whatever is made of it by the apostles: and yet I suppose you practice it; do you not?

But you have understood from some relative to feet-washing that as a practice it is enjoined upon the brethren to be engaged in occasionally, "which our Saviour has not in such manner enjoined upon them but which is not contradictory to the doctrine of the bible, nor subversive of good order." Also you say relative to the subject that, in the latter (observed as a practice) though based in an erroneous view of the scriptures, would not be essential so as to break fellowship; while in the former (as an ordinance) the disregard or ignorance of an ordinance would appear to raise a serious question as to whether that was truly a church to be held in fellowship." In all this I agree, except that, as a practice, it is based "in an erroneous view of the scriptures." Thus we do not observe it, but as following an example, and as obeying an expressed injunction of the Lord. And just as He gave, so we accept and obey. We look at it in a different light from what you do, even as based in a correct view of the scriptures. And as there seems to be a general misunderstanding about the practice, I will try and give you a simple statement of facts as I understand them, and I think I have the mind of the brethren and sisters who practice it. I write, however, without the knowledge of any human, I am alone responsible for what I say.

Relative to the example: "He riseth from supper and laid aside his garments and took a towel and girded himself; and after that he poured water into a basin and began to wash his disciples' feet." This was surely a literal transaction. Now does Jesus enjoin this? "So after he had washed their feet and had taken his garments and was set down again, he said unto them, know ye what I have done to you? Ye call me Master and Lord, and ye say well, for so I am; if I then your Lord and master, have washed your feet, ye ought also to wash one another's feet; for I have given you an example that ye should do as I have done to you." This injunction it seems to me, is too plain to be misunderstood. And for this reason our churches, generally once a year and after the communion service, in a church capacity engage in literal feet-washing. Not foot washing. I never heard of that till from you. We have too sets of basins and towels, and the brethren on one side wash one another's feet; while the sisters on the other side do the same. We do not as before said regard it as an ordinance, nor nearly of the same importance: nor did our Saviour enjoin it in such a manner. In enjoining or rather commanding the Supper he said "This do" emphatically, and a church to disregard it, or baptism, would break fellowship. But in enjoining feet-washing, he said, Ye "ought" I, have given you an example that ye should do as I have done to you. You do not deny that Jesus literally washed their feet; then notice He tells them "ye should do as I have done to you." And then enforces it by reminding them that the servant is not greater than

his lord. Also he assures them that in so doing they should be happy. He now couples the happiness arising from its performance with that arising from obedience to his command relative to the Supper. "If ye know these things, happy are ye if ye do them." If one is literal the other must be. But you object to a literal rendering of feet-washing. Why not to that of the communion upon the same ground? Peter, you say, did not know what Jesus had done to him; and from this fact discard the literal example. Did Peter know the full spiritual import of the Supper? If not, would that indicate it was not to receive a literal observance? If so, then surely such would be the case; for I have no idea that Peter or any of the apostles perfectly understood the full spiritual meaning of the communion Supper. And if the one, so abounding in spiritual significance, must be observed by the literal act of eating bread and drinking wine; I find no reason for Peter's ignorance of the spiritual significance of the other to discard it in literal example. The Lord gave the exact example in both cases, and made no distinction, looking to performance, as to literal observance.

Not that the full complete meaning of either rested or ended in the literal performance. The Supper was emblematic of the Lord's broken body and flowing blood, in spirit, and in remembrance of which as their personal Passover, they were not only to believe in heart, but by literal act show forth. While feet washing—emblematic of the meek and lowly walk of Jesus in the flesh, must also receive a manifest declaration by this lowest and most menial service. At this point I accept, and combine with the literal, your spiritual application of the subject. But as faith, in matter of duty, is dead without works; why not, by literal act, in shewing forth our Lord and Master in the capacity of a humiliated servant, declare our faith also by this manifestation of the life (in this particular) of Jesus in our natural body, and thus by two witnesses, evidence His Spirit, without which, whether thus manifested or not, no man shall see the Lord; for if ye have not the spirit of Christ ye are none of his—have no part with him.

Do not understand me to mean that whoever does not practice literal feet washing, has no part with Christ; but that whoever has never been at the feet of his brethren in some sense, has no part with Christ. But I am contending for a literal manifestation, combined with the spirit, by this extreme test of humility. A disciple of Christ, manifesting his spirit and walk to this extreme extent—that is, to have his heart truly sympathetically and in harmony with the act of getting down and washing his brother's feet—has that charity that suffers all things, and has indeed fulfilled the royal law, and is therefore "every whit clean." This last term (clean) is figurative, literal filth is not implied: (nor is it the object of literal washing.) Nor does the term apply to the "inner man," but to the body, or outward deportment and walk as a christian. To wash our bodies in pure water" conveys the same idea. An after-effect of the cleansing, by blood of the inner man. Prefigured most strikingly, by the washing immediately after the communion. Hence I conclude the Lord by example placed the Supper and the washing of feet relatively just as they should be. Faith—an internal hidden principle pertaining to the hidden man, and springing

from the broken body of Christ is the grand requisite to order and legality in the Supper. While the walk, as an external evidence, pertaining to the outward man, must be according to the pure word, or receive the "washing of water by the word" and, to be legal and hence acceptable, must always follow as an after-effect of faith; and the law requires its immediate exercise. How appropriate then—Supper being ended—to give the immediate, representation by washing one another's feet.

To my mind there is an inexpressable beauty, harmony and glory, thrown around our peculiar doctrine by the simple act of washing feet immediately after the Communion Supper. Yet one may eat and not live by the Bread from heaven. And one may wash, and not walk by the rule of Christ. To participate in the one, is to say we live with Jesus in the flesh. In the one case, therefore, it is absolutely necessary to examine ourselves to see whether we be in the faith, and so eat. In the other it is important to examine ourselves and see whether we be in the walk of Christ, and so wash. I come with prayer, and awe, and trembling to the former, and with fear and misgivings to the latter; for while the first loudly whispers—"as ye have therefore (through faith in his death) received Christ Jesus the Lord:" the last impressively says, "So walk ye in him"—"If ye know these things happy are ye if ye do them."

But now as to "these things" in connection with your argument, what shall I say? My dear brother, while I believe you are honest in your opinions; and while the difference between us does not abate my love and fellowship for you; yet my conscientious belief to the contrary, and that inherent principle to justify a belief when assailed, prompts me to say that all the argument in the world—that has, or can be adduced cannot change the plain simple reference of "these things" in the sentence quoted. They undoubtedly refer to the things then, at that time and place presented—the Supper and feet-washing: If according to your view, how many things in the scriptures, by the same parity of reasoning, would or could be turned from their true reference and meaning, and leave us without excuse for their observance? Take the Concordance and turn to "these things" and see. It Jesus had said "this and such like things," your argument would be good: but he said "If ye know these things happy are ye if ye do them." The simple language denotes the things present—the one that must be done, the other that ought to be done. This is why we practice feet-washing; the plain words of Jesus is our guide. We practice it in a church capacity, because, the example was given at the same place and immediately after the Communion Supper. If one was in a church capacity, so was the other. If a church disagrees with us in this particular, as a literal practice, while we think they ought to wash one another's feet, at the same time we do not consider it sufficient ground to break fellowship.

I hope brother English will not think I have usurped his right. I felt an irresistible inclination to write on the subject; and know not but I shall be condemned by the brethren generally. Hoping that you, Eld. Durand, will receive this in the same spirit in which it is offered, I remain yours in esteem and fellowship,

R. ANNA PHILLIPS.

DAVISVILLE, Pa., Jan. 4, 1872,

DEAR BROTHER BEEBE:—If one so unworthy as I may be permitted to address by such an endearing title as brother. I have thought much lately about writing a few lines to you and telling you, as the Lord may enable me, of his dealings with me, as I humbly trust I am not deceived, though sometimes I fear that I am, and, worst of all, have deceived the little church at Southampton, of which I am at least a professed member, and hope sometimes that I have a membership with the church of God, which will stand forever. As I read the experiences of many of the dear brethren and sisters which are sent to you and published in the "Signs," I often feel comforted and filled with more hope, to know there are some people who have the same feelings that I have; for often I have such feelings as I cannot express in words; but very often when reading what others have written I have my own feelings expressed much better than I can tell them myself. If I could only write as good and as comforting as others do, I think it would be a pleasure to me to write; but I feel rather slow about such a matter, and yet pressed in my mind with the words which were addressed or written to the Hebrews: "But to do good and to communicate, forget not; for with such sacrifices God is well pleased." Yet I feel that it is impossible for me to do good, without some good is first given me to do; for of myself I am sin, and certainly will do the works of sin, without the holy and divine nature is implanted within me; and even after that new birth has been made manifest, the fleshly or Adamite man will sin; for that is its nature; it is not affected or made to have an understanding of spiritual things by that spiritual birth; for the scripture saith, "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." Again, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Now if any one has any understanding of spiritual and divine things, it is of that spiritual mind, which is by revelation, and not of the fleshly mind, which pertains to this vain and fleeting world. The apostle James says that the wisdom of the fleshly mind descendeth not from above, but is earthly, sensual, devilish.

I have written thus far, as I trust my mind has been led by the unerring Spirit. And in the fear of a just God, whose eye is ever upon me, let me be where I may, or doing what I may, he is ever the same. And now, if I have ever experienced a change, or a birth, from death to life, I will try to give a short, but, I think, imperfect account of it. And I am writing, not to justify myself, for there is one that justifieth, even God. We cannot justify ourselves.

I was born into this sinful world in this vicinity, in the year 1848. My parents were blessed with but little of this world's goods, compared with some others, so that I had not as good an opportunity as some others of obtaining a liberal education. As time rolled on, the first trial that I had to encounter was in the year 1856, when in the providence of God he was pleased to take from me my father. I can remember well how desolate were the long hours at that little home. But being young, and my mind given to the trifles of this world, the trouble gradually wore away. And as I was permitted to live along until the year 1862, God was pleased to take from that little home my only sister, who, if I may so say, was almost the idol of my widowed mother, from the time her husband was taken from her. But, as I believe, God was her only trust, and she was kept up and brought through the sore afflictions which he in his wisdom had purposed for her; but she was only to survive a few years, as on the 6th day of April, 1868, she was called from this sinful world, as I humbly trust, to dwell in the mansions above. But the deep and sore trouble for me and my only brother had then come; for we were all of the family that was left. But while it was my painful lot to stand at the bedside of my dying mother, and saw that the messenger, death, with his icy fingers was setting the seal of silence upon her mortal body, my sorrow was great. Words cannot express the deep feelings of the loved ones that survive the death of their parents. No; but to know those heart-felt wounds, others must experience the same. But what was there that calmed my troubled breast while the billows of sorrow and gloom hung heavy upon me? Ah, there was a sweet, still voice within that whispered, "Lord, thy will, not mine be done." This was the first time I felt composed, and resigned to the will of that just God. I could not stay the hand of the messenger, death! no, certainly not, or soon I would have done it. But then, as well as at many other times, the flesh is made powerless, and is forced to submit to the will of an almighty power.

But a few years before this fleshly trial, I remember, I was in a very strange frame of mind for some time. I felt so bad in myself that I could not do any thing as I wished. But I could see others doing well, and enjoying life. I felt as though I must soon die and leave this world, and what would then become of me? I was not prepared to die; no, nor fit to live; for the disposition I then had, and the way I felt, I was, I think, a source of much trouble to my mother, and often times would I be made to mourn over my bad and sinful ways; but I could not help those ways. I would often try to do

better, and to be a comfort instead of a trouble to my mother; but ah, my own trying did not do much toward making me better. I was then attending a Sunday School near by, and occasionally would go there to meeting; but all I would hear for the comfort of one like myself, was that I must try and be faithful, and the Lord would help me. But it proved to be false with me. I would sometimes go to meeting with my mother at Southampton, for it was there she was a member, and a part of our family were buried there. But not having then an ear to hear the truth, I was not much interested in the meeting. But the church at that time, I think, was deprived of a pastor, and God, who worketh all things after the counsel of his own will, so ordered it that our dear brother Wm. J. Purington came from Washington to preach to the church here. I was permitted to be present that day, and there was something so good about his preaching that I liked it. I wished to soon hear him again, and my desire was satisfied, for he was spared to visit the church again; and in the providence of God he came in the autumn of 1867, to have the pastoral care of the little flock. I then attended meeting as regularly as I could, for I loved to hear the sound of his voice. He would often tell my feelings better than I could, and I would wonder how it was, for we were not intimately acquainted with each other in the flesh, and we had had no talk about these things, and indeed I told no one my feelings as long as I could help it. But in the year 1868, after my mother was taken from me, I do think I was the most miserable person living. Oh! dear brother, the bitter herbs I was forced to eat gave me pain beyond expression. This vain world with all its enticing charms was naught to me then. I would sometimes go among some people and try to cheer up and drive away those gloomy thoughts and feelings; but it would only last for a very short time. Sometimes I would be free from trouble, except about myself, and that was with me constantly. As time moved on I was spared to meet with the dear people at Southampton. They all appeared so good to me, and myself so bad, I sometimes felt ashamed to show myself there, and yet wanting to be with them; for I had no desire then to go any where else to meeting. If there was a place I felt to be at, it was there with those good people; but I would often wonder how it was that they would take any notice of me. I thought they did not know me as I knew myself. My feelings in regard to myself grew worse. I did feel to be loaded down with something I wanted to get rid of. But how could I do it? I do think I felt so awfully wicked and sinful against a just and holy God, and oh! the question came, Why was

I born to sin against such a just being? Surely I could say with one of old, "I was conceived in sin and shapen in iniquity;" and so dreadful was my condition that at times I could feel to use the language of the poet,

"Should sudden vengeance seize my breath,
I must pronounce thee just in death;
And if my soul were sent to hell,
Thy righteous law approves it well."

But oh! how long was I to remain in this awful state of mind? My feelings were so great I thought I could not suppress them much longer or keep them to myself. I loved to hear the preaching, but there would be an earnest inquiry within, whether that could be for me; and I could not see as yet how God could be just and the justifier of such an ungodly one as I felt myself to be; but I humbly trust that in his own good time he manifested himself to me through his Son Jesus Christ, by applying these words to me by his Spirit: "In the world ye shall have tribulation; but in me ye shall have peace." I was at work in the shop at the time, and, dear brother, there was something bursted forth as though it might have been the hope of a blessed immortality beyond the grave; and O, what did I see but Jesus, the Mediator between God and men, and a faith's view of that happy land where "rests no shadow, falls no stain. And the words came to me, "If ye love me, keep my commandments." I believe no one can have a view of that just and almighty God, save through his beloved and only Son; for the scripture recorded Matt. xi. 27, I think, proves it. "All things are delivered unto me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, but the Son, and he to whomsoever the Son will reveal him." I then had a strong desire to be united with the church at Southampton; but O, those dear saints there, could I ask them to fellowship me, a sinner like me, who, if a saint at all, the least of all? I felt it my duty, as far as I could, to obey the commands and ordinances of our Lord and Savior Jesus Christ, for the words, "If ye love me, keep my commandments," were pressing upon me. I had a fear at times that perhaps I was deceived, and these feelings only imaginary. But then I would feel to leave it all with the Lord, knowing then, as I trust, something of his almighty power wrought within me, and that he was just and righteous. I heard preaching by our dear brother Purington when I went to Southampton, and indeed I went no where else to meeting, for I had a desire to go only there. O, I wanted to be only with them, but I felt too unworthy, and not fit to be with such a good and saint-like people. I would go to meeting whenever I could, to hear such good preaching, for what I heard there was just suited to my

case. I would go to church meeting, and think if it was the will of the Lord I would ask the church if they would receive me as one with them. But God has his appointed time for all things, and it was not my privilege to go before the church and tell them my little experience until the 11th day of June, 1870, in company with two dear young sisters. I felt it my duty, and that it could be delayed no longer; for the words upon my mind were, "Now is the accepted time, now is the day of salvation." But knowing it is always now with the God of heaven, I felt that that was the now, or the time for me. After relating to the church my experience, and the two sisters theirs, they were pleased to receive us as candidates for baptism, to be administered next day by our pastor. The next morning came, but it was a little cloudy; but according to the wisdom and power of that just God, the literal clouds were scattered, to make a way for the rays of the sun to shine upon us while that solemn ordinance was being administered. But O what a figure is here, if it is a true one: that the clouds of the mind were scattered, and the Sun of Righteousness shone around our pathway at that time, and shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. The solemn ordinance being over, we met at the meeting house, and had the right hand of fellowship extended to us by our dear pastor, giving to us every privilege of God's visible house. Our dear brother was permitted to preach an able sermon, as indeed he always does. Then was administered the second solemn ordinance, the Lord's supper, which was done with much solemnity, and indeed I felt my own unworthiness. I think that day and the following one were the most peaceful days I ever spent. But what soon began to arise in my mind were clouds of gloom and fear, that I was deceived, and had deceived the church, which I had no desire to do; and those feelings have been with me ever since, occasionally. Sometimes I think I am made to rejoice in the sovereignty of God, that there is an almighty power that cannot be overcome, one that is just and righteous in all his ways. And when I look back over my past life, and think how wonderfully I have been kept by him, and brought through all my sorrows, I am made to acknowledge his kind care and protection, through dangers seen and unseen, by me; and I think I have felt with power at times that I have been led thus far through this world as he has designed. And I often think, Why could it not have been for me to live better, and to honor the profession which I have been permitted to make, which is, it appears to me, the highest a mortal can go. But I feel to use here the language of Paul, "By the grace of God I am what I am."

Dear brother, I have written much more than I intended, and it is so bad, I fear you will be wearied before reading it all. I have tried to write you of some of the way I have been led through this world. I often feel like a stranger and pilgrim upon the earth, and the poet's words come to my mind,

"I am a stranger here below,
And what I am 'tis hard to know;
I am so vile, so prone to sin,
I fear that I'm not born again."

And sometimes these words of scripture come to my mind: "For here we have no continuing city, but we seek one to come." Sometimes I feel to say, Lord, thou knowest all things, thou knowest whether I am a vessel of thy mercy or not; whether I have been redeemed with the precious blood of Christ, as of a lamb without blemish and without spot, who verily was foreordained before the foundation of the world, but was manifest in these last times for you. Indeed, if I have a hope of ever being so unspeakably happy as to dwell in that land of rest and peace, that is where it is, in that precious blood; and I believe that is where the hope of every one is that is born again. But the serious question with me is, Am I one of that blood-bought throng? If am, I hope that I may ever be kept while here in this sinful world, so as not to bring a wound upon the cause of truth; and when I speak of his holy and reverend name, may it be with fear and trembling. And O for an ear to hear the precious truth of the gospel as set forth by the true servants of the living God. And if according to the will of God, may our dear brother Parington, who is with us yet at Southampton, be spared to remain for a long time to come to go in and out before us, and preach to us the true word of the everlasting kingdom, and to warn us of the many evils of the present day.

And to you, dear aged brother, I would say, I have no doubt but you have had many sore trials and afflictions to pass through during your pilgrimage upon the earth thus far; and my desire for you is that the kind hand of Providence which has been your guide and guard may still continue to be near unto you; and in your last and declining days upon earth may you be comforted with these precious words, "I will never leave thee nor forsake thee."

I submit what I have written, to your better judgment; do with it as you think best, and I will not be offended.

May God be praised forever.

Your unworthy brother in the Lord, as I hope,

JOHN K. YERKES.

EDITORIAL.

MIDDLETOWN, N. Y., MAY 1, 1872.

STEWARDS.

(Continued from page 95.)

Be it remembered, especially by all the Lord's ministers that this solemn admonition was given by our Lord, privately to his disciples, and to them exclusively. These parables and those which follow in the twenty-fifth chapter were all spoken in reply to the disciples which came to Jesus when he sat upon the mount of Olives, and asked him "privately saying, Tell us when shall these things be? and what shall be the sign of thy coming? and of the end of the word?" His reply to these interrogatives fill out the two chapters; and the fearful admonition copied above is peculiarly applicable to such servants of the Lord as he has called to be stewards to give meat to those of his household in due season. It certainly is presumptuous and improper for the servants of Christ to excuse themselves, and shift the application of those admonitions upon some who were never intrusted with the gospel ministry. These solemn warnings were given privately, as we have said before, exclusively to the disciples of the Lord Jesus, and set home with power in the charge to them, "Watch therefore; for ye know not what hour your Lord cometh." Admitting as we do that this charge and admonition had a special application to the disciples then present, and to the time that should elapse from his crucifixion, until he should come again in the pouring out of his spirit, the setting up of his kingdom in gospel organization, and in the execution of long impending judgments on Jerusalem, still we believe it has a general application to his disciples in all subsequent ages; and especially in the last days when should come perilous times, and in which, not only some but, many should depart from the faith, giving heed to seducing spirits and doctrines of devils,—the times predicted by Peter, in which he said, "That there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? My Lord delayeth his coming." He is slack concerning his promises &c. With these conclusions, they would be tempted to gratify their own wicked propensities, to eat and drink with the drunken, become intoxicated with the cup of Babylon, or popular delusions of the perilous times, and neglect the work of their stewardship, cease to give meat to the household in due season; but becoming heady and high minded, smiting the men servants and the maid servants, But in judgment shall the Lord come suddenly, and judgment shall begin at the house of God: for, The Lord knoweth how to deliver the godly out of temptation,

and to reserve the unjust unto the day of judgment to be punished: but chiefly them that walk after the flesh in the lust of uncleanness, and despise government, presumptuous are they and self willed, they are not afraid to speak evil of dignities."

Truly in view of all these fearful warnings the stewards of the Lord's household have reason to tremble, For in the day of judgment, that is the day when the Lord shall judge and chastise unjust stewards, they shall be cut asunder from their stewardship and from the fellowship and communion of the faithful and have their portion with the hypocrites, where there shall be weeping and gnashing of teeth. Have we not witnessed the judgment in the punishment of unfaithful ministers who have become vain in their imaginations, and who instead of feeding the flock and giving meat to the household have indulged their fleshly passions in smiting their fellow servants?

We would not confine the figure of stewards in its spiritual application to the public ministers of the word: for all the gifts for edification in the church are committed to those who hold them, as unto stewards. Whether the gift be one, two, or five talents the faithful steward is required to "Occupy till I come." Nor are they to indulge the thought that the Lord delayeth his coming. There is a diversity of gifts, but none are unimportant or superfluous—"And he gave some apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of saints, for the work of the ministry, for the edifying of the body of Christ." All who are entrusted with a gift whether great or small will find there is a woe unto him if he neglects to improve it.

In our preceeding remarks we have dwelt principally on the stewardship of the ministers of Christ and others in the Church of God to whom gifts have been intrusted for the spiritual edification of the saints, and on the importance of faithfulness in their holy vocation. We now propose to remind the saints that all the people of God are stewards of all they possess, whether of things spiritual or of things temporal.

The apostle Peter, in admonishing the scattered saints to arm themselves with the same mind which was in Christ, and which was manifested in his suffering for them, reminds them that they are not to live any longer in the flesh to the lusts of men, but to the will of God. He says, "But the end of all things is at hand; Solemn thought! All temporal things are transitory, and soon to pass away. "Be ye therefore sober, and watch unto prayer." In view of the narrow allotment of time to us, and the certain end of all earthly things, we should be sober, not intoxicated with the treasures

and alluring vanities of this world, but watch. As the Savior so earnestly urged upon the disciples in the twenty-fourth chapter of Matt. What he says unto one he saith unto all, Watch! The day of the Lord shall so come as a thief in the night. If the good man of the house had known in what hour the thief would come, he would have watched, and not suffered his house to be broken up. Be ye, (my disciples) also ready, for ye know not what hour your Lord doth come." In pressing this admonition, Peter says, "Watch unto prayer:" for a careful watching will cause us to see and feel the need of divine protection, and lead us to pray God to preserve us from temptation and deliver us from evil. The apostle continues, "And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. Use hospitality one to another without grudging. As every one hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." Read 1 Peter ii. What ever else may be required of good stewards, none can be approved of God who do not use hospitality, and use it too without grudging. It must be used freely, cheerfully, bountifully, and in the armor of that mind which was in our great Leader, when he gave himself for us.

But the idea suggested by the allusion to *good stewards* is, that what we possess does not belong to us, only as stewards. All that we are, and all we have belong to the Lord. "Ye are not your own, ye are bought with a price, therefore glorify God in your body and in your spirit which are God's." Look around you brethren, what have you that ye have not received? What have we that does not belong to the Lord? The earth and all its fullness is the Lord's, and what ever portion of it he has put in our possession, is committed to us as to stewards with instructions as to how we should use it. He has not instructed us to hoard up all that is put into our hands for our own selfish gratification, and when our barns are full to tear them down and build larger, that we may say to ourselves, we have much good's laid up for many years, and may therefore take our ease, careless as to how others fare who suffer around us, for such are the thoughts of fools. A good steward will consult his master's will, and obey his orders in the appropriation of that which is temporarily committed to his trust. Our Lord who has given us of the good things of this world, has instructed us to share what we have with the destitute, and especially to use hospitality one to another.

In the order of a gospel church, instead of enacting or commanding that the saints shall be assessed and taxed according to assessment, he

has wisely provided that every saint shall consider himself a steward, and accountable to God for every farthing intrusted to his stewardship. Thus when funds were required for the relief of the poor persecuted saints at Jerusalem, God commanded, through his apostle, the churches of Galatia and the church at Corinth, saying, "Let every one of you lay by him in store, as God has prospered him." 1 Cor. xvi. 2. Thus appealing to the conscience of every one of the saints. Each one is called honestly to judge of how or to what extent the Lord has prospered him: and remembering the fearful judgement of the Lord in the case of Ananias and Sapphira, Acts v. 1-11. will they dare in this matter to lie unto the Holy Ghost? The church has no authority now to visit retribution upon the covetous, but God will surely judge his people, and they who dare to use deception in these matters in order to gratify their own cupidity will find "It is a fearful thing to fall into the hands of the living God." When the Hebrews failed to bring into the store house of the Lord all the tithes, which he had commanded them, they were charged with the high crime of robbing God, and were cursed with a curse. To test our fidelity to God, and love to our brethren, we are intrusted with all that we possess. If we are really armed with the mind that was in Christ, this yoke which he requires us to take, will be easy, and this burden will be light: the liberal soul shall be made fat, and he that watereth shall be watered. But if we take counsel of our fleshly mind which is enmity against God, and when a brother or sister is in want, we shut the bowels of compassion against them, and refuse or neglect to minister to their relief; how dwelleth the love of God in us? Are we then armed with the same mind of him who was rich and for our sake became poor that we through his poverty might be rich?

Not only in dealing bread to the hungry, and drink to the thirsty, and clothing to the naked; but in looking to the expenses incident to the visible order of the church of God. The cause of God and truth has been attended with more or less expense from the offering of Abel's lamb to the present time. Tabernacles, and temples for the social worship of God required, under the old dispensation, liberal but free-will offerings of the people. The large upper room in which the disciples tarried at Jerusalem, and the hired house in which Paul preached for two years at Rome required payment of rent. Perhaps Paul paid the whole rent from his own earnings as a tent-maker, for it was called *his own* hired house; but if he did, was it commendable in those who received the benefit of his ministry to allow the whole expense to rest on him? What would a christian armed with the

mind of Christ decide in regard to throwing the whole or any undue proportion of the burden on Paul, or on any portion of the church?

The apostle has informed us that God has ordained, that is, he has by ordinance commanded that they who preach the gospel shall live of the gospel; and the same apostle by whom this precept is expounded and enjoined upon all the saints, thinks it not unreasonable that those who receive of the spiritual things of the gospel ministry should contribute in return, of their carnal things to their temporal comfort. Can any who are armed with the mind of Christ repudiate this obligation? We do not understand that the law of Christ requires that the servants of the church should make merchandise of the gospel, or that they should be salaried as hirelings; but we do understand that it is enjoined upon all the saints according to their several ability to stay the hands of the ministers, and see that no disproportionate share of the burden financially or otherwise shall fall on them. The minister, according to his ability should bear cheerfully his full share of the burden, but the saints, if good and faithful stewards, will allow him to bear not a particle more than his proportionate share.

God, through his apostle, has commanded his children not to forsake the assembling of themselves together as the manner of some is. We have shewn that in all ages the assembling of the Lord's people for social worship, has required suitable places in which to meet. Our own comfort demands a shelter from the storm and cold. Shall we dwell in houses of cedar, or have comfortable dwellings for our own families, and allow the ark, or church of God, to be without a comfortable place to meet for the worship of God? Read 2 Sam. vii. 23. If we face this interrogation without our armor on, our old carnal mind may suggest that our charity should begin at home and continue there. But if we be armed with the mind of Christ we will say Zion is my home, and if I forget thee, O Jerusalem, let my right hand forget its cunning, and let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy.

Finally what ever is required for the good of the cause, for the comfort of the saints, of labors of love, of bearing one another's burdens, in sustaining the faithful stewards of the mysteries of God, or for providing for the necessary expenses of the church of God, as honest and faithful stewards, we are required to be found faithful. But let it not be overlooked nor forgotten that God requires of his stewards according to what they have, and not according to what they have not. The man in the parable who had but one talent was not

required to account for five; only for what he had. The widow with her two mites, cast more into the treasury than all of those who of their abundance had cast in but a small proportion; for she had cast in her living. A steward is only accountable for what his lord has committed to his stewardship. Every one just as the Lord has prospered him; that is all: but let every one ask in the fear of the Lord, How has the Lord prospered me? And remember while forming a response, that covitousness is idolatry. And is it not covitousness that would incline any of us who profess to love God and to prefer Jerusalem above our chief joy to shift off that part of the burden which belongs to us upon some of our more generous brethren? Can we in the spirit sing—

"All that I have, and all I am
Shall be forever thine;
What e're my duty bids me give,
My cheerful hands resign.
Yet if I might make some reserve
And duty did not call,
I love my God with zeal so great
That I would give him all."

and at the same time, if called to assist a poor brother or sister, or contribute to the temporal wants of a dear and faithful servant of the Lord, or aid to build or repair a place to hold meetings in, at once think of many excuses for shifting the burden off on those who are more willing if not so able? Would it not be full as expressive of their real sentiments to sing—

"Of all my Savior's family,
I love myself the best;
If my dear self may be supplied
I'll care not for the rest."

Let us remember, it is the Lord's property which we are called upon to be stewards of, and that he will hold us to account to him of our stewardship. They that know his will and do it not, shall be beaten with many stripes. "The vile person shall no more be called liberal, nor the churl said to be bountiful." "But the liberal deviseth liberal things, and by liberal things shall he stand." Isa. xxxii. 5. & 8.

We would not urge the necessity of faithfulness in our stewardship from a slavish fear, for all the dear children of God should strive to honor and obey their Lord from the nobler principle of love; we would remind the disciples of Christ that "The Lord will judge his people." All his people are stewards, and all his stewards are accountable to him for their fidelity or disobedience. Armed with the same mind that was in the blessed Savior let the saints fight the good fight of faith, dispute every inch of the ground which their carnal nature would usurp; mortify the deeds of the flesh, and resist the spirit of covetousness, as idolatry and take up their cross daily and follow their gracious Leader in all his examples, and obey him in all his precepts.

WASHING THE SAINTS' FEET

Since we published the reply of Elder Durand to the enquiry of brother English upon this subject, we are in receipt of several lengthy communications from brethren and sisters who dissent from his views, from which we have selected the letter of sister Phillips, as we presume her article as fairly presents the views of those of our brethren who practice literally the washing of the saints' feet, as any that we have received, that both views upon the subject may be fairly stated, and submitted to the serious and prayerful consideration of those who differ in their understanding on that subject, and here we wish to let the matter rest.

For many generations past the same difference in the views and practice of our churches and associations has existed, but by mutual agreement it has never been made a test of fellowship. Soon after the division took place between the Primitive and Missionary Baptists, we visited several associations in Georgia, to learn whether we could correspond as associations consistently together. This subject was freely discussed with the most prominent ministers of the Primitive Baptist Associations which we attended. Elders Henderson, Colley, Walker, Patman and others assured us that the difference on that subject was not with them a bar of fellowship, and with a full knowledge of how the subject was understood and practiced, a cordial recognition of each other as brethren, churches and associations of essentially the same faith and order has been steadily kept up, and unbroken, and unshaken even by the terrible war which broke in shivers the nominal union of all other sects professing to be of the same faith and order. Now we appeal to all the saints, Shall brotherly love continue? Or shall we exact of all that they shall see and practice as we do in regard to the question of whether we are in a spiritual or literal manner to wash one another's feet?

The writer of this article has visited some most precious brethren and churches who believe the injunction of the apostles to "Greet one another with a holy kiss of charity," is to be literally observed, and they practice it; but they do not exact it of us as a test of fellowship.

To our mind the instructions of the apostle in the fourteenth chapter to the Romans is directly in point on this subject. "One believeth that he may eat all things; another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not; and let not him that eateth not judge him that eateth; for God hath received him. Who art thou that judgeth another man's servant? to his own master he standeth or falleth: yea, he shall be holden up; for God is able to make him stand. One

man esteemeth one day above another; another esteemeth every day alike: let every man be fully persuaded in his own mind." That is in matters which are only between him and his God. "He that regardeth the day regardeth it to the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth unto the Lord; for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks." "Let us not therefore judge one another any more; but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way. I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself; but to him that esteemeth anything to be unclean, to him it is unclean." "Let us therefore follow after the things which make for peace, and things whereby one may edify another. For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence." Let this chapter be attentively read and its instructions duly pondered, and its rules reduced to practice, and we shall love one another with a pure heart fervently.

With such views as we hold upon this subject we shall endeavor to avoid an unpleasant and unprofitable controversy on this subject, and strive to keep the unity of the spirit in the bond of peace. We are not agrieved with our brethren who literally wash one another's feet, for we believe they do it conscientiously, to the Lord. Let them not be hurt with us who understand the subject differently, for if we without the faith which they have, should adopt their practice, we should offend; for whatsoever is not of faith is sin.

NOTICE.

ELDER BEEBE—DEAR BROTHER:—Please insert the following notice in the "Signs."

Whereas a report has been currently circulated in the bounds of the Baltimore Association and, elsewhere that Elder Joseph Correll has been silenced and lost his standing in the Juniata Association. We therefore deem it a duty we owe Elder Correll, to thus publicly announce that such is not the fact. Elder Correll has been heretofore, and is now pastor of the following churches, to wit: Tonoloway, Sidling Hill, and Huntingdon, and those churches include more than two-thirds of the members which compose the Juniata Association. And we further state that Elder Correll is highly beloved, esteemed, and respected by us as our pastor. We will not undertake to deny that there are persons in, as well as outside, the bounds of our Association (of whom we would fain hope better things) that are endeavoring to destroy Elder Correll's

usefulness and influence as a minister.

Read and approved by the above named churches, and signed by their respective Clerks.

Change of Residence.

Eld. A. A. Cole having changed his residence, desires his correspondents to address him at Logansport, Cass Co., Ind.

Subscription Receipts.

(For this and the preceding number.)	
New York:—C C Bishop 5, M J Jaquish 2, Mrs Olive Wiggins 2, S C Howell 2, Wm A Sayer 6, S Sprague 2, Dea John Parkinson 2, S Brace 5, Mrs Elizabeth Horton 2, Mrs Samuel Carey 2.....	\$30 00
Maine:—Geo Lambert 2, Eld Wm Quint 2.....	4 00
New Hampshire:—H N Chase.....	4 00
New Jersey:—S T Christian 1 50, J H Hill 75c, Dea Asa Elston 2.....	4 25
Pennsylvania:—Nancy C Gilbert 2, J W Elliott 1 50, Eld S H Durand 1, C T Frey 1, Eld J Correll 1 50, Eld A Winnett 5, Abner Morris 2.....	14 00
Maryland:—Jesse T Fox 1 25, Mrs M Crampton 2.....	3 25
Virginia:—S Terry 1, H Hamilton 2, J H Johnson 1 50, J H Stone 1 50.....	6 00
North Carolina:—S Ogbourn 2, Wm K White 20, Mrs Emily Hyman 7....	29 00
Georgia:—Eld Wm L Beebe 1, H S Strickland 2, Eld D W Simmons 1 50, H Tudor 1, Mrs E Martin 2, E W Brydge 2.....	9 50
Alabama:—S P Hanson.....	5 00
Mississippi:—Eld John Brown 1 50, Dr E Duke 10, C M Ashley 1 50, J H Caldwell 1 50, Enoch Alderman 2, I M Finley 3 50, Eld W C Burks 1 50, W W U Banks 2, J C Wilkison 11.....	31 50
Arkansas:—J J Pendergrass 6, And Wood 5, D B Almond 16, J S Murphy 2, Tho R Stevens 5.....	34 00
Louisiana:—D C Thomas.....	2 00
Texas:—Mrs L Gipson 2, H M Smith 4 50, E Chambers 4.....	10 50
Oregon:—John Huffman 2, J Harris 2.....	4 00
Tennessee:—J P Stephens 2, J B Slate 5, E J Lum Sr 21, E W Phillips 1 50.....	29 50
Kentucky:—D Murchison 1 50, S F Cayce 4, J Spicer 2, J T Oldham 2, J D Downs 1, Eld T P Dudley 2, A L Woodson 5, Eld J F Johnson 12 50, and formerly 10, Eleanor Terry 2, Mrs Bettie Harper 2, W A Edwards 2....	46 00
Ohio:—J Kaufman 2, D G Barker 2, H A Blue 2 50, A H Vanorsdell 2, D Britz 1 50, R Laycock 2.....	12 00
Indiana:—Lucretia Layne 4, S T Rigge 2, Chilion Johnson 1 50, S W Asberry 2, Mrs M Sawin 2.....	11 50
Illinois:—Sally Matthews 2, Eld R M Simmons 17, L G Creel 3, J Butler 2, Mrs Col Jameson paid for 1872, Mrs S C Dodderer 1 50, John C Simmons 4, M N Kimball 2 50, Aaron Welch 5..	37 00
Missouri:—Eld J E Goodson 2, Wm G Howard 1 50, G W Hardesty 2, Sarah A Allyn 2, J Long 2, L N Axton 1 50, J Somerville 2, J F White 2....	15 00
Iowa:—Lovinia Jefferson 2 50, Mrs Phebe Elgin 2, J Young & S Bishop 4.	8 50
Kansas:—Judson Loofbourrow.....	2 00
Wisconsin:—Robert F Wheat.....	2 00
Michigan:—Jas Skidmore 2, R & J Garball 2, Wm H Oliver 2.....	6 00
Total.....	\$385 50

MONEYS RECEIVED FOR "THE EDITORIAL."

Cynthia Davis, Ill, 2 30, J R Slate, Tenn, 12 60, Wm Fitz Jerrel, Ill, 8 50, Jackson Cooley, Oregon, 2 30.—Total \$25 60.

Three Days Meetings.

Please publish the following named June meetings:

At Bethel Church, in Shelby Co., Ky., commencing on Friday before the first Saturday in June.

At Salt River Church, in Anderson Co., Ky., on Friday before the second Saturday in June.

At Goshen Church, in Anderson Co., Ky., on Friday before the third Saturday in June.

At Little Flock Church, in Anderson Co., Ky., on Friday before the fourth Saturday in June.

Each meeting to commence at 10 o'clock a. m., and continue three days.

Brethren, sisters and friends, especially ministers of our order, are cordially invited and solicited to attend said meetings.

Most affectionately,

J. F. JOHNSON.

Associational Notices.

The Baltimore Old School Baptist Association will be held with the Ebenezer Baptist Church, in the city of Baltimore, commencing on Wednesday before the third Sunday in May, at 10 o'clock a. m., and continue until Friday evening following.

Those who design attending our association are directed to call on brother John Thorne, 146 North Front Street, and brother C. Search, 38 North Front Street. The association will be held at Temperance Temple, on Gay Street, near Fayette. We extend a cordial invitation to our brethren generally to attend. F. A. CHICK.

Delaware Association will be held with Bryn Zion Church, near Smyrna, Kent Co., Del., beginning at 10 o'clock a. m., on Wednesday before the fourth Sunday in May, and be continued until the Friday evening following.

Delaware River Association will be held with the Kingwood Church, Hunterdon Co., N. J., commencing at 10 o'clock a. m. on Wednesday before the first Sunday in June, and continue three days.

Warwick Association will be held with the Middletown and Wallkill Church, at Middletown, N. Y., beginning at 10 o'clock a. m. on Wednesday before the second Sunday in June, and continue on Thursday and Friday following.

Chemung Association will be held with the Chemung Church, at Waverly, N. Y., commencing at 10 o'clock a. m. on Wednesday before the third Sunday in June, and continue the two succeeding days.

Conference of Western New York will be held with the church at Riker's Hollow, Steuben Co., N. Y., commencing on the third Sunday in June, at 10 o'clock a. m.

These meetings are so arranged within easy access of each other, so that brethren from a distance can attend them all, and have appointments on the intervening Sundays with churches directly on their route. The Baltimore, Delaware, Warwick and Chemung are almost directly on the line of Rail Road thoroughfares, and the Delaware River and Riker's Hollow are within about six or seven miles of Rail Road stations.

Marriages.

March 7, 1872, at the house of the bride's father, by Eld. J. F. Johnson, Mr. P. S. Dunn of Garret Co., to Miss Mildred Cate Paxton, of Anderson Co., Ky.

Obituary Notices.

Please make a correction in the obituary of sister Betsy McCallum. He age was four score and three years, instead of three score and thirteen years.

W. P.

Brother William Newman departed this life July 31, 1871, aged 55 years, 11 months and 18 days. He leaves a wife and four children, a number of relatives, with the church, to mourn.

His funeral was largely attended, and the writer tried to preach on the occasion from John xiv. 3.

"His body's now at rest,
His soul has fled on high,
To dwell in mansions of the blest,
To all eternity.

Through sorrows he has come,
Through dangers he has pass'd,
But now he's safely landed home,
And shall forever rest."

A. COTTRELL.

Marion, Iowa.

By request of sister Cole, please publish the death of brother Basil Cole, a member of the church at Quantico, Prince William Co., Va.

Brother Cole has been afflicted for years with consumption, but it is probable that some other disease or diseases were combined with it at the time of his death, which occurred Feb. 28, 1872, at the age of 69 years. He leaves a wife and four children to mourn.

He received a hope in Christ about 1836, and was baptized by Eld. R. C. Leachman in September, 1867.

May the God of all comfort sustain sister Cole in this hour of trouble, "The Lord is good, a strong hold in the day of trouble; and he knoweth them that trust in him."

Yours in gospel bonds,

WM. M. SMOOT.

DIED—At the residence of his son-in-law, B. J. Kenedy, on the 9th of March, 1872, our aged, highly esteemed and much beloved father, Dea. Wm. Wood, aged 82 years and 9 months. He has been a faithful and highly esteemed member and deacon for a number of years in the O. S. Baptist Church. He was a tender parent and an obliging neighbor. He contended for the faith once delivered to the saints as the only plan of salvation, and during his sickness it seemed to be his whole theme as long as he could talk. Death seemed to be no terror to him. Christian Co., Ky.

FOUND DEAD IN A FIELD.—On Tuesday, the 16th ult., near his residence in this county, Mr. Moses Beebe, in the 74th year of his age. Deceased had for many years been a member of the Brookfield Old School Baptist Church, having been baptized by Eld. H. Ball long before the division, at which time he stood firmly with the church in maintaining the primitive order. Recently he complained of the infirmities incidental to old age. He left his house on Tuesday to attend to some business a mile or two distant, and to shorten the distance took a foot path across the fields. As he did not return as expected, search was made, and at about 11 o'clock p. m. his body was found quite dead. A coroner's inquest was held, whose verdict was that his death was caused by apoplexy, or heart disease. His funeral was attended at the Brookfield Baptist Meeting House on Friday the 19th, and a discourse preached from Matt. xxiv. 42.

He leaves a widow, brothers, sisters, and other relatives and friends, but no children.

My mother, Rossa O'Bannon, departed this life at her residence in Loudon Co. Va., on the 14th of January, 1872, aged 77 years. She was baptized in 1855 by Eld. S. Trott,

then pastor of Frying Pan Church, where she continued to hold her membership until her death. She was a firm believer in the doctrine of predestination and election, utterly repudiating the false and fashionable doctrines of the present day, relying alone for salvation upon the merits of the crucified and risen Redeemer. She was a true and humble follower of the meek and lowly Jesus. By reason of affliction, in her last illness she was called to endure much suffering, yet without a word of complaint, and peacefully passed away to her home in heaven.

And is it so that thou art gone
From this unhallowed earth,
And I no more will see thy form
Around our peaceful hearth?

Dear mother, will I no more see
That smiling face of thine?
And yet thine image e'er shall be
Within this heart of mine.

Thine absence is a vacuum here,
With one unbroken sigh;
But thou art free from pain and care,
And with the blest on high,

To walk the bright and heavenly plain
Of joy and peace above,
Free from sorrow, care and pain,
And with the God of love.

I know that thou art happy now,
In heaven's eternal rest,
Where sorrow ne'er can shade thy brow,
Nor pain disturb thy breast.

H. J. O'BANNON.

Departed this life Feb. 5, 1872, at her home in Shelby Co., Ind., Mrs. Mary Wright, daughter of my eldest sister, Sophia Avery, in her 36th year. She died of consumption, in the full possession of her mental faculties, peaceful and triumphant in the faith of the Son of God. She was a worthy and beloved member of the Conn's Creek O. S. Baptist Church, and a very affectionate and tender wife, mother and sister, and much esteemed by all who knew her. She has left a devoted husband, three interesting children, two brothers, the church, and a large circle of relatives and friends, to mourn their loss, which is her unspeakable gain. For he who is the Resurrection and the Life says, "Weep not; she is not dead, but sleepeth."

Eld. A. B. Nay preached on the sorrowful occasion to a large concourse, from the words, "I would not have you to be ignorant, brethren, concerning them which are asleep," &c.

D. BARTLEY.

Brother Murphy Kemp departed this life March 1, 1872, at his residence in Macon Co., Ill. His disease was abscess of the lungs. He was severely afflicted for eight years before his death with neuralgia, which was the cause of one of his eyes bursting. Notwithstanding his severe afflictions, he bore them with christian fortitude and resignation, and died in full faith in Christ. He was born in North Carolina, Jan. 7, 1800, was baptized in 1829 by Elder Tompkins, in Tenn., was married to Miss Ann Baird in 1828, who bore three children and died. He married his second wife in Tenn., came to Scott Co., Ill., the same year, and joined the Plumb Creek Church. His second wife bore seven children, and died. He afterwards was married to Mrs. Jane Funk, Dec. 28, 1848, who, together with four children and many grand-children and friends, are left to mourn. Sixteen years ago he moved to Macon Co., Ill., and joined the Concord Church, of which he remained a faithful member until his death.

By his request I was called to deliver a discourse on the funeral occasion, on the 31st, to a large and solemn congregation, who had assembled to pay that respect due him, when I tried to preach from 1 Cor. xv. 55.

JOHN H. MYERS.

Decatur, Ill.

The "Signs of the Times,"

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IS PUBLISHED

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Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 40.

MIDDLETOWN, N. Y., MAY 10, 1872.

NO. 14.

CORRESPONDENCE.

GEORGETOWN, Ky., April 8, 1872.

MY DEAR BROTHER BEEBE:—You will recollect that our beloved brother John F. Johnson delivered the Introductory discourse at the Licking Association. I felt comforted edified and really much pleased, and in conversation with others I found I was not alone. I called on him for his sermon and he promised to write the substance of it and send me after his return from Missouri. A few days ago it came to hand. The brethren in Missouri, as well as those about here, desire that it should appear in the *Signs*. I therefore forward it for that purpose to you.

Your friend and brother,

H. RANKINS

LAWRENCEBURG Ky. March 1872.

MY DEAR BROTHER RANKINS:—After delivering the introductory discourse at the Licking Association last year you wished to know of me whether I could write out said discourse. I told you I thought not, but probably could write substantially the same ideas on the text. You requested me to do so. And having a little respite from other matters, after so long a delay (please pardon the delay,) I will try to comply with that request. Inadequate as I feel myself to be, I feel a desire to use every laudable endeavor to comfort and instruct the Lord's dear children.

The text used on that occasion is recorded in Heb. xii. 28, 29.—"Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear; for our God is a consuming fire."

In some of the preceding verses the Apostle beautifully exhibits the superiority of that Zion or the ministration of righteousness, over that of Mt. Sinai the ministration of condemnation; which mount burned with fire—was sable with blackness or shrouded with darkness—swept with the terrible tempest or made terrific with the clarion trumpet and voice of words (of condemnation and vindictive wrath,) thus wreaking vengeance on each transgressor, causing even Moses to exceedingly fear and quake.

"Thus Sinai roars, and round the earth
Thunder, and fire, and vengeance flings
But Jesus, thy dear gasping breath,
And Calvary, speak gentler things."

How wide the contrast when we approach Zion. O the transporting joys that meet us there—the lovely companions that greet us there.

Here we hail the heavenly Jerusalem, and innumerable company of angels, (or messengers;) the general assembly and church of Jesus (or the first born) which are written in heaven, God the Judge of all—the spirits of just men made perfect, and Jesus, the mediator of the new covenant and the blood of sprinkling, speaking better things than that of Abel. Abel's blood cried for vengeance, but the blood of Jesus speaks peace, pardon, reconciliation, compassion and love. Surely these benign comforts and exalted privileges should inspire our highest praises, and incite our most implicit obedience. If they escaped not who refused Moses, certainly we shall not escape if we turn away from Jesus. But we should thank Him that there are no death penalties in the law that governs Zion. She is to be controlled by the law of the spirit of life, which makes her free from the law of sin and death. But his and our heavenly Father has said, "If his children forsake my law, and walk not in my statutes, and keep not my commandments; then will I visit their transgressions with a rod, and their iniquity with stripes."

Nevertheless my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail." In the 26th verse it is said, "Whose voice then shook the earth (or earthly sanctuary) but now he hath promised, saying, "Yet once more I shake not the earth only but also heaven." But what does this shaking once more mean? It simply "Signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain." Those things that are made then, are movable things—things that may, and must be removed. Do not properly belong to the "kingdom which cannot be moved," but have only a temporary lodgement there; comparable in another place to fowls of the air lodged in the branches of the mustard plant. Mat. xiii. 31, 32. But what are those made things? Doubtless, they are *men made* proselytes. We read that, a long time ago there were those who compassed sea and land to make that kind of articles; and the same class of gentlemen have followed the trade and practiced the same craft ever since; and very successfully too, so

far as "the root of all evil," is concerned; "have done many wonderful works," "sought out many inventions," and are still improving rapidly with new inventions.

They have therefore, new Schools, new Bible societies, new Missionary boards, new offices of almost every character *but one*. We call them new because they seem not to have been known or practiced in the apostolic school, in the heaven or kingdom under consideration. They have shown great signs and wonders, even "lying wonders," have deceived millions, and would deceive the very elect were it possible.

They have grown vastly rich by their craft too; have literally thronged and crowded the broad road with their numerous proselytes. This wonderful progress in the acquisition of members seems to afford them sufficient evidence that the Lord is blessing their labors wonderfully. Well they have almost as palpable evidence in that respect as Joe Smith and Brigham Young, and therefore they have but little more reason to doubt the interposition of the hand of God in their behalf than have the "latter day saints." Although they carry on the most of their abominable craft outside of the kingdom, yet according to apostolic prediction we must expect them sometimes to creep in unawares, for revelation says, "But there were false prophets among the people, even as there shall be false teachers among you," &c. When this is the case, then a shaking is necessary, is inevitable. Some of us are old enough to have seen this game played to our sorrow, but no doubt for our good; for it affords additional evidence of the truth of the scriptures. Within the last century many of these *made* things found a lodgment in the different branches of the church; elsewhere spoken of as fowls of the air, lodged in the branches of the mustard-tree of which the church is the antitype.

But there are migratory birds, or "wandering stars;" not stationary or immovable like the tree. Shaking however, will soon dislodge or put them to flight. Such was the case when the proselyte makers obtained or found lodging in the branches of the church; but a portentous cloud arose; the heavens lowered; the tempest raged, the tornado howled, the heaven was shaken, and away went the birds of passage to a clime more congenial to their nature. Since then, the heaven has become

serene, calm, tranquil. The Sun of righteousness displays his mellow beams, and we have been made to realize "How good, and how pleasant it is for brethren to dwell together in unity."

Wherefore, we receiving a kingdom which cannot be moved." What a boon are we receiving here! And from a source too, that gives us an undisputed title to it. In Dan. vii. 14, it is said, "And there was given him (the Son of man) dominion, and glory, and a kingdom," and in the eighteenth verse of the same chapter it is further said, "But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever." It belongs to the saints by inheritance. "And mine elect shall inherit it, and my servants shall dwell there." And again says the king, "Come ye blessed of my Father, inherit the kingdom prepared for you," &c. And yet again "It is the Father's good pleasure to give you the kingdom." Thus we receive the kingdom from the Head of all authority. But it cannot be moved. How pleasant, how solacing to contemplate its perpetuity—its permanency! What a wonderful contrast between this and all other kingdoms.

Daniel with prophetic ken could scrutinize the stability of this kingdom; could scan with critical accuracy, the uprising and the downfall of the kingdoms of Babylon: Medo, Persia, Greece and Rome, the then four prominent powers of the earth; compared to the four winds of heaven, striving upon the great sea, or tumultuous multitude of people, and in view of the elevation, declension and final overthrow of those mighty dynasties could exclaim with holy rapture, "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people, but shall break in pieces and consume all these kingdoms, AND IT SHALL STAND FOREVER," although assailed by the most potent enemies that the world, the flesh, and the devil combined could array against this kingdom. The rains, the floods and the winds united may dash, rage, and beat upon it, but all in vain, it is built upon a rock:

"Built on his Godhead and his blood,
It stands, and hath forever stood."

"And a man shall be as a hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place; as the shadow of a

D. L. Blackwell, No. 73
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great rock in a weary land." Isa. xxxii, 2. "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever." Psa. cxxv, 1. The scriptures are replete with testimonials to establish the permanency of this kingdom. Prophetic lore portrays its everlasting stability,

Immovable, mountains ever-flowing rivers, rocks and everlasting hills, the most potent kings and kingdoms, the most substantial works of nature or of art, the most enduring monuments of fame or cities of refuge or strong defences; all, all are but feeble resemblances of the "kingdom which cannot be moved." The mountains must depart, the hills be removed, the rivers dried up, the rocks rent and dissolved; earthly kingdoms may rise and boast of their invulnerability but by and by they wane into weakness. The most enduring monuments reared by the hands of the most skillful and faithful artists must crumble by the destructive hand of time. Cities surrounded by the strongest defences of nature and fortified by the most potent bulwarks of art must crumble into dust. But here is "Dominion and glory and a kingdom: His dominion is an everlasting dominion that shall not pass away, and his kingdom that which shall not be destroyed." Brethren and sisters, whose hearts have been touched by the love of God, whose lips have been unsealed and tongues have been loosed to speak of the glory of his kingdom and talk of his power.

"You that have ere beheld his face,
Can you forbear his praise?"

Here, you are brought into a city of refuge indeed.

"A city that shall ne'er decay,
While time sweeps earthly thrones away."

David calls on us to inspect her invincible defences. "Walk about Zion, go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following." Psa. xxviii, 12, 13. Let us never forget to extol the wondrous name and deathless fame of the illimitable Builder, to revere and adore him for the display of his matchless grace, and celebrate the wonder-working of his immutable love. This is the "city which hath foundations, whose builder and maker is God," and "I know that whatsoever God doeth, it shall be forever."

"This kingdom" *cannot be moved.* "For the Lord God omnipotent reigneth," and "must reign till he puts under his feet and destroys all enemies, even the last one."

His immutable oath and infallible promises are the invincible fortifications that shield and forever defend her hallowed precincts. "A garden enclosed is my sister, my spouse; a spring shut up, a fountain sealed." Therefore, "As the mountains are round about Jerusalem, so the Lord is round about his people from hence-

forth even forever." The potent *will* and *shall* of Jehovah-jireh stand as eternal safeguards to perpetuate the stability of this kingdom. Her almighty Founder has said too, "Upon this rock [the rock of ages,] I will build my church, and the gates of hell shall not prevail against it." Moreover, the continual presence of the Keeper of this kingdom who neither slumbers nor sleeps, defies the powers of earth and hell combined to move it. Here he dwells and here he walks, and consoles us with his faithful promise never to leave nor forsake it.

"O Lord of hosts, almighty King,

While we so near thy presence dwell,
Our faith shall sit serene, and sing
Defiance to the gates of hell."

Let the inhabitants of the rock sing, let them shout from the top of the mountains. But what shall be their song? Well, here comes a good one. "In that day shall this song be sung in the land of Judah, we have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates that the righteous nation that keepeth the truth may enter in. Thou wilt keep him in perfect peace whose mind is stayed on thee; because he trusteth in thee. Trust ye in the Lord forever; for in the Lord JEHOVAH is everlasting strength." Isa. xxvi, 1, 2, 3, 4. The trust of the subjects reposed in Jesus, the kingdom is secure. Though we prove fickle and full of doubting, that will not effect its steadfastness. "If we believe not, yet he abideth faithful; he cannot deny himself." Listen to his cheering words. "The mountains shall depart, and the hills be removed but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee. In our dear Redeemer and beneficent Preserver, we have a catholicon for all our woes, a panacea for all our maladies. How solacing to have a Physician ever at hand who holds a specific for every disease—defies even death itself.

"Should vapors with malignant breath
Rise thick, and scatter midnight death,
Israel is safe, the poisoned air
Grows pure if Israel's God be there."

For many years work-mongers have been predicting the downfall of this kingdom [the O. S. Baptists,] asserting that in five or ten years at farthest, they would all pass away and be no more. How foolish! How false! They understand neither what they say, nor whereof they affirm. Never mind what they say. We have been advised in the scriptures that our enemies should be found liars unto us. But all this is no matter of discouragement to us; but having so many precious promises let us "stand fast, unmovable, always abounding in the works of the Lord." "Therefore will we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the water thereof roar and be troubled;

though the mountains shake with swelling thereof, selah. There is a river, the streams whereof make glad the city of God, the holy place of the tabernacles of the Most High. God is in the midst of her; she shall not be moved: God shall help her and that right early" Psa. xli, 2, 3, 4, 5.

Then "Let us have grace, whereby we may serve God acceptably with reverence and Godly fear.

Grace is an indispensable prerequisite in order to our acceptable service to God. Grace is literally a favor, but all favors are not grace in a scriptural sense of the term. The grace of God presupposes the recipient of the favor unworthy of it. How applicable to our case, and how humiliating too; to consider that our beneficent Father is continually heaping favors upon us, and yet we are unworthy of them all, not the least of which, is that favor alone which qualified and enables us to serve him with the reverence and godly fear that is due to his majestic name. This grace is from God only. Godly fear also, is from the same source. Said he, "I will put my fear in their hearts, that they shall not depart from me." Jer. xxxii, 40.

Proselyte-makers endeavor to excite the fear of their converts by telling them of a terrible devil, an awful place of torment, dreadful punishments, death &c. That kind of fear does not constitute the fear of God at all. It is true that all this is fear, but radically different from the fear of God. It is the fear of the devil, the fear of torment, the fear of death: not that filial fear that the Lord puts in the hearts of his children, which is cupped with love, and casts out that fear which is connected with torment. For our God is a consuming fire.

This fire terribly terrifies arminians. I was told in Indiana that one of them said that he heard Johnson make a prayer that caused the very hair to rise on his head. Well, what was it? "He prayed the Lord to draw near to them; and had his prayer been answered, they all would have been burnt up, for the Lord is a consuming fire." No wonder that such a fire should terrify and cause the hair to stand erect on his head who has nothing better than his own works, his own "filthy rags" to screen him. They are all combustible articles. But the Lord consumes nothing that is good. If the saints have his works to plead—his righteousness to clothe them—his body and blood for their propitiation, they are like gold, silver and precious stones. The fire may try, but never will consume them. Our God as a fire consumes all that is bad and worthless; but nothing that is intrinsically good or valuable. Then take care, work-monger, your works are not good, but works of iniquity, and acts of violence are in your hands. See Isa. lix, 6. You would rend the diadem from the head of the Savior and

place it upon your own. Well may your hair stand as swine's bristles at the approach of such a fire. But the children of God need not entertain any such terror—apprehend any such danger. Their sins have been atoned for—washed from them with the precious blood of the Lamb. Such have experienced that "in His presence is fulness of joy; and may sing:

"The terrors of law and of God,
With me can have nothing to do;
My Savior's obedience and blood,
Hide all my transgressions from view."

A fire like this is of incalculable value to the saints.

But what sort of a fire is this? The Lord of hosts has said "Who may abide the day of his coming? and who shall stand when he appeareth? (not the work mucks) for he is like a refiner's fire, and like fuller's soap. And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer to the Lord an offering in righteousness."—Mal. iii, 2, 3. That is just such a fire as the children of God need. They see so much imperfection in themselves. Silver and gold before purified, are usually blended with dross or alloy; to consume which, they are subjected to the test of fire. In purifying the precious metal the metallurgist subjects the ore to a strong heat in a crucible or furnace, and it is said that he does not consider the process complete until he beholds his image in the fused gold as in a mirror. Thus it will certainly be with us.

"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son." We may rest assured therefore that "As we have borne the image of the earth, we shall also bear the image of the heavenly." But while in the flesh we have much of a mixture similar to dross in metals, so that each one of us is ready to say, "If I pray, or hear, or read, Sin is mixed with all I do." But How thankful should we be that we have a never-failing Purifier. Sometimes this purifying process is very distressing, nevertheless, it is indispensable—we need it, and Paul says "My God shall supply all your need." He, therefore, "Whose fire is in Zion and his furnace in Jerusalem" is amply qualified to perfect the process.

Then, "Beloved, think it not strange, concerning the fiery trial which is to try you, as though some strange thing happened unto you: But rejoice, in as much as ye are partakers of Christ's sufferings: that when his glory shall be revealed, ye may be glad also with exceeding joy." 1, Peter iv, 12:13. Rather than be discouraged then at the hot ordeal through which we must pass here, let us rejoice; for:

"Trials make the promise sweet;
Trials give new life to prayer;
Trials bring us to his feet;
Lay us low, and keep us there."

Then why yield to despondency? We are thus afforded an additional evidence that we are joint heirs with Christ, "if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

The Lord says "Behold I have refined thee, but not with silver; I have chosen thee in the furnace of affliction." Isa. xlviii, 10. The great work of purification was complete in Jesus (but not in us) when he "gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works." Yes, by that one offering he perfected forever in the eye of the righteous law of God them that are sanctified; but it is ordained that we should know the "fellowship of his sufferings," and "fill up that which is behind of the afflictions of Christ for his body's sake, which is the church." "Many are the afflictions of the righteous, but the Lord delivereth him out of them all." The fiery trials and conflicting scenes through which we go here are necessary, and with all other things, work together for our good. David says, "Before I was afflicted I went astray; but now have I kept thy word," and again "It is good for me that I have been afflicted; that I might learn thy statutes." Ps. cxix, 67: 71.

All those things teach us the necessity and value of the antitypical refiner's fire and fuller's soap.

Then, let not the "consuming fire" terrify us, nor its heated ordeal extort one word of complaint, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." The afflictions of Job were no doubt emblematical of the trials through which the church in after ages must necessarily pass, and the end of those afflictions a fit portrayal of the ultimatum of the fiery trials of the church. His complaint was bitter, his stroke heavier than his groaning. "But (said he) He knoweth the way that I take: when he hath tried me, I shall come forth as gold." When the tried and care worn pilgrim shall have passed through the furnace of affliction—when the Refiner's fire shall have reached its terminus—when the kind arm of our God is reached down to pluck us as brands from the last burning, and mortality is swallowed up of life; then, each vessel of mercy will exhibit the complete image of the Purifier: and then radiant with the effulgence of His glory—filled with his fullness, ecstatic with his boundless felicity we shall realize indeed that "In his presence is ful-

ness of joy; at his right hand there are pleasures for evermore."

"There saints of all ages in harmony meet,
Their Savior and brethren transported to greet;
While the anthems of rapture unceasingly roll,
And the smile of the Lord is the feast of the soul."

My dear brother, I have tried to comply with my promise made to you, and however the foregoing remarks may differ in phraseology from the original discourse, I think the general sentiment is about the same. If this should satisfy you, I shall be remunerated. I have had to write by peacemeal, and hope you will excuse the incoherency of style.

Your brother most truly,

J. F. JOHNSON.

THE TEN VIRGINS.

(Matt. xxv.)

BROTHER BEEBE:—Brother J. J. Gilbert, of Ky., has requested my views, through the "Signs," on the parable of the ten virgins, as recorded in the twenty-fifth chapter of Matthew, and I have taken my pen in hand to try to comply with his request, but I do so with a deep sense of my weakness, and want of ability to expound the mysteries of the Kingdom of heaven; and particularly do I hesitate and feel to tremble in view of this parable from the lips of the Son of God, wherein seem to be set forth in metaphors things both sublime and awful, both glorious and yet mysterious. I am not at all satisfied that my views are correct in every particular, on all the bearings of this subject; but my mind is settled in respect to some of its intended application, and I shall venture to give such impressions as I have, earnestly asking for wisdom from above to direct me aright.

I understand this parable to have been put forth by the Savior to represent the condition and surrounding circumstances of the kingdom of heaven at the time of his first coming, or the day of final judgment and perdition of ungodly men.

This coming in his kingdom, or coming of the Son of man, as repeated often by Christ in his parables, I understand to allude in most, if not all the parables to the time then present, and to the immediate future, embracing the period of his public ministry, his death and resurrection, his ascension and the outpouring of the Holy Ghost, and destruction of Jerusalem, &c. I understand over half of the parables of Christ to be intended to embrace the state or condition of the Jews, as a nation, at the time of Christ's coming among them, and the condition also or those among the Jews who were prepared to receive him; for it should be observed in reading the parables, that most of them present two or more characters, the one always represen-

ted as ready for the great event of the coming and marriage of the King's Son, and the other always represented as being taken on surprise, as *not being prepared for the event*. Many of his parables were so literally and clearly applicable to the scribes and Pharisees, as the representatives and rulers of that unfaithful and blinded people, that they acknowledged themselves to be meant, and complained of the reproach cast upon them; while in many others there was a deep and spiritual significance designed, the mysteries of which could not be fathomed by those that were without. If I am correct in my views of the time of the coming of the Bridegroom, and of his subsequent marriage to his bride, fixing the one event at the time when Christ made his public appearance to his people at Jordan, and the other after his resurrection when he was crowned with glory and honor, and with the crown where with his mother crowned him in the day of his espousals, then we can see the bearings and the application of this (the ten virgins,) and many others put forth by his sacred lips; but if we fix the marriage of the Lamb and his bride at some future and distant period in the history of his kingdom, we are utterly at a loss to understand the import and application of more than one half the parables.

I shall attempt to show, by a very brief reference to several of the parables, and other scriptures, that the first appearance of Christ into the world, and the glorious coming of the Spirit after His ascension, to be with his bride and comfort her, are to be understood as having been fulfilled at those periods, and cannot so well be placed at any other time, either preceding or succeeding those times.

It was a time of midnight darkness to Israel, and to the world when John the Baptist made the cry, "Behold, the Bridegroom cometh"—"Behold the Lamb of God?" John said. "I am not the Christ, but I am sent before him. He that hath the bride, is the bridegroom, but the friend of the bridegroom which standeth and heareth him rejoiceth greatly because of the bridegroom's voice." John 3: 28: 29. John here acknowledges that the bridegroom has come, and himself announces the fact to Israel, saying, "Repent ye, for the kingdom of heaven is at hand." Matt. 3: 2.

John not only announced the coming of the bridegroom, but was sent of God to "make ready a people prepared for the Lord." Luke 1: 17: and they that were *born of God* received the bridegroom, and were ready to go in with him to the marriage.

The Jewish kingdom, or the kingdom of Israel was the floor that Christ was going to thoroughly purge, and gather his wheat into the garner, (the gospel church,) and burn up the chaff with unquenchable fire.

Neither wheat nor chaff was left on the floor, so the elect of God among the Jews were removed from off the legal platform into the gospel church, and the wicked Jews were "as stubble to be burned up root and branch," or to be removed from off the land, and their nationality destroyed. The unjust steward who wasted his lord's goods, and was rejected, represents the unfaithful Jews again, and their rejection; and Christ tells them that when they should fail, as a nation, to look out for a habitation among the Gentiles, the mammon of unrighteousness. Again, Jesus says, "many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of God. But the children of the kingdom, shall be cast out into outer darkness: there shall be weeping and gnashing of teeth." Matt. 8: 11: 12. These *children of the kingdom* doubtless had reference to the wicked descendants of Abraham, after the flesh, who were cast out of, or denied the further enjoyment of their national privileges, by and by, and against whom the gospel door was shut. "When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are." And again, "and *you yourselves* thrust out." Luke 13: 24: 30. This parable certainly shows that when Christ had called out the remnant according to the election of grace, from amongst the Jews, he would rise up in holy vengeance and shut to the door against all who were not made ready to enter in.

The wicked husbandmen who abused and stoned the servants sent unto them, and finally killed the only Son of the owner of the vineyard, were to be miserably destroyed by his armies, and the vineyard let out to others. "Therefore, say I unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruit thereof." Matt. 21: 33: 43. Here, again, is set forth the rejection of the Jews, and the letting out of the gospel vineyard to the Gentile, shutting the door against the former, and opening it to the latter, and with them entering the bride chamber were the solemn gospel nuptials are performed.

The parable of the tares and the wheat also shows the condition of the Jewish kingdom at the end of the world, or of the legal dispensation. That was the harvest time when Christ sent forth his angels, or ministers of his word, to gather together his chosen, and to gather out all the tares to be burned, and to be cast out into outer darkness; thus we see again the closing of the door against, and the rejection of the wicked and rebellious Jews, and their great tribulation. Matt. 13: 36: 43.

The net that was cast into the sea, and gathered of every kind, shows the condition of the Jewish kingdom at the coming of Christ. It was then full, the time was fulfilled, and the nation was called to account, the Refiner commenced the awful purging process, and he "gathered the good into vessels, (gospel churches,) but cast the bad away." Matt. 13:47:50.

At the marriage of the King's son, they were bidden, but all rejected the feast, and refused to honor the king or his son; but when the king heard thereof he was wroth, "and he sent forth his armies and destroyed those murderers, and burned up their city."

Matt. 22:7. How literally and awfully was this fulfilled upon the rulers of that nation, who had been bidden through the oracles of God to look for the coming and marriage of his Son, but who had stoned and killed the prophets, and now rejected and dishonored his only Son?

How miserably were they destroyed by His armies, under Titus, and their city burned, let history tell.

That the gospel kingdom, in all its essential doctrines and ordinances, was established and set up by Christ himself before his death, I think is clearly manifest from the language of the Savior, who said to the Pharisees, "Behold, the kingdom of God is within you," or among you, as in the margin. Luke 17:21. The present tense is used here, as also in Matthew xxi. 31. "Publicans and harlots go into the kingdom of God before you." Again, "The kingdom of God is come unto you." Matt. xii. 28.

But though Christ preached the kingdom of God, and as the head of the church and supreme lawgiver over Zion, promulgated and ordained all her laws and ordinances, yet no gospel church was organized to do business as a council until after his death and resurrection. We should bear in mind that what is set forth in this parable, of the ten virgins, and many others, as taking place all at once, in an hour, or a day, are not intended to be so understood, and cannot be so applied; for in the case of the marriage of the king's son, the first call to those that were bidden, embracing the restricted command to the apostles to go only to the house of Israel, and the second and third sending out of the servants, certainly covers the period of time elapsing from the first sending out of the twelve until they were sent to the Gentiles, or to all the world. In the case of the ten virgins and what occurred at the marriage they expected to witness, I understand a length of time reaching from before John the Baptist began to preach to the establishment of the first gospel church after the ascension of Christ.

The parable begins with, "then shall the kingdom of heaven be likened," &c., and if the word *then* is used here as an adverb of time, we are to understand it as meaning at that time, at the time of the coming

and marriage of the Bridegroom with his bride the new covenant or gospel church. There was a time when they "all slumbered and slept," all the ten virgins, who I understand, means Israel after the flesh, had been looking for some time for the coming of the Messiah; or bridegroom of the parable. They are all called virgins, and were so nominally, all were of Israel, after the flesh, and were the children of Abraham in this sense, but "five of them were foolish," and had no oil in their vessels, or grace in their hearts. It was the custom in ancient times, and is yet the custom in some eastern nations, to celebrate marriages as the parable presents this case; particularly was this so in marriages among the rich and noble, or of the royal line. (see Biblical Antiquities, vol. I. chap. vi.)

The time was thought to be about up for the coming of the Bridegroom, but while he tarries till the "fulness of the time was come," they wait and slumber, but the wise took oil with them, and hence their lamps continued to burn till the announcement was made at midnight, "Behold, the bridegroom cometh!" Old Simeon was "waiting for the consolation of Israel," and he lived to see the "salvation of God" in the person of the divine Bridegroom of his soul. Old Anna also had waited long to see the expected Redeemer of Israel, and was ready to recognize and receive him. God's regenerate people, his true virgins, who have grace, in their hearts, whether they "wake or sleep" are prepared to live with him. 1 Thess. 5:10.

Whether they "live or die" they are the Lord's. Rom. 14:8. "I sleep, but my heart waketh; it is the voice of my beloved that knocketh, saying, open to me, my sister, my love my dove, my undefiled." Songs 5:2. Every true and undefiled virgin is ready when the voice cries in the wilderness of Jordan, or of Judea, and goes forth to meet the Bridegroom, having her lamp trimmed and burning. She confesses her sins, is baptized, and is ready to go out and meet the Bridegroom, and join the procession and enter into the bride-chamber to the marriage. We should notice that the marriage does not take place at the time of, nor in the place where the virgins meet the Bridegroom, but afterwards, and in the bride-chamber; so all the wise virgins of Israel, who were born of God, made ready by John's preaching and baptism to receive Jesus, met him before he entered into the church state of his kingdom, and went with him into the marriage which took place after his resurrection. Christ must fulfill the first covenant before he can enter into the second; must fulfill the law and become dead to it, and it to him, before he can marry another.

He does not put away the first wife by divorce—he hates putting away—but lives under her claims till she

is dead to him, and he rises from the dead with immortal life, and enters into holy wedlock with the new covenant church, the New Jerusalem which comes down from God out of heaven, adorned as a bride for her husband. Many important and deeply interesting things present themselves here to the mind, which I would notice, but for the length this article is about to assume; and I shall only refer brother Gilbert and others to a few passages to show that the marriage of the Lamb must, of necessity, be placed at the time of the setting up the gospel church in her present state. Consult the following places viz: John 3:29; Matt. 9:15; Gal. 4:22:31; Heb. xii:22; 24; Rev. xxi 2-3; read the whole chapter, and you will see that it must refer to her militant state and xix. 7:8; 2 Cor. xi 2; Rom. vii. 4.

But five were foolish, and had no oil in their vessels, nothing but their lamps, their profession of holiness derived from ritual observances; and when they rose and trimmed their lamps, or tested their claims to join the royal procession, and to enter into the marriage chamber, they learned the mortifying fact that their lamps had "gone out" for want of oil. Their claim was found by John to be founded on the fact that Abraham, a good man, was their predecessor; but he calls them a generation of vipers, and informs them that they are destitute of the proper qualifications to enter or join the marriage procession.

Christ told these foolish virgins that they were like whited sepulchres which appeared "beautiful outwardly, but were within full of dead men's bones, and of all uncleanness." Matt. xxiii. 27:28. Paul says they "have a zeal of God, but not according to knowledge," that they were "going about to establish their own righteousness."

They were told to go and buy oil for themselves, but one tells them that, "to him that worketh is the reward not reckoned of grace, but of debt." Rom. iv. 4. The wise had no oil to spare; "for if the righteous scarcely be saved, where shall the ungodly, and the sinner appear?" 1, Peter iv. 18. He that gathered much had nothing over.—Exod. xvi. 18. "And while they went to buy, the Bridegroom came, and they that were ready went in with him to the marriage, and the door was shut." While the self-righteous Pharisees were seeking to be justified by the works of law, and paying their tithes of "mint, and anise, and cummin," and making clean the outside of the cup and platter, Jesus, the Bridegroom, enters with his disciples into the marriage.

The procession of the Bridegroom and his attendants continued its march from the baptism of John till the Bridegroom entered into the holy place, having obtained eternal redemption for them; or until he rose from the dead, ascended on high, and

assumed the headship of his church, or bride which he had brought out from under the first covenant. As soon as the "remnant according to the election of grace" was called out of Israel, and conducted into the guest chamber of the Bridegroom, the "door was shut," against the foolish virgins, against the wicked nation of the Jews, and the wrath of God came upon them to the uttermost. As soon as they had filled up the cup of their iniquities, by killing the prophets, and stoning them that were sent unto them; by mocking, deriding and murdering the immaculate Jesus on the cross; by making war with his holy apostles and followers, and shedding their blood, then it was that the cloud of God's long gathering wrath burst in awful fury upon Jerusalem, and upon the nation of the Jews. That generation did not pass away till Jerusalem was surrounded with armies, her temple destroyed, her oblations stopped, her people slain, and the nation whose capital she was, lost over a million and a third of its sons and daughters? I should have noticed the twenty-fourth of Matthew, as I proceeded, but I saw that it would extend this article to too great a length; and I should also be better satisfied, if I had time room and ability, to apply this parable, in its secondary import, to our own times, and to the end of time particularly that of the foolish virgins. The above is submitted, as a mere synopsis of the subject, and as being some of my present impressions, imperfectly set forth. The article is submitted to you, brother Gilbert, and if printed, to brother Beebe, and others, in love.

I. N. VANMETER.

HERRICK Pa., March 26, 1872.

DEAR BROTHER BEEBE:—Among the papers of our dear Sister, Lorena McNish, whose obituary appeared in the "Signs" for March 20th, her husband found a letter to you, without date, and a little piece of writing, which I enclose to you to dispose of as you think best. They seem to me very interesting as the expression of a soul much tried, and deeply exercised in spiritual things. Sister McNish was remarkable for her intense devotion to the church, and cause of truth, and for her child-like simplicity and spiritual single-mindedness. The subject of salvation by grace in a personal experience of it, was her constant theme. I do not know that I ever heard her speak five minutes upon any subject into which this did not enter. She was counted an enthusiast by many on account of this, and because she felt and expressed such an abiding confidence that the Lord would take charge of her temporal interests as well as her spiritual. It is seldom that I have met one who had such a child-like trust in the Lord in this respect, talking to him in prayer of all her wants

and laying before him all her difficulties and trials, and looking unto him, "as the eyes of a maiden look unto the hands of her mistress." She had wonderful experiences of his faithfulness in answering prayer. She had a very tender conscience, and was often mourning on account of her faults and the sinfulness and depravity she saw in her heart. Yet she enjoyed much comfort in communion with her Saviour. Any trouble in the church affected her very much. Her eye was much upon the "pattern shown in the mount," and in the walk both of the church and of individual members she greatly desired to see the pattern followed. Truly such examples as that of her devoted life, and her faith, and trust in God, and love and prayerfulness, which she was enabled to manifest, cannot but be profitable to the tried and tempted children of God. In those who are truly quickened it will cause great searchings of heart, deep self-examinations, and a drawing near the throne of grace in supplication that God "would fulfill in us the work of faith with power," keep us from resting upon any thing but his own perfect work wrought in us by the Holy Spirit, and enable us by the power of his grace to bring forth fruit to his honor and glory.

I have been confined to the house for nearly three weeks with a severe cold on my lungs. Through the mercy of God my health is now improving, and I am able to write a little at a time.

Your unworthy brother in Christ,
SILAS H. DURAND.

DEAR BROTHER BEEBE:—I will, by the will of God, intrude on your precious time by asking you to preach a little, either through the "Signs," or by private letter, on a text which was given me on the night after visiting some of the scattered flock in a branch of the Chemung church. It is, Judges v. 16. "Why abodest thou within the sheepfolds to hear the bleating of the flocks? For the divisions of Reuben there were great searchings of heart." O, brother Beebe, I thought I could see where it applied: and O what searchings of heart, it caused me, in this wise. A sister spoke at one of our gatherings and said, "Who shall stand the trying day?" Her words went to my heart. O, would I be one that would stand? Or would I be one of those to whom it shall be said, "Depart, ye cursed? I felt a desire to be led by the Spirit; not only in spiritual but also in temporal things, and to be guided by the Holy Spirit in all my walks, and conversation that I may lead a godly life, and help to build up the waste places of Zion. Help my brethren, I mean; for I cannot help my God; my glorious Redeemer; for when he

commands, it stands fast, He speaks and it is done. He builds up his church, and he pulls down the strongholds of men and devils. My whole desire is to do the will of God, in spite of wicked men and devils. And O, my brother, I think I have the assurance of an answer to my prayers, although I am the least of my Father's family, and poor in the eyes of the world. But my Father in heaven has given me such great promises, and such evidence of approval, and showed his love to me so many times, that I cannot distrust him now. When a cloud intervenes between me and my blessed Savior, and I am left to mourn, then he gives me a comforting word through the scriptures, and sometimes he takes possession of my thoughts by night, and reveals some promise to me in a pleasant dream.

Brother Beebe, How much I have cherished in my heart the words I heard you utter at brother Wm. Wheat's seven years ago; before I had evidence of my heavenly birth; and such consolation they afforded me. Do not neglect to sow the seed, morning and evening, for we do not know which shall prosper, this or that.

And O, how it affects my heart to hear the bleating of the flock, and see strong men with tears flowing. If judgment begins at the house of God, where shall the sinner and the ungodly appear?

Now, brother Beebe, I must close lest I shall weary you. If it be the Lord's will, O, how I should like to see you once more, face to face, and hear you talk of Jesus. I desire to have the gospel in its purity. Let us exhort one another in love to walk in the strait and narrow path, and to be looking unto Jesus, the Author and Finisher of our faith.

LORENA MCNISH.

The following, was also found among the papers of sister McNish.

When shall I be freed from earth and cares? When, O, when shall I see my Savior as he is, and praise him forever more. I am so full of sin, so prone to evil that, I abhor myself. I see so much evil in all I do, think, or say, that I hardly dare claim to be one of the Lord's children; and yet I love his people, I love his laws, and commandments, and desire to be led by his Spirit, and governed by his word, in all things. But my rebellious heart leads me in an opposite direction. O, may the Lord keep my fleshly passions in subjection. Bring losses, crosses, —anything to bring me in subjection to his holy precepts and cause me to obey them. O, that I may love my God more and more, O, may he draw me by the cords of his love, lead me not into temptation, but deliver me from evil. Help can only come from God, may he help me to know my possession, and to him be the honor and glory forever more. Amen.

WALNUT CITY, Iowa, April, 7, 1872.

BROTHER BEEBE:—Enclosed I send a remittance for the present volume of the "Signs," which comes to me laden with comfort for the saints, which are scattered abroad. I have just finished the reading of the letter written by our late sister McNish, which has forcibly impressed my mind with the necessity of placing our affections on things above, and not on things upon the earth. I have a desire to live the life of the righteous, but how to perform that which is good I find not. The things which I would not I do; and the things which I would, I do not. I desire an interest in the prayers of the saints. I am as one alone, for I seldom have any one with whom I can talk on the subject of religion, but I look forward hoping the time may come when the Lord will revive his work, and gather in the subjects of his grace to praise and honor him.

I have been greatly comforted and strengthened in reading the editorials, and the communications of your many correspondents. The trials of which many of them speak I think I also have had. But my worst enemy is my own sinful heart; for it is deceitful above all things, and desperately wicked. But at times when faith triumphs over my fears, then my troubles are all gone, and I will try to be more careful, and prayerful; and keep my body in subjection. But O how far short of this do I come. I have written more than I intended. My hearts desire is for the prosperity of Zion; and that the saints may love one another with a pure heart fervently.

Brother Beebe, dispose of this as you think best and all will be right, with your unworthy sister in Christ.
PHEBE ELGIN.

BROTHER BEEBE:—I often think of the sandy desert of Arabia, parched with the sun until drouth is so intense, and no shade of a rock in a weary land for the weary pilgrim to rest his weary head; no preaching but the "Signs" that has the gospel sound. We can hear trumpets that do not give the certain sound, but they do not feed the hungry sheep. My prayer is that the "Signs" may continue to come laden with gospel news, and may the dealings of our King Immanuel be made manifest. This is a day of pride and vanity, and it grieves my heart to see so much striving to excel in the things of this world; for we know not the hour the Lord cometh, whether in the day time or at midnight. May we have our lamps trimmed, is the prayer of the most unworthy, if a saint at all.

SARAH L. WALDEN.

Change of Residence.

Eld. A. A. Cole having changed his residence, desires his correspondents to address him at Logansport Cass Co., Ind.

EDITORIAL.

MIDDLETOWN, N. Y., MAY 10, 1872.

"Unto what then were ye baptized?"—Acts xix. 3.

Christian baptism is not an unmeaning ordinance to be mechanically performed simply as a religious rite, without signification; but when properly understood, it is one of the most expressive and significant ordinances which God has enjoined upon those who are quickened by his Spirit and made to believe on the name of our Lord Jesus Christ. As a command of Christ binding on all who love him, it has great importance. Like all the commandments of the King of saints, its importance is to be estimated by the high authority of him by whom it is enjoined.

It is also immensely important as a divinely authorized emblem of the death, burial and resurrection of Christ, and of the regeneration of his body, the church, from a legal to a gospel state; from guilt, condemnation and death, to righteousness and justification and resurrection life through him that has destroyed death and brought life and immortality to light through the gospel.

It also emblematically represents the personal experience of all the saints, as slain by the law, and quickened from the dead, and raised up in newness of life, in their spiritual birth. And it very strikingly represents the death and burial of the saints, and their final resurrection in the image of Christ, when these mortals shall put on immortality, and death shall be swallowed up in victory.

It has a pre-eminence and priority among all the sacred commands of Christ enjoined on all who love him, as the first act of obedience required of them after having passed from death unto life, it being the act of publicly acknowledging their allegiance to Christ as their King, by taking his yoke and becoming his disciple.

But our design at this time is to call attention to the transition, by baptism from one state, connection or condition to another, which is always implied.

Baptism has been regarded by some, and even by some of our brethren, as but an act of obedience, which, if only administered and received by immersion in water, in due form and ceremony, matters not by whom it is administered, or to what the subject of it becomes allied by it. And many have been involved in great perplexity by having been immersed by one unauthorized to administer christian baptism, fearing that to discard what they had done when under a wrong impression; and although dissatisfied with an irregular baptism, such as they would not with their present light and understanding submit to, yet having in their ignorance once supposed it

good and sufficient, now feel a fear to cast it off by being regularly baptized according to the law of Christ. The interrogative at the head of this article suggests and implies a transit by baptism from one place, state or condition, to another. As from the law to the gospel, from the world to the church, or from the Jewish to the christian religion. Those disciples whom Paul met at Ephesus, who had not heard of the outpouring of the Spirit on the day of pentecost, or of the descent of the Holy Ghost, which Christ had promised to send after his ascension, and of which John had predicted with which the saints should be baptized by him who was to come after John, yet they had been baptized unto John's baptism. Their baptism unto John's baptism implied a passing from some other state or condition. As a coming unto necessarily implies a coming from something else; and that transition was effected by baptism. What were they before John baptized them? They were Jews, brought up under the law, who had been looking for salvation by the works of the law; but God had "prepared" them for the coming and ministry of John, by his quickening power and grace, and had given them faith and repentance. The latter qualifying them to turn away from Judaism, and to abandon all their former hopes of justification by their legal works, to abandon their reliance upon a fleshly relationship to Abraham, and to bring forth such fruits as John could recognize as meet for repentance, and by a profession of faith in him that was so soon to come, they were baptized by John with the baptism of repentance. That is with the baptism of *transit*, of change, of separation from their former state and condition, by that baptism which pledged them to believe on him which should come after John, and to look to him and not to Moses for salvation. As John's baptism was to make ready a people prepared for the Lord.—Luke i. 17. In Judah, Jerusalem, and in all the regions round about Jordan, there was a people prepared for the Lord; prepared, as we understand, by the quickening power of God for the reception of the Lord Jesus Christ, who was about to be revealed to them as their Prince and Savior. This people was prepared for him, according to his own declaration, Psa. xl. 6, as expounded by an inspired witness, Heb. x. 5: "Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not; but a body hast thou prepared for me." Here we are unmistakably informed when, by whom, and for what purpose this people whom John came to make ready was prepared for our Lord. "When he cometh into the world" was the time. This answers to the time of the coming of John the Baptist, in the spirit

and power of Elias. "As it is written in the prophets, Behold I send my messenger before thy face, which shall prepare thy way before thee." As Christ was to be manifested in a legal identity with his people, he the head, and they his body, it was expedient that both head and body should be simultaneously prepared. He the head by being made flesh,—made of a woman, made under the law, made a little lower than the angels for the sufferings of death, by taking on him the seed of Abraham, that he might bear their sins in his own body on the tree, bear their grief, carry their sorrow, die their death, and meet and cancel every demand of law and justice in such identity of head and body that their sins could be laid on him, and his righteousness imputed to them. This people was prepared, having their hearts turned by the spirit and power of Elijah, and being thus prepared John's ministry and baptism was to make them ready. The baptism of repentance was to signify a change from the works of the law as a ground of hope for acceptance with God, to the righteousness of faith in Christ. Confessing their sins, by relinquishing all hope of justification by the deeds of the law, and by professing faith in him who was to come suddenly to his temple. On this profession of faith in Christ, attested by fruits meet for repentance, they were baptized by John in the river Jordan for the remission of their sins. Not that baptism in water even administered by John could wash away their sins, or that their sins were remitted for and in consideration of their being baptized; but baptism, in a figure, showed their death by and to the law, and their resurrection and regeneration from a legal state, to participate in the resurrection, righteousness and immortality to be brought to light by the resurrection of the body with the head of the church, when he should be delivered up for their offences, and raised from the dead for their justification. Their baptism was therefore from law to gospel; from Moses to Christ; from dead works to serve the living God.

Now we appeal to those who contend that immersion is valid baptism by whomsoever it may be administered, was it a matter of indifference whether those were baptized by John, who came from God with authority to preach and baptize, or by Nicodemus, or some other Jewish Rabbi? A Jewish official could only baptize unto Judaism, or legalism. A Catholic priest or bishop could only baptize to Catholicism, even were they to administer the ordinance in mode and form as we do.

John's baptism, although prior and preparatory to the ascension of Christ to his Mediatorial throne in the organization of his kingdom, was nevertheless under the gospel dispensa-

tion, and at the beginning of it. "The beginning of the gospel of Jesus Christ the Son of God,"—Mark i. 1, was the time of John's ministry. "The law and the prophets were until John; since that time the kingdom of God is preached."—Luke xvi. 16. His baptism therefore is a gospel ordinance, or an ordinance under the gospel dispensation; still it differed in one or two particulars from that embraced in the apostles' commission. First, it was in anticipation of what it figuratively signified, in setting forth the death, burial and resurrection of Christ, and the redemption of the church; while baptism now sets forth the same things as already accomplished. But the more important difference is that John was sent from God with divine authority to preach and baptize while Christ was in the flesh and under the law with his people; whereas the apostles after his resurrection and ascension, and after they were endued with power from above, baptized in the *name*, that is by the authority and special command of our Lord Jesus Christ, in the name of the Father, and of the Son, and of the Holy Ghost, in obedience to the now risen, crowned and reigning King, into whose hands as the one Mediator all the power of heaven and earth is vested. Now therefore to constitute valid baptism it must be administered by one duly recognized by the church of Christ as commissioned to preach and baptize by special command of our Lord Jesus Christ. To recognize baptism administered by any one who at the time of administering is not in the fellowship of the church and kingdom of Christ, is a virtual rejection of the laws of Christ.

"Unto what then were ye baptized?" From what, and to what were ye baptized? "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?"—Rom. vi. 3. Baptism into Jesus Christ is into his body, the church. But what does baptism avail us if it does not separate us from our former standing and religious connection, and identify us with the church of Christ?

The first baptism administered in obedience to the command of the risen and ascended Savior, after his coronation, was by the apostles at the day of pentecost. Those on whom the Spirit had descended, who were pricked in the heart, and made to cry out under deep conviction and in contrition of spirit, "What shall we do?" When the way of life and salvation was preached to them by Peter, and set home to their hearts by the Holy Ghost, and when they had gladly received the word, were baptized in the name of the Lord Jesus. "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread

and in prayers."—Acts ii. 42. Thus their baptism plainly set forth a change from death to life, from sin to holiness, from law to gospel, from Jewish traditions to the apostles' doctrine, from a deep sense of guilt and despair to a perfect acquittal through the remission of their sins, and to a good hope through grace. "For as many of you as have been baptized into Christ have put on Christ."—Gal. iii. 27.

Even those who are born of God are required to be baptized in the name of the Lord Jesus, as an indispensable prerequisite to the fellowship of the apostles; for faith in, and obedience to Christ are the characteristic marks by which the apostles in their commission were authorized to recognize the saved people of our Lord. "He that believeth and is baptized shall be saved." Baptism is the ordinance by which they who love the Lord and gladly receive his word turn their back upon the world and enter the organized kingdom of Christ. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city; for without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. I Jesus have sent mine angel to testify unto you these things in the churches."—Rev. xxii. 14—16.

Those who are baptized into the body [or church which is the body] of Christ, and have thereby put on Christ; are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God. No more associated with dogs and sorcers, idolaters, murderers, or the lovers and venders of lies; for they are sanctified, or set apart from the world and from antichrist, and have a right to all the privileges of the church of God. The baptism of the children of Israel unto Moses in the cloud and in the sea, did not lessen the necessity of their being baptized unto, and into the name and body of Jesus Christ, when called to be his disciples, any more than their having once been married unto Moses, or the law could wed them to Christ when they had become dead to the law by the body of Christ, that they should be married to him who is risen from the dead, that they should bring forth fruits, unto God. Rom. vii. 4.

In conclusion, permit us to inquire of those who having been immersed by some irregular administrator and into the fellowship of some religious organization, which at the time they honestly believed to be the church of Christ, but with whom they cannot now walk in fellowship, who feel perplexed and sorely embarrassed in deciding whether such irregular baptism is valid or not; "unto what then were ye baptized?" Did it baptize you into the body,—the church of our Lord Jesus Christ? or did

it introduce and join you to organizations over which Christ does not preside,—over which he is not honored as the Head over all things? If you in your mistaken zeal, or misguided love, have done, what with your present light you would not do now; shall that deter you from doing what is clearly right? If your baptism baptized you into the body or church of Christ, it cannot be annulled. You have no right to leave the connection you are baptized into, if it be truly the church of Christ—the city of God; for all that is not embraced in her sacred precincts, is classified with dogs, and sorcers, &c. But if your baptism did not bring you into the church of Christ, you are still in the world, or in the anti-christ, and among the dogs, and other characters mentioned in Rev. xxii, 14, and the word of admonition for you, is found 2 Cor. v, 17, 18. Therefore come out and be separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

APPOINTMENTS.

At the request of the church at Fishing Creek, Dorchester County, Maryland, we will, divine providence permitting, spend the Sunday after the next session of the Baltimore Association with them, which will be the third Sunday in this month (May). Brother Woolford may make such appointments for preaching on that day and on the Monday following, as he thinks best. [ED.]

CHURCHES CONSTITUTED.

I am requested to say, for the benefit of all concerned, that a church of the Old School Baptist order was constituted on Monday, September 19, 1871, near Beatrice, Gage Co., Nebraska, to be known by the name of the Blue River Church of Old School Baptists. Our days of meeting are on the first Sunday in each month at brother J. J. Clayboogh's, nine miles north-west of Beatrice. On the second Sunday at Mr. Laferdy's, on Cub Creek, eight miles west of Beatrice. On the third Sunday and Saturday previous at brother Cornelius Corwin's, on Muddy Creek, ten miles south-east of Beatrice. On the fourth Sunday at my house, three and a half miles below Beatrice, on the Big Blue River.

We have two speakers only in our bounds, who have been liberated to the work by other churches, to exercise their gifts where ever the Lord may cast their lot, of which the unworthy writer is one.

Brethren of our faith and order are requested to visit us when convenient. Ministers who preach salvation by grace, and declare God the author and finisher of it, will find a few to hear and welcome them. But

as for those who teach a system of men, free moral agents, free willers, and legalists of any and every form, we have enough of that God-dishonoring sort already around us; and some of them do great wonders, so that they appear to make fire come down from heaven in the sight of men, to deceive men. See Rev. xiii. 13. But what saith the Lord? "In their heat I will make their feasts, and I will make them drunken, that they rejoice and sleep a perpetual sleep, and not wake, saith the Lord."—Jer. li. 39. "Call together the archers against Babylon; all ye that bend the bow, camp against it round about; let none thereof escape."—Jer. l. 29.

Yours in hope and tribulation, a servant of servants, and the least of all,

JOHN C. PARKES.

MONEYS RECEIVED FOR "THE EDITORIAL."

J T Scroggins, Ala., 2 30.—Total \$2 30.

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Total.....	\$174 00

Marriages.

In Putnam County, N. Y., on Tuesday, April 30, 1872, by Elder Gilbert Beebe, Mr. Coleman T. Robinson, of Brewsters, and Miss Florien Little, eldest daughter of James D. Little Esq., of Carmel, Putnam Co., N. Y.

At the house of the bride's sister, near Lebanon, Ohio, on the 20th day of December, 1871, by Elder J. A. Thompson, Wm. Monger and Libbie Ward.

By the same, at his house in Lebanon, O., on the 18th day of January, 1872, Edward J. Murray and Jennie O'Neil.

By the same, at the residence of the bride's father, near Carlisle Station, Ohio, on the 6th day of February, 1872, Hiram Mount and Lucy M. Chamberlain.

By the same, at his house in Lebanon, on the 11th day of February, 1872, Richard Krewson and Frances Bradley.

By the same, at the house of the bride's brother, in Lebanon, Ohio, on the 13th day of March, 1872, Joseph F. VanHarlinger and Sarah J. Winner.

By the same, at his house in Lebanon, on the 21st day of March, 1872, Alvin Dearth and Mollie A. Zapf.

Obituary Notices.

DIED—In this villiage, May 1, 1872, of consumption, Mr. Horace T. Boyd, aged 27 years and 5 months.

DIED—At his late residence at Brewsters, in Putnam Co., N. Y., at 6 o'clock p. m., Wednesday, May 1, 1872, Coleman T. Robinson Esq., aged 34 years.

The circumstances connected with his death most strikingly illustrate the transitory nature of all things pertaining to this world, and at the same time exemplifies the inscrutable providence of that God who holds the destiny of all beings, all events, and all worlds in his almighty grasp.

Mr. Robinson was thrown from his carriage on Saturday the 27th ult., and in his fall fractured the bone of his right leg a little above the knee. A skillful surgeon almost immediately set the bone, and he seemed to be doing well. Having made previous arrangements for consummating marriage with Miss Florien, daughter of James D. Little Esq., of Carmel, and granddaughter of Elder G. Beebe, he desired to have the marriage solemnized immediately, that he might have the company of his bride to minister to his comfort and happiness during the weary hours of his confinement. Accordingly arrangements were made, and on Tuesday, April 30, the marriage was solemnized. At about 11 o'clock of the same night he became somewhat flighty, and continued to grow more delirious. Physicians in attendance did not apprehend serious danger until the next day, when his symptoms became alarming, and pulse was found to be sinking. He continued to fail until 6 o'clock p. m., when his spirit departed.

How wonderful and inscrutable are the ways of the Lord! his footsteps are in the mighty deep, and "clouds and darkness are round about him." He keepeth back the face of his throne, and spreadeth his cloud upon it.

His young and lovely bride is plunged thus suddenly from the loftiest anticipation of happiness and connubial felicity, to the most pungent and heart-rending disappointment and inconsolable grief. How transient are the promised joys of earth! The cup of anticipated pleasure dashed in a moment, and in its stead the bitterness of sorrow and of indescribable grief. But

"Tis God that lifts our comforts high,
Or sinks them in the grave;
He gives, and blessed be his name,
He takes but what he gave."

Mr. Robinson has left, beside his discon-

solate bride, an aged and widowed mother, a devoted sister, and numerous relatives, to mourn their sudden bereavement. May the kind arm of God sustain and bear them up in their deep affliction, and afford them that consolation which can come to them from no other source.

Please publish the death of **James Harvey White**, who died at his residence in Drew Co., Ark., on the 10th of March, 1872, aged 32 years. His disease was pneumonia, with disease of the spine. He leaves a wife and an infant daughter, together with numerous relatives and friends to mourn their loss. May God comfort the bereaved widow and friends, and sanctify this sad dispensation to his glory and our every good.

A. TOMLIN.

DIED—At her residence in Warwick, N. Y., March 21, 1872, after a short illness, Mrs. **Katharine Geraghty**, at the age of 81 years and 10 months.

For many years sister Geraghty has been a faithful member of the O. S. Baptist Church in this place, and exemplified the power of grace, in a consistent walk and conversation, and her love for the companionship of the saints, by seeking their company and being found in her place in their assemblies. She died in the triumphs of faith, a peaceful, happy death, leaving several children and grand-children, and numerous friends, with her dearly loved brethren in the church, to mourn their loss.

As ever your affectionate brother,

J. N. BADGER.

Please publish the obituary of **James Whiteside**, who died March 8, 1872. He was born Oct. 7, 1810, and baptized by Elder John Shaw at Lankshire, England, in the 19th year of his age. His father was a local Methodist preacher, and his mother an Episcopalian. He had never heard the gospel preached when he received a hope. He had to contend against the religious influences of his parents and connections, for the doctrine of sovereign grace; and when he heard Elder Gadsby preach, he said that was the gospel. He was a firm believer and an uncompromising christian. He emigrated to this country and settled in Pike Co., Ill., and joined the Hopewell Church, where he continued an orderly member until his death.

He leaves a loving wife, three sons and two daughters, with the church and many dear friends, to mourn; but we trust he is now at rest with Jesus, and that

"His flesh shall slumber in the ground
Till the last trumpet's joyful sound;
Then burst its bands with sweet surprise,
And in the Savior's image rise."

His funeral was attended by a large assembly, and a discourse was preached on the occasion by the humble writer, from 1 Cor. xv. 4th.

S. R. WILLIAMS.

DIED—At her residence with her youngest daughter, in Wicomico Co., Md., Sept. 1, 1871, Mrs. **Susan Jenkins**. She was born March 6, 1803, and was baptized in 1869. She possessed a strong mind and a strong hope, and great decision and firmness, and her words were fitly spoken and to the purpose. She was beloved by her children and by her neighbors, and by all who knew her. She was taken sick in August, 1870. Her disease was of the liver. She had the best of care from her children, and the best of medical attendance. But her sufferings were great, through which she did not murmur, but manifested much patience and submission. She has left an empty place in her house which can never be refilled. But we trust she fills a place prepared for her in that house which has many mansions. She has left four daughters and a large circle of friends to feel and mourn their loss, which we believe is her gain.

SUSAN JENKINS.

DIED—At 11 o'clock p. m., Feb. 26, 1872, George Franklin Simmons, son of Eld. R. M. Simmons, of Greenbush, Warren Co., Ill., aged 3 years and 24 days. His disease was called Spinal Magetta, or inflammation of the spinal column terminating at the base or under surface of the brain. His sufferings were extreme, but he bore them without murmuring or crying. He was sick about three weeks, but was not considered dangerously ill until about twelve days before he died. The best physicians were in attendance, but all their skill, with all that fond parents, brothers and sisters, with sympathizing friends and neighbors could do, proved unavailing. God, who gave, has taken him away; and although painful to part with one so dear and so greatly loved, it is consoling to believe our heavenly Father has taken him to himself, and away from pain, sorrow and tribulation.

My father, M. C. Hughes, died at his house in Jackson Co., Ky., Jan. 2, 1872, in the 62d year of his age, caused by inflammation of the brain and stomach. In his last moments he was senseless and speechless; but just before his departure he opened his eyes and smiled very pleasantly, as though some thing very delightful had made its appearance.

Deceased had been a Baptist in principle, professing a hope in Christ for near thirty years, expecting to be saved alone through the blood of the Lamb. His doors were ever open for the comfortable entertainment of the O. S. Baptists on their pilgrimage through this wilderness world, and the weary traveler generally found his house a resting place.

He left a dear christian wife, three daughters, two sons, and many grand-children and friends, to mourn; but we believe our loss is his eternal gain.

I remain your unworthy sister in Christ,
MARGARET P. REYNOLDS.

DIED—Our dear mother, Mrs. Hannah Grafton, on the evening of the 4th of January last, having had a heavy chill on the night of the 2d, and survived the attack but two days. She was baptized by Eld. E. Choate, and united with the church at Harford, where she remained a consistent and orderly member until she received her discharge, ever maintaining a firm and decided stand in favor of the truth of the gospel. She was naturally of a patient, calm, and resigned to the will of the all-wise God, who orders all things well. Whether she was aware of her situation as being so near her last, we are not certain, as she talked but little during her last sickness. But as age and infirmities multiplied, she often spoke of the hour of her discharge with a great deal of composure. She lived to see her family of eleven children raised, (one is not) and the Lord was pleased to remove her from us in the 76th year of her age. We hope long to cherish the wholesome instructions and admonitions which she has left us. She was truly devoted to her family, and we miss her much; but the Lord's ways are best.

The family mansion is lonely and dreary,
The star that shone brightest shall no more appear;
The transcendent light of the household is gone,
Its lustre forever, forever is gone.

The mother so loving, so devoted and true,
So watchful, so anxious, with love ever new,
A friend ever faithful in sorrow and strife,
Has ended her course, the rough pathway of life.

Yet weep not for her, she is happy on high,
In yonder safe mansion, that home in the sky;

Her mission is ended, her trials are past,
Her frail bark is moored on the safe shore at last.

WM. GRAFTON.

FOREST HILL, Md.

Three Days Meetings.

Please publish the following named June meetings:

At Bethel Church, in Shelby Co., Ky., commencing on Friday before the first Saturday in June.

At Salt River Church, in Anderson Co., Ky., on Friday before the second Saturday in June.

At Goshen Church, in Anderson Co., Ky., on Friday before the third Saturday in June.

At Little Flock Church, in Anderson Co., Ky., on Friday before the fourth Saturday in June.

Each meeting to commence at 10 o'clock a. m., and continue three days.

Brethren, sisters and friends, especially ministers of our order, are cordially invited and solicited to attend said meetings.

Most affectionately,

J. F. JOHNSON.

Associational Notices.

The Baltimore Old School Baptist Association will be held with the Ebenezer Baptist Church, in the city of Baltimore, commencing on Wednesday before the third Sunday in May, at 10 o'clock a. m., and continue until Friday evening following.

Those who design attending our association are directed to call on brother John Thorne, 146 North Front Street, and brother C. Search, 38 North Front Street. The association will be held at Temperance Temple, on Gay Street, near Fayette. We extend a cordial invitation to our brethren generally to attend.

F. A. CHICK.

Delaware Association will be held with Bryn Zion Church, near Smyrna, Kent Co., Del., beginning at 10 o'clock a. m., on Wednesday before the fourth Sunday in May, and be continued until the Friday evening following.

Those coming by public conveyance will be met at Clayton on Tuesday, the day before the meeting. Tickets for Clayton can be obtained at the Baltimore depot in Philadelphia at 8.30 a. m., and 5 p. m., and at Baltimore, President St. depot at 7.25 a. m. and 2.40 p. m., and come through to Clayton; the passengers from Baltimore changing cars once. The trains coming North from Salisbury will also be met. Brethren in the ministry, and also brethren, sisters and friends generally, are cordially invited to attend.

Delaware River Association will be held with the Kingwood Church, Hunterdon Co., N. J., commencing at 10 o'clock a. m. on Wednesday before the first Sunday in June, and continue three days.

Warwick Association will be held with the Middletown and Wallkill Church, at Middletown, N. Y., beginning at 10 o'clock a. m. on Wednesday before the second Sunday in June, and continue on Thursday and Friday following.

Chemung Association will be held with the Chemung Church, at Waverly, N. Y., commencing at 10 o'clock a. m. on Wednesday before the third Sunday in June, and continue the two succeeding days.

Conference of Western New York will be held with the church at Riker's Hollow, Steuben Co., N. Y., commencing on the third Sunday in June, at 10 o'clock a. m.

These meetings are so arranged within easy access of each other, so that brethren from a distance can attend them all, and have appointments on the intervening Sundays with churches directly on their route. The Baltimore, Delaware, Warwick and Chemung are almost directly on the line of Rail Road thoroughfares, and the Delaware River and Riker's Hollow are within about six or seven miles of Rail Road stations.

The "Signs of the Times,"

DEVOTED TO THE
OLD SCHOOL BAPTIST CAUSE,
IS PUBLISHED

ON THE FIRST, TENTH AND TWENTIETH,
OF EACH MONTH,
BY GILBERT BEEBE,

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

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OF THE

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 40.

MIDDLETOWN, N. Y., MAY 20, 1872.

D. L. Blackwell
HOPEWELL
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O. 15.

CORRESPONDENCE.

COVINGTON Ga., May 5, 1872.

DEAR FATHER:— I find in the "Signs of the Times" for the 20th ult., a request from sister Luann Dawson, of New Mexico, for my views on 1 Cor. xiii. 12, with which I desire to comply if in your maturer judgment the ideas presented are consistent with sound doctrine; if you find them at variance with the inspired word, however, I shall regard it as a kindness for you to suppress this communication; for nothing but truth can be of any real value to our sister or to any one. The text reads as follows:

"For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known."

The first word of this verse shows that this declaration assigns the reason for something declared in the preceding context; and that is evidently the importance and value of *charity*, which is the great burden of the whole chapter, and indeed incidentally at least, of the entire epistle. The contrast is presented between the condition of the saints now, that is while subjected to the infirmity of this present state of existence, and what it will be when that which is perfect is come," as expressed in verse 10. All the limited conceptions of spiritual things our finite minds can receive, are as far inferior to the real glory of perfection to be revealed, as the dim reflection darkly seen in a mirror is inferior to the substance so revealed. And in this consideration appears the utter folly of such weak and short-sighted beings as we, becoming impatient and fretful when others fail to see any particular idea exactly as it appears to us. Since our clearest and most comprehensive views are no nearer to substantial truth than the shadowy reflection in a mirror is to the object reflected, we may well afford to award the largest liberty consistent with true charity, to those who have received like precious faith with us, in trusting alone in Jesus for salvation and all spiritual blessings and who yet either fail to see some things as we see them, or entertain ideas which we have not as yet apprehended. The saints at Corinth had become carnal, and were at variance among themselves; some claiming to be of Paul, some of Apollos, some of Cephas, and some

of Christ. In this respect perhaps some of us at present may resemble them; at least, their case is proof that saints are liable to such carnality. Therefore it is profitable for us to consider with solemn earnestness the instructions, admonitions and reproofs addressed to them. And in so viewing the subject the force and expressiveness of the illustration used in the text is very apparent. Different witnesses will seldom describe a natural circumstance precisely in the same language, even when all have had the same knowledge of it, and design to tell the plain truth; then it is not strange that different language and different illustrations are employed by the saints when they attempt to speak of the glorious revelation which an inspired apostle denominates *unspeakable riches of Christ*. Much less can exact uniformity of expression be expected when our clearest views are only comparable to the mere reflection seen in or through a glass darkly, or, as it is stated in the original Greek, in an enigma, or riddle." How important then, that we heed the admonition which cautions us to avoid strife about words to no profit, but to the subverting of the hearers. In such strife much mischief may be done, while no good can possibly result from it. Sometimes we may succeed in securing the mastery over our opponent, but even then, while our carnal pride may be puffed up with exultation, *charity* reveals greater bitterness in our triumph than in suffering all the mortification resulting from defeat. Consciousness of having offended a little one which believeth in Jesus, is more terrible to be borne by a saint than a millstone hanging about his neck while he is cast into the sea. Wars and fighting among the saints always spring from their carnal minds and the ungodly lusts which war in their members. Nothing like this can be found springing from the grace of charity. No surrender of gospel truth is to be justified on this principle; but, rather everything contrary to the truth as it is in Jesus, is necessarily contrary to this holy principle which is called *charity* by the inspired apostle; but it is well to be careful that we do not mistake a cherished sentiment of our own for a vital principle of gospel truth. And even when assumed on this point, while no essential principle should ever be yielded, yet as we know but in part, there is still to be great for

bearance exercised toward opposing brethren, to whom the particular point for which we contend may not yet have been revealed. For although every manifestation of the Spirit is the same revelation which we have had from the beginning, yet every step in our experience yields additional instruction, and so the saints grow in grace. Knowing at their spiritual birth what flesh and blood can neither teach nor learn, as they grow in the knowledge of our Lord and Savior Jesus Christ they grow continually less in themselves; and Paul before his ministry ended grew to be *nothing and less than the least of all saints*. Hence, when any of us are puffed up with vanity by what we know, there is great reason for doubting whether charity is in exercise in our minds.

"Now I know in part." What a deep and cutting reproof to our imaginary knowledge is contained in these words! There are those who vainly think they know all that is to be known. Such were the miserable comforters of Job; and such are all who set up their own wisdom as superior to the words of inspiration, and invent ways which seem right to human wisdom, without authority from God, to which they ascribe salvation. But the apostle only knew in part with all the abundance of revelation which he had received, and which rendered it expedient that the thorn in the flesh should be given him, lest he should be exalted above measure. Probably none of the saints now in the flesh would claim to excel Paul in knowledge of spiritual things, and therefore we should all be exceedingly cautious in claiming infallibility for our weak ideas. Knowing in part only, there may be others to whom more extensive revelations have been made; and in any case the fact that all we know of vital truth has been given us by revelation should make us extremely patient toward all less favored saints, to whom the views in which we find strength and comfort, have not yet been revealed. Indeed, those who have most clear manifestations of truth are generally able to bear with most patience and meekness the opposition of those less clearly instructed; and the impatience and illtemper sometimes manifested by saints, is an evidence usually that they have little confidence in the correctness of their own cherished ideas; for while error cannot endure

the light, discussion only shows truth in clearer beauty.

But then shall I know even as also I am known." By the expression previously referred to, in the tenth verse, it is not to be understood that salvation is yet to be revealed exceeding in perfection that which is now manifest in our Lord Jesus Christ. For evermore his name is above every name as the only wise God our Savior. His kingdom is everlasting, and the zeal of the Lord of hosts secures the unending increase of his government and peace, which is established with judgment and with justice forever. Yet there is progression in the manifestation of this kingdom, as there is growth in grace and knowledge in the individual experience of the saints. In the ultimate and certain development of that which is perfect, the saints shall be delivered from the bondage of corruption into the glorious liberty of the children of God, no more to groan being burdened by sin and unbelieving doubts and fears; but knowing as they are known, they shall enjoy the unveiled glory of their Savior's presence in that inconceivable and perfect light where he dwells beyond the boundary of sin and sorrow. The joys of his salvation, as revealed only in part to our weak mortal vision, so far transcend our highest thoughts that we faint with rapture in their contemplation, and with Paul we sometimes are so transported that we for a season take no note whether our own old body is with us; but this ecstasy of delight bears no nearer relation to the joys to come than a partial glimpse of incomprehensible glory compared to the infinity of God. Not only does language fail to express these heavenly raptures, but thought itself is lost and falls from the lofty prospect; and even the pen of inspiration has only recorded that "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." 1 Cor. ii. 9. And John sums it all up as the nearest approach of which human thoughts is capable, when he says we shall be like him, our glorious Lord. We are known so clearly that even our inmost thoughts are open and clear to our omniscient Lord; when that which is perfect is come we shall know just as thoroughly, clearly and perfectly as this. Is not this enough! Can the most active thought imagine, or hope expect, or faith believe

more than this? To see our Redeemer and to be as he is in all his transcendently perfect glory and bliss fulfills all the desire of every child of God. More than this we cannot wish; and all this is secured to every hungering, thirsting soul who feels and knows the exceeding sinfulness of sin. It is indeed given to the saints to know sorrow and tribulation in the world, to suffer as an afflicted and poor people here, to live as pilgrims and strangers, drawing all their supplies from the treasury of their "King, as it is written, "The just shall live by faith;" but in all their afflictions he was afflicted, and the angel of his presence saves them, so they are securely kept by the power of God through faith unto salvation; and when that salvation shall be fully revealed then all the saints shall know even as also they are known. Then faith and hope shall be superceded by absolute knowledge; and of all the graces which here sustain the tried child of God, charity alone shall remain.

"This is the grace that lives and sings
When faith and hope shall cease;
'Tis this shall strike our joyful strings
In the sweet realms of bliss."

It should be remembered that the charity which is the theme of this connection of scripture is not the spurious article so called among the Pharisees of the age, but that holy love which is the first mentioned in the specification of the fruit of the Spirit. Gal. v. 22. And when the perfect manifestation of this heavenly principle is revealed, then we shall no longer be annoyed by sin.

May the spirit of all truth enable our dear sister to appropriate the assurance contained in the text to her own comfort and encouragement, and if this comment is beneficial to her or any reader, to the Lord belongs the glory. All the imperfection in it is my own and may the Lord pardon it and incline the reader to judge me charitably: "for I know in part" only, and have long been satisfied that there is a very large excess of what I am ignorant of over the small part known. Yet I tremblingly trust that by grace I have been taught what the wisdom of the world can never learn, to know Jesus as the Savior of sinners, of whom I am chief. As ever,

Wm. L. BEEBE.

P. S.—By private letter, Eld. Joel J. Hulbert, of Mississippi, has requested my views through the "Signs" on the subject of adoption. As I have no special light on the point, I must request to be excused, at least for the present.

NEAR NEW CASTLE, Del. March, 1872.

DEAR BROTHER BEEBE:—It is now about a year since I received a private letter from a brother of whom I have no personal knowledge, hailing from beyond the Mississippi, requesting me to write through the "Signs" and give my views on

"What is a legal gospel church?" The letter further queries also in regard to "gospel order," &c. A letter of mine previously published it seems led to this appeal for a further elucidation of the subject. Having neglected to reply so long is no reason that I should neglect it longer. I will therefore now attempt an answer. The letter to which the inquirer refers was published in No. 6, last volume. The subject then discussed being the obligations of church members, and incidentally the duty of believers to become church members, it appears led the inquirer to propose further queries. The term church signifies an assembly or congregation of people. A congregation in the sense in which Israel was congregated in the wilderness, and not merely a mixed multitude. The qualifying term gospel, would indicate definitely the character of those concerned. They must be such as the gospel designates, and as its voice calls. These are always *believers*. These who have been called to repentance in accordance with the design of the gospel, and have brought forth fruits meet for repentance, abandoning self righteousness and legal hopes, and believing in and relying upon the finished work of the Redeemer, and that alone. In the 2d chap. of Acts, we find that "They that gladly received Peter's word were baptized," and that "they continued steadfastly in the apostles' doctrine and fellowship," "and all the believers were together" &c. Such is the general character and outline of the New Testament model of a gospel church. The congregation of Israel to whom the word church was first applied, were convened under a system of laws, and within certain pales and bounds. In the sense in which the term church applies to them, it included none but Israelites. An Amalekite, or an Egyptian, could not be included, even though they were at any time present in the company. On the other hand, native born Israelites were not included, except in conformity with the laws by which the people were governed. Illegitimate children, and the offspring of intermarriages with the surrounding nations, as well as the parties so unlawfully married, were excluded. Uncleaness by contact with the dead, and also certain diseases and blemishes in their persons, prohibited for the time being the parties entering the congregation. In some cases the obstacle was temporary and limited in its duration, in others it was perpetual. These things are all written for our learning. In all probability there were those who ate that *spiritual meat*, and drank that *spiritual drink*, with Israel, who nevertheless could never enter the congregation of the Lord. To be gospel subjects then implies in the first place, a legitimate son or daughter of Israel. One, born

again, of incorruptible seed; one that is sound in doctrine; his spiritual person without blemish.

If in Israel one had persisted in wearing mixed garments as linsey-woolsey he must be denied the privileges of the congregation while he continued to wear the forbidden fabric. He might if he chose come in contact with a dead body, or defile himself with some of the idolatrous practices, but the penalty was separation from Israel. The church must be without *blemish* and without *spot*. She must be "*holy and without blame* before him in love." She must be "without spot or wrinkle or any such thing." "Holy, unblameable and unrepensible in his sight." This congregation we were speaking of is of the Lord's gathering, and will be therefore evidently gathered by his word, according to our quotations from Acts, the materials were Baptized believers of which the primitive church was composed. No others but believers. No believers but baptized. No baptism but for believers. Now with gospel material we must have a gospel enclosure. A church has a government, she has officers, to administer that government. She has laws and ordinances, she has her doctrine and worship. The curse was pronounced upon Israel anciently for disobedience. Now, if any man love not our Lord Jesus Christ let him be *accursed*. If he obey not the laws, and be subject to the order and discipline, he, though of Israel, must be separated from Israel. So I understand the order in Israel for sanctifying themselves. Not that they had the power to render themselves more holy, but to separate themselves from the unclean. In the days of Nehemiah, there was such a sanctifying took place. I doubt not it looks hard and cruel to some, that so many were denied who wished (at least apparently) to come in. But the laws of Israel admit of no compromise. They must put away their strange wives and cut loose from their idolatrous practices. They must put off their linsey-woolsey garments, and if they were unwilling to do these things, Israel must separate from them, as well as from all those who cannot trace their genealogy to the house and family of Abraham. There is but one law for Israel, and Israel is a holy people unto the Lord.

The idea of government implies a definite and known membership, over which the authority of the body extends. To this extent the watchcare of the body should go. If members get to far off too visit or correspond, they should be dropped from the list. A church is one body, but many members of that one body. The vitality should animate every member. If diseased Israelites are prohibited, it will follow that infected members must be removed in order that the cleanliness and health of

he body be preserved. On all occasions when Israel were privileged with the divine presence and some special tokens of their acceptance as his people and his worshipers, they were required to sanctify themselves.

I have touched upon the inquiry, "what are the component parts of a gospel church," but I never expect to exhaust the subject, or cease to dwell at times upon it. The ordinances of the church are designed to exhibit her doctrine, order and worship to view, and provide for an effectual separation from "whatsoever defileth." Those *establishments* which are supported and sustained by human government, are not churches of Christ. He is himself King in Zion. He is the Blessed and only Potentate. Organizations admitting to membership upon the claim of natural birth, without repentance and without faith, can show no scriptural claim. I do not suppose that near all Israel dwell on this side of Jordan. The promised land however does not include the territories of Og and of Shion, kings of the Amorites. I have been treating of a gospel church. I do not know but there may be many subjects of grace outside this enclosure. I know that if there are they are not at home, as those characters dwell without, with whom the flock of Christ can find little sympathy.

The discipline is quite plain and simple, being designed to maintain and preserve gospel fellowship upon gospel grounds, and that holy conversation and godliness that becometh saints. I will submit what I have written to brother Coppedge (the inquirer) and to you.

E. RITTENHOUSE.

TENTS OF ISRAEL, March 7, 1872.

DEAR ELDER IN ISRAEL:—"We are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh." But—Oh! this is a hard and trying way into life—this coming through trouble, perplexity, persecution, abasement, and death itself! Yet, we find that it is the only way, and in no other can we obtain the crown of life. For it is not through fleshly attainments and triumphs that deliverance comes to us; but rather through the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. And therefore, "we must through much tribulation enter into the kingdom of God."

The Captain of our salvation was made perfect through suffering; and we must follow in his steps, and be made like him. Therefore we must first suffer with Christ, before we reign with him. He suffered in the

flesh, and died unto sin; and we must know the fellowship of his sufferings, and be made conformable unto his death. Hence a valiant soldier of the Prince of life, speaks of being "in deaths oft" and of "dying daily." Sad truth! Nevertheless, we live; that is, Christ liveth in us. Joyful truth! Yes, blessed be God! he who before overcame for us, now overcomes in us, and puts our enemies under his feet. And so he gives us the victory, and we live through the fight. In every other warfare, what numbers fall in battle to rise no more! but in this, none shall perish. The reason is our Commander is "the King immortal," and all the powers of darkness flee before him. And he always goes before his armies, and leads them out.

Therefore, I yet live to tell you of my wonderful deliverance from the power of my enemies, and of their being made even tributary, according to the good pleasure of Israel's King.

That first conflict, however, of which I was speaking in my last, was a fearful one. With me it was one of life or death; and therefore I struggled as for life against my numerous foes, that I might, if possible, escape from them. But ah! I soon found that the odds was fearfully against me; for my weak resistance was as nothing to them, inasmuch that I saw and felt that I had no power to save myself, and despaired even of life. I cried to God for help; but Oh, I feared that God himself had forsaken me, and left me as a prey in the hand of my merciless foes. And now it was night with my soul; and I walked in darkness, and had no light. But the darkness could not hide me from my enemies, but it seemed only to embolden them, and call forth new ones, for though I often endeavored to flee and elude them, they pursued me still, and I could not shun their presence. My efforts to escape from them, served only to bring me into other dangers, and exhaust my little remaining strength, without helping me in the least. And thus I was broken down, my strength was gone, my beauty was consumed, and I could hold out no longer. But in this extremity, there came to me a heavenly wisper, saying, "Cast thy burden upon the Lord, and he shall sustain thee." This was my only alternative; for indeed, refuge had failed me, and in me there was no help. Like Jonah, I was now more perfectly taught that, "Salvation is of the Lord." For surely, "Unless the Lord had been my help, my soul had almost dwelt in silence." But, "When I said, my foot slippeth; thy mercy, O Lord, held me up." My blessed Master fulfilled to me his promise: "I will not leave you comfortless: I will come to you." Yea, he did come to me, when I was overcome and ready to perish! And my heart again bounded with hope, as I

was made to exclaim, "The voice of my Beloved! behold, he cometh leaping upon the mountains, skipping upon the hills." And O how his sweet and gracious words thrilled through me, when "My Beloved spake, and said unto me, Rise up my love, my fair one, and come away." For with his precious word, there came strength into my fainting spirit, while his sweet and radiant countenance drove back the darkness, and brought light and health to my soul. O how changed was the scene! For now I turned upon my cowering enemies, and began to say, "In the Lord have I righteousness and strength." "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?" "He giveth power to the faint; and to them that have no might he increaseth strength." "I will sing of thy power; yea, I will sing aloud of thy mercy in the morning: for thou hast been my defence and refuge in the day of my trouble."

SHULAMITE.

CLACKAMAS CO., OREGON, March 15, 1872.

DEARLY BELOVED BROTHER BEEBE:—By your permission I will endeavor to give through the medium of the "Signs" a reason of the hope (though small it may appear to me) which is in me. I was born November 10th, A. D. 1806, in Berkeley Co., Va., five miles west of Martinsburg, where also I was brought up to manhood. I was the youngest of nine children, of which number only two sisters with myself are now living. My parents were both Baptists of the strict Predestinarian order. My father was a deacon of the Mill Creek church, then holding their meetings in Gerardstown: but my father died when I was only one year and six months old, consequently the care of the family devolved upon my mother, who raised us up very strictly. But subsequently however the Mill Creek church changed the place of holding her meetings from Gerardstown to Opequan Creek, which latter place was nine miles from where my mother lived, for which cause I but seldom heard the truth preached. I however attended the meetings of some one of the following denominations nearly every Sunday, Methodists, Presbyterians, Lutherans, and Episcopalians, but generally the Presbyterians, this being the most convenient. I then knew of but one order of Presbyterians. They adopted the "Westminster Confession of Faith." Nevertheless their preachers preached a conditional salvation—telling their hearers that if they would accept the offers of mercy and use the means of grace they would be saved; but if they rejected or slighted the overtures of mercy, they would be damned &c. This for the most part was the kind of preaching that I heard in my bringing up, except once

in a while when an opportunity would occur that I could go to Opequan, and hear the late Elder John Hutchinson preach, who was pastor of Mill Creek church from my earliest recollection until I left that country A. D. 1832. I also occasionally heard Eld. Francis Moore, Thomas Buck, James Reed, Wm. Gilmore, Whitely and others preach. I was born a natural religionist, and grew up a Pharisee. I had great preference however in hearing the Baptists preach to any other denomination, and loved them above any other people, especially the preachers, whom I regarded as a superior order of beings. Then my hopes of heaven to me appeared firm and bright, not so much on account of the good I did, as of the evil I refrained from. When a boy going to school, I really thought that I was better than any of my schoolmates. And so self righteous was I, that I actually would refrain from stepping in the foot prints of other boys, lest I should be defiled. In those days the Bible was my constant companion, and I loved to read it above every other book; why it was, I cannot tell: but I was so delighted in reading, especially the New Testament scriptures, that I committed the greater portion of them to memory. Would to God that I could take as much delight in reading the scriptures now as I did then. One Sunday I went to the Opequan meeting alone, and after the close, I asked Elder Hutchinson to accompany me home. He said he would like to do so, but he had left his horse at the widow Gorrel's (who afterwards married Morgan A. Vancleve) and came to the meeting in her buggy; but said he, if you will go round that way, so that I can get my horse, I will go home with you. To this I agreed. And when there, and while dinner was being made ready, I was sitting in the portico, and the Elder and widow were seated in the parlor; I overheard the Elder talking about me. He said that I was the best boy he ever knew, that I was an exception, that there was not another boy in his knowledge that was so nice, and genteel as I. This was the very thing to feed my vanity, for I thought, Surely he knows. For I looked upon him as being almost inspired, and the Elder had often tarried at my mother's. During all this time I delighted in reading the Bible, and other religious books and writings, and had no relish for any others; and above all subjects none delighted me more than to talk on religion or listen to others talking. Why it was I cannot tell. One day I took up the Bible to read, and opened to Luke xiii: "There were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans because they suffered such things? I

tell you Nay, but except ye repent ye shall all likewise perish" &c, verses 1-5. I then had different views on the above passage from what I now have. I then thought the perishing had reference to perishing after death in another mode of existence. I had no idea that the pronoun ye, referred to the Jewish nation, and that the verb, perish, had reference to the destruction of Jerusalem in the general siege and dispersion of the Jewish people. I had often read the passage before without any particular impression being made on my mind; but now it fell with a degree of weight sufficient to cause the serious inquiry to arise in my mind, Have I repented? My answer was, No! I have not. Well, now I must go to work. Here now is something for me to do. I must repent and be converted, or at last perish eternally in hell fire. Also Christ's words to Nicodemus, "Ye must be born again," fell with a degree of weight on my mind: I had no evidence that I was born again. So to work I went with might and main to accomplish these things: but alas! To my utter dismay and astonishment! I found I might just as soon dislodge the starry firmament, and remove the earth's foundations, as to repent of my sins, be converted, and be born again! During all this time I had no knowledge of what sin really is. I had never felt it as a heavy burden on my mind: but I had a great desire to be a christian. I saw something so exceedingly beautiful in the religion of the meek and lowly Jesus that I desired it above every other object, and would according to my feelings have given ten thousand worlds, had I possessed them, for the evidence of an interest in the blood of Jesus. I would envy the apostles and disciples who were personally with Jesus. In all their troubles and sorrows they had a Friend to go to. A Friend who was always ready to listen to the tale of their sorrow, and who was willing at all times, and upon all occasions, to administer to their comfort. They could know the words that he would say to them. And He never turned one poor hungry thirsty soul empty away. Oh, that I like them could be with Jesus! I would tell him all my sorrows, the desire of my heart, and the secrets of my soul; and I would know the words He would say to me. Would He turn me away? Would he bid me "Depart?" No, He would not. But here I am in sore distress, and no friend to go to. No one to communicate my troubles to, or hear the sad tale of my woe. I call, but yet no answer; I seek Him, but cannot find Him. Oh, that I could hear for myself, from his dear heavenly lips, those sweet words of consolation, once spoken to His disciples of old, "Let not your heart be troubled: ye believe in God believe also in me &c." Fear not little flock for it is your Father's good pleasure to give you the

kingdom." "It is I, be not afraid." This would be enough! This would satisfy my longing heart, and would be the delight of my soul. This would be far better than millions of gold, or the pelf of ten thousand worlds like this. With these feelings I grew up to manhood, left my mother's home, and lived among strangers. Now I lost in a measure my relish for reading the Bible, and other religious books; months passing without even seeing a Bible; living for months where religion was never talked of, and perhaps never thought of. Consequently I sank into a kind of careless unconcerned state of mind, but still attended Baptist preaching whenever an opportunity would occur. In the winter of 1832 I married, and in the months thereafter, my wife and I bid a last farewell to the place of our nativity, and started for the then far west, the State of Illinois, three of my brothers having gone there some years before. I purchased a piece of land joining two of them and settled among them. My eldest brother had been a Baptist for many years, and lived religious, as well as talked religion. The nearest Baptist church to that place, held her meetings in the town of Danville, which was distant about seven miles. I occasionally went to their meetings. But I was not long living in that country until I was taken down sick of a fever; and Oh! the horror and unspeakable anguish which seized my mind my pen can never describe! My whole life now appeared one continuous course of sin and rebellion against God. Truly the hail of almighty wrath appeared to sweep away my refuges of lies, and the waters of trouble appeared to overflow all my hiding places. See Isa. xxviii. 17, 18. And Justice, stern Justice with his voice of thunder cried, *Cut him down! cut him down!* Oh! how exceedingly sinful did sin now appear! I could now fully and for the first time realize in my own soul the truth of the saying Isa. i. 5, 6: "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment." I now thought my day of grace was past, the door of mercy was forever closed, and I must sink down to irretrievable woe, and be shut up in the prison house of sin, never more to be delivered. Oh! that I had my days to live over again, thought I, I certainly would more earnestly seek the Lord's favor and my soul's salvation: but now it is too late. These feelings I kept pent up in my own soul as a fire that burned to the lowest hell. One day while burning with a hot fever, and the fire of hell burning in my breast. I asked my wife to give me a little saltpetre to cool my burning fever. She gave me a piece about the size of half a bean. I had no soon-

er taken it than, according to my feelings, I became as cold as an ice-burg, and a numbness came all over me, and I thought I was dying. My wife became alarmed, and ran to my brothers' to get them to come and stay with me. I was now left alone to deplore my dreadful condition as a lost and ruined sinner. And Oh! the dreadful consternation and agony of soul I was in, no tongue can tell nor imagination picture out! and none can know or have the least idea, save those only who have traveled the same road! For according to my feelings I was standing upon the very brink, and about to take my final leap into the vast unfathomable abyss of endless perdition. My distress and agony of soul was so great, that I really conceived I was already in hell, and in order to know, I looked around the room to see whether I was yet in this world or had gone hence. At length my wife returned with two of my brothers. They rubbed me with flannel cloths saturated with vinegar, and gradually brought me to my natural feelings again. My fever now left me, and I became convalescent: but it was not long before my fever returned in the form of an ague, which continued with me nearly all winter. And what a dark and gloomy winter it was to me. During this time I did not even try to pray, viewing that my fate was already unalterably fixed, and my damnation sealed. All winter, dark and gloomy clouds of guilt and unbelief appeared to hang over my mind. But now where, O! where is that dear Friend from whose heavenly lips those words of mercy once so sweetly flowed: "Let not your heart be troubled, &c. It is I, be not afraid;" and who oftentimes said to the disconsolate, "Fear not;" and of whom I so lately envied the disciples the privilege of being personally with? Alas! in my feelings I beheld him now in dreadful majesty, high seated upon a throne, the habitation of which was *Justice and Judgment!* And from whose awful lips issued and came forth in thunder tones the dreadful sentence of my eternal condemnation! Some times I thought I could see afar off through the thick gloom, and dark lowering clouds of unbelief, a glimmering light for me. One evening the next spring I retired to bed wearied in mind by reason of sin and unbelief, and fell asleep. I dreamed that I was in a garden, and saw the Lord Jesus rising from the dead, and coming forth from the tomb. O! thought I, I have often envied the disciples the privilege, in all their troubles and distress, of going to Jesus and hearing words of comfort from His heavenly lips; and now I have the like opportunity, and ran to him, imploring his mercy. I thought in my dream that he frowned on me, and looked extremely angry, which so distressed my soul that I fell at his feet weeping, and crying with a bitter cry, Lord Jesus, have mercy on

me! In my dream I thought he then smiled, and took me up in his arms, as though I were a little infant, and said, "Thy sins, which are many, are all forgiven thee." In ecstasy of joy I awoke, and behold it was a dream, and all the joy vanished, and I found myself just where I was before. The next day I went to assist a neighbor raise a house, where I met with my Baptist brother, to whom I related my dream. He said to me, "Well, in old times God revealed himself to his people in dreams and visions of the night, and why not now?" To which I replied, If it had been real, it would have remained with me. Still this dream was of great use to me afterwards, for through it I saw the manner in which God deals with his children. The language of my soul was now almost continually, day and night, "God, be merciful to me, a sinner." Sometimes I would wake up in the night with such awful distress of mind, burdened with sin, that in a moment the sweat would be standing in great drops all over my body. I now attended meetings every opportunity, and O how my soul would go out in prayer to God, on my way to meeting, that he would speak a word of comfort through the preacher for poor distressed me. I could clearly see that the gospel of the Son of God contained exceeding great and precious promises for others, but ah me, I was an outside case, beyond the reach of mercy. Sometimes I thought I could see the promises for me afar off. At other times they appeared so near that I could almost embrace them; but when I would reach after them they were gone, and I knew not where. Sometimes a little hope would spring up within, but it would be soon gone. Thus I went on month after month. O! how my soul longed for deliverance. I was by this time stripped of all hope, confidence, or trust in an arm of flesh. I plainly saw that I must be saved by a power superhuman or lost forever. Thus I was brought by a way I knew not, and in paths I had not known; and some of them to me appeared extremely crooked. I did not doubt the ability of the Lord Jesus, nor undervalue the blood of the everlasting covenant; but I could realize no interest in it. The following summer I taught a school in the neighborhood where I lived. One day when on my way to school bemoaning my sad condition as a lost, ruined, and helpless sinner, suddenly these ever blessed words of the Lord Jesus came with power, as though spoken directly to me: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Mat. v. 6. I immediately spoke out aloud, Lord, do not I hunger and thirst after righteousness? Therefore fill me out of thy unwasted fullness. I was enabled now for the first time to embrace the promises; for I viewed myself the very character to whom they belonged. I however went to school. At noon recess I went into a forest near by, as I thought to pray. I knelt down, when a strange feeling came over me which I cannot describe. I arose to my feet and commenced singing, and wandered through the woods some times singing, some times praying and some times praising God, not knowing where I was, nor where I was going, until I came again in sight of the school house. I turned to go away, feeling that I never wanted again to engage in worldly pursuits: my whole mind, for the time being, appeared set on things above. After some time however I returned to my

school. And on the 2d, day of June 1838 I related briefly in substance, the foregoing to the Danville Church of Regular Baptists, and was received, and the next day I, with my wife, was baptized by the late Elder Richard M. Newport, in the Vermilion River. But I have been a poor doubting sinner ever since, and the older I get the worse I grow.

JOHN STIPP.

EAGLE, Ontario, April 29, 1872.

ELD. GILBERT BEEBE:—My very dear friend, your very kind favor of the 16th instant was duly received, from which I regret to learn that it will be impossible for you to attend our next May meeting in Dunwich; but I hope you may be enabled to favor us with your presence at the Quarterly Meeting to be held on the last Sunday in June, in Ekfrid; for I must candidly acknowledge that although I esteem others as I humbly hope for the truth's sake, there are none whom I regard in the ministry above yourself, since the departure of my lamented uncle, Eld. Thomas McColl, of whom the world was not worthy. Enclosed I send you a copy of a letter addressed to John C. Bateman, by him, and signed, "A Worm," which, if you think proper, you will please publish in the "Signs of the Times." I believe it will be read with interest and profit by all who have experienced the fiery trials which the children of the kingdom have to encounter and pass through in their solitary pilgrimage through this howling wilderness to that "house not made with hands, eternal in the heavens."

Yours always, most truly,
EBENEZER MCCOLL.

As I was walking by myself one day, for a little meditation in quiet solitude, I espied a poor worm, (as I supposed on its journey home to its house or hole in the ground) and the poor feeble little creature was laboring hard to go on its way. But as I drew nearer to it I perceived that it was retarded on its journey, and so molested on its way, that it could not get on, at least but at a very slow pace; for as I drew near I perceived that it had a formidable enemy to contend with, and such an enemy as I supposed was attempting to kill, destroy and devour the poor worm. It was a large long black beetle that had fastened its mouth on the tail of the poor worm, which not only retarded its progress, but, as I perceived, was biting, vexing and pinching the little worm; for I perceived that the worm was in both fear and agony, attempting to fight with its antagonist, but with all its efforts it could not disentangle itself from its black enemy. Well, I stood and looked on, until I felt some indignation rise up in me against this black molesting murderer; for I perceived that murder was his intention, and then to devour the poor creature; so I stepped up and said, Poor worm, I will help thee. So I took my walking stick and pushed blacky off the poor worm. The worm seemed very much pleased, stretched itself again at full length, and began to make good progress again on its journey home. But blacky was not contented, and after a little deliberation he took a circuit and was soon down upon the poor worm, and fastened upon him again.

EDITORIAL.

MIDDLETOWN, N. Y., MAY 20, 1872.

REPLY TO "TRUTH SEEKER,"
ON PAGE 119.

"Then shall two be in the field; the one shall be taken and the other left. Two women shall be grinding at the mill: the one shall be taken and the other left."—Matt. xxiv. 40, 41.

Our Savior in giving instructions and admonitions to his disciples, used many figures by way of illustration, and to them which were not his disciples, all his saying were in parables.—Parables and dark sayings which could only be understood by those unto whom it was given of God to know the mysteries of the kingdom of heaven. The very parables and figures which were inexplicable to the wise and prudent of this world, were admirably adapted to illustrate and make plain the things of the kingdom of God, to all such as are born of God, and taught by the Holy Spirit. Like the pillar of cloud which attended the children of Israel in the wilderness, which was utter darkness to their enemies, and at the same time a flaming light to God's chosen people.

It was not a matter of regret or lamentation to our Savior, that the world by wisdom could not know God, or by their science comprehend the things of his Spirit; for he rejoiced in spirit, and said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes."—Matt. xi. 25, and Luke x. 21. The inspired apostle Paul, to the Corinthians, and to us, (1 Cor. i.) gives the following reasons: first, that the faith of God's children should not stand in the wisdom of men, but in the power of God; and secondly that, "No flesh should glory in his presence." According as it is written, "He that glorieth, let him glory in the Lord."

All the figures, metaphors and parables, and all the instructions contained from the fourth verse of this, to the end of the twenty-fifth chapter, were addressed to the disciples who had come *privately* to Christ for instruction. He had just told them of the impending judgments which were soon to fall upon the devoted city of Jerusalem, when the magnificent buildings of the temple should be hurled to ruin; and they came to him *privately* as he sat on the mount of Olives, saying, "Tell us when shall these things be? And what shall be the sign of thy coming, and of the end of the world? Before answering these enquiries directly, our Lord warned them against imposters and delusions that they would have to encounter; so strong, so plausible, and so popular, that if it were possible, they would deceive the very elect. He said, "For there shall arise false christs, and false prophets, and shall shew great signs and won-

desiring to take up his cross and follow in the footsteps of our dear Redeemer; and the same Spirit which gave him the desire, soon sent our beloved Eld. S. H. Durand this way, that opportunity might be granted, and comfort and consolation spoken to the scattered sheep in this part of the land; and after a powerful sermon we met in conference, where heart run to heart like two drops of water, and we were made to say, O come let us sing unto the Lord; let us make a joyful noise to the Rock of our salvation; and to meet together in his name; for he has promised that there he will be in the midst. O, my brethren and sisters, I cannot help describing to you what we have enjoyed since that time. I did not imagine there were such great blessings in store for us. Elder Durand comes to us once a month, richly laden with that heavenly food, and spreads before us such a feast of fat things, setting forth the beauties of the kingdom with power and great consolation, preaching from three to five sermons each time. There seems to be such a blessed manifestation of the Spirit, being one in our midst. In conference meetings he have such a melting time, and great enjoyment in hearing precious experiences, and in witnessing the ordinance of baptism. O praise him, all ye saints, for his great goodness toward us.

"My willing soul would stay
In such a frame as this,
And sit and sing herself away
To everlasting bliss."

I had longed for, but never expected to see the time when we would enjoy church privileges and hear the truth proclaimed in this place; but God has seen fit to bless us beyond our expectations, and my heart has been made to rejoice with joy unspeakable, and to say, "I sat down under his shadow with great delight, and his fruit was sweet to my taste. He brought me into his banqueting house, and his banner over me was love. Oft I feel to say,

"What shall I render to my God
For all his kindness shown?"

It has been my privilege much of the time of late to feel that the Lord is my Shepherd, I shall not want. He maketh me lie down in green pastures; he leadeth me beside the still waters; he prepareth a table before me in the presence of mine enemies; he anointeth my head with oil; my cup runneth over. My whole trust is in him, who is able to keep us, and it is my earnest desire that this little band may be enabled to walk worthy of the vocation wherewith they are called, with all lowliness and meekness, and long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace.

Brother Beebe, I have written more lengthy than I intended, but will submit what I have written to your better judgment, to do with it as you think best. May it be God's will to long spare you as a beloved father in Israel, to wield "the sword of the Lord and of Gideon," for his name's sake.

Your unworthy sister in hope,
MARY E. KNAPP.

Isa. xli. 14. With his rod, stock, and stem of Jesse, he has beat old blacky, Satan, off me, with all his coadjutors and coadjutrixed; and when he will wheel round again to fasten upon me, I hope the Lord will bruise him; for he promised to bruise Satan under our feet, and send him down to rise no more. But he will say, "Fear not, worm Jacob, for I will help thee;" help thee against all thine enemies! help thee through all tribulations, and help thee home in triumph at last! Hear what the God of Israel saith: "I will help thee." You shall soon drop your vile body into the grave, and leave all your filth and corruption there, and never be plagued with them any more. Weak worm, though your vile body be sown in weakness, it shall be raised in power; and you "shall thresh the mountains, and the wind shall carry them away." Christ, of the seed of Jacob, is gone before "to prepare a place for you,"—mansions and houses not made with hands, eternal in the heavens; and so shall you be forever with the Lord.

A WORM.

CANTON, Pa., April 3, 1872.

DEAR BROTHER BEEBE:—I feel very unworthy to thus address you, but hoping in the same "free grace," I venture to do so. I have for some time felt constrained to say a few words to the dear brethren and sisters, through our precious medium of correspondence; but thinking it would not be worth your time to read it, and would crowd out matter of more value, I have put it off. But to-day I am continually conversing with them in my mind, so I have concluded to pen a few lines, if I never send them, greatly feeling my inability to tell what great things the Lord hath done for us, whereof we are glad. He hath said unto us, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." "Assemble yourselves and come; draw near together, ye that are escaped of the nations." Also he has made us to feel that "the winter is past, the flowers appear on the earth, the time of singing of birds is come, and the voice of the turtle is heard in our land." "Let the inhabitants of the Rock sing; let them shout from the top of the mountains." Bless the Lord, O my soul, and all that is within me, bless his holy name; for he hath given us beauty for ashes, the oil of joy for mourning, the garments of praise for the spirit of heaviness. It seems as though language fails to express my desire to praise him for bestowing such inestimable blessings as I have enjoyed within the past year, upon one so very undeserving as I feel myself to be. I had dwelt so long alone in this vicinity, and then to have the privilege of my husband joining with me in rendering praise and thanksgiving to God, and

Well, said I, poor helpless creature, you have a determined enemy to contend with. Poor worm, I will help thee, I said again. So again I beat old blacky off, though he seemed quite in a rage, as if determined to pursue again; but as he appeared to be wounded in the last attack, he wheeled home to his den among some rubbish, and the poor worm hastened on his way home to his hole, and escaped the devourer. I stood a while to reflect upon what I had seen. Oh, thought I, this poor worm is me, and that black devourer is the devil, who has often fastened upon me, as I am crawling through this world, over rough ways and difficulties, through the mud and mire of my own filthiness, and numerous enemies without that would devour me. I have been for many years crawling through this vile world, but like the poor worm I get on but slowly, and have found many enemies and hindrances in the way. But I trust there is life in me, and divine life, too. I make little advance towards my home, and I am sure to find my hole in the ground, and from thence be transformed, and "raised up at the last day." For the worm that I saw was one of those worms that lie in a state of torpor all the winter, and is transformed in the spring, with gilded wings; and I expect to be transformed in the resurrection, to shine most gloriously in the everlasting holy sunbeams of glory. But as this poor worm had some distance to go before it found its hole and arrived at home, and had many dangers to encounter, and enemies to contend with, so I have passed through many troubles, dangers, and enemies both without and within, and know not what I may meet with still in the way. Worms, in the eyes of many, are very insignificant and loathsome things. I have been hated and despised by many, crushed, bruised and stamped upon by the proud and self-righteous Gog and Magog, secret and open enemies. Beside these, old Satan from his dark den, like this ugly black beetle, has often attacked me on my way home, though, like this poor helpless worm, I wish to keep on my way, not offending any one, if they do what is right. But I found it "impossible but that offences will come," if I would not willingly offend any one; and old blacky is so subtle and wily that he is often down upon me before I am aware, and many times he has fastened upon me, biting, worrying and tormenting me, so that with all my strength and efforts I have not been able to shake him off, and sometimes have thought he would devour me. Poor worms! do you know anything of this? But as I helped the poor worm in distress, so my Lord has helped me many, many times, as I know by experience. He says, "Fear not, worm Jacob, I will help thee."—

ders." "Behold, I have told you before. Wherefore if they shall say unto you, behold he is in the desert, go not forth: behold he is in the secret chambers, believe them not." For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be." The coming of the Son of man, so frequently spoken of in this discourse, we think with brother Vanmeter, has reference to his coming in his Mediatorial glory, to reign upon his throne in Zion, as the head over all things to his church. He had elsewhere informed his disciples that it was needful for them that he should go away, and that he was going to his Father, and to their Father, and that he was going to receive a kingdom, and then to return again unto them. His Father had appointed him a kingdom, and in this kingdom was that joy that was set before him, for which he was now about to endure the cross and suffer the pains of death. But he would soon return, to ascend his throne, and reign in righteousness, as the King Eternal, Immortal, Invisible, the only wise God our Savior. This coming again, is described as most awfully grand and glorious. "In the clouds of heaven, with power and great glory." And at this coming he should send forth his angels, (or messengers; the apostles, evangelists, pastors, and teachers) with a great sound of a trumpet. The same trumpet which the prophet predicted should be blown in that day; (the gospel dispensation) at the sound of which they should come that were ready to perish from the land of Assyria, and the outcasts from the land of Egypt, and worship him in his holy mount at Jerusalem; the same "New Jerusalem" which John in vision saw "coming down from God out of heaven, adorned as a bride prepared for her husband." The generation then on the earth should not pass away until all these things of which he had spoken should be fulfilled. That is until Christ should suffer on the cross, arise from the dead, ascend to his Father, and receive his kingdom, and be seen in the clouds of heaven coming in power (in all the power of heaven and earth committed to him in his Mediatorial glory, as the Son of man) and great glory, when at his regal command his subjects should be gathered from the four winds of heaven, out of all the tribes of mankind, Gentiles as well as Jews. This coming suddenly to his temple, the church, or kingdom, was witnessed by many of that generation, as soon as the day of pentecost was fully come. Then, "Suddenly," as the lightning from the east shining even unto the west, he came, by his Spirit; for the disciples were to know him no more after the flesh, or in a vail of flesh, but in spirit and in truth. "And suddenly there came

a sound from heaven as of a rushing mighty wind," and they, the waiting disciples, were filled with the Holy Ghost,"—baptized with the Holy Ghost and with fire, and endued with power from on high, to preach the gospel to all nations, beginning at Jerusalem.

The day and hour when he should thus come in all the glory of his Father was not known but to the Father only, the angels, or appointed ministers of his word, sent to minister to the heirs of salvation, did not know; but they were commanded to tarry at Jerusalem until it should be made manifest. They were assured however that that generation could not pass away before his coming, though heaven and earth shall pass away, but my words shall not pass away."

This day of the Lord, when he should come suddenly to his temple, the prophet has said, "shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."

The day-spring of this great and terrible, yet, to all who love the appearing of our Lord, most glorious and joyful day, was witnessed in the coming of John the Baptist. And the chosen people who were to enter into the marriage chamber with the Bridegroom were seen coming up out of the wilderness of Judaism, "fair as the moon, clear as the sun, and terrible as an army with banners." The law and the prophets prophesied until John; then the kingdom of heaven was preached, the light still prevailing, and the shades of Jewish of legal darkness were being rolled back, until the resurrection of Christ from the dead, and his ascension to his Father, and his descension on the day of pentecost. Then the Sun of Righteousness spread forth his healing wings, mounted the throne of power, and like a Bridegroom coming out of his chamber, rejoicing as a strong man to run a race. "His going forth is from the end of heaven, and his circuit unto the ends of it; and there is nothing hid from the heat thereof." Hay, wood and stubble, yea, all the proud and wicked shall be burned, and the man of sin shall be consumed by the spirit of his mouth, and shall be destroyed with the brightness of his coming. This day shall endure until all the redeemed of the Lord shall be gathered in, and the very last enemy shall be put under the feet of our triumphant conqueror.

Christ's entrance into his kingdom and assumption of the government of the church was strikingly prefigured by Noah in building and entering into the ark. The ark is a fit emblem of the church, while Noah and his family as clearly set forth Christ and his members. "But as

the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be. Then," at the time when the coming of the Son of man shall answer to the type of Noah going into the ark, and the flood sweeping away the unbelieving world, then shall two be in the field; the one shall be taken and the other left. Two women shall be grinding at the mill; the one shall be taken and the other left.

To us there seems to be a two-fold application of this figure; but we will offer a few remarks on the figures, and attempt to find their application.

The sovereignty of God in the election of his people is clearly demonstrated in the declaration of God himself, "Jacob have I loved, but Esau have I hated." "Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth." Two in the field, alike in position, locality and employment; yet our spiritual Noah, or anti-type of Noah, takes one of the two into the ark, the kingdom, and leaves the other, as Noah left all others to perish.

Two women grinding at the mill, on a perfect level as to place and employment; the one is called by grace, and the other is left. The ancient method of grinding grain for making bread was first by braying it in mortars with a pestle; allusion is made to this custom in Prov. xxvii. 22. But a later manner was by an upper and nether millstone, propelled by female slaves or servants. (See Encyclopedia of Religious Knowledge, pp. 809.) God's people, who are "saved and called," are saved alone by grace; for they were by nature children of wrath even as others. These figures are substantially the same as those which follow in the same connection, and in the three parables of the next chapter, the ten virgins, the servants to whom the talents were given, and the parable of the sheep and the goats. All represent the discriminating sovereignty of God.

In the application of the figures of those in the field and at the mill, the separation of the subjects of the kingdom of Christ from those who are left under the law, where they desire to be, is strikingly set forth; while the other figures in the twenty-fourth, and the parables in the twenty-fifth chapter, appear to be applied to those disciples of Christ to whom he was speaking, and who as servants and stewards were left in charge of their master's goods, to give to those of his household their meat or food in due season. "Bles-

sed is that servant whom his lord when he cometh shall find so doing." That is, shall find feeding the household, and faithfully obeying the orders of his Lord. "But, and if that wicked servant shall say in his heart, My lord delayeth his coming, and shall begin to smite his fellow servants, and to eat and to drink with the drunken, the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth."

These impressive admonitions were peculiarly applicable to those servants of Christ,—ministers of the word, who were at the time of Christ's going away to receive his coronation and kingdom, left as stewards, and thus solemnly charged to watch and be sober until he should return. Nor can we regard the charge less important or appropriate to those of the present time who have received of the Lord a charge to feed the flock of God which he hath purchased with his own blood. As it was then, so it is now, much delusion prevailed, iniquity abounded, and the love of many waxed cold. Strong and powerful temptations were held out to induce the thoughtless servants of the Lord, and stewards of the mysteries of the gospel, to indulge their carnal passions in smiting their fellow servants, and to indulge their fleshly lusts in eating and drinking with the drunken, with the infatuated, intoxicated and yet popular enemies of the cross of Christ, and to become partakers of their evil deeds. Sad examples of this kind have not been lacking, where those who once enjoyed the full fellowship of the church, and were esteemed very highly in love for their work's sake, have seemed to say, My Lord delayeth his coming, have become unwatchful, negligent and slothful at first, and then from bad to worse; and when the hungry children have asked for bread, they have received a stone, or perhaps a viper, and if they clamored for their wonted food, the unfaithful steward has become angry, pettish and abusive, smiting, wounding, grieving and offending the little ones for whom Christ died. How suddenly has the Lord appeared frequently in such cases, and cut such wicked, unfaithful servants asunder, (from the fellowship of the saints,) from the privileges of the house of God, like salt that has lost its savor, and is therefore unfit for use, good for nothing but to be cast out and trodden under foot of men. When thus cut asunder from their standing in the church, their portion is with hypocrites and unbelievers, or like the prodigal among the filthy swine, and in the company of dogs, sorcerers, and whoremongers, and whatso-

ever loveth and maketh a lie; they shall weep bitterly, and gnash their teeth, until God shall restore them to their home in the church of Christ.

The coming of the Lord is not, in our understanding of it, confined to his first advent to his church after his ascension; but as he came on the day of pentecost, and as he came in judgment on Jerusalem, and in the destruction of the buildings of the temple, so he is continually coming to his church. "In all places where I record my name, I will come unto thee and will bless thee." He is still coming in the clouds of heaven with power and great glory, and will be a swift witness against such unfaithful stewards or pastors as feed themselves and neglect the flock. The admonitions to the faulty angels or pastors of the churches of Asia, are in point, and are in perfect harmony with this part of our subject.

The angels of the churches are undoubtedly the pastors, or those answering the description of the servants whose duty it was to give to the members of the household their meat in due season, the servants by and through whom the Lord sends messages to the churches. To the angel, or messenger, of the church at Ephesus who had left his first love, he who holds the "seven stars in his right hand" says, "Remember therefore from whence thou art fallen, and repent, and do the first work, or else I will come unto thee quickly, and will remove thy candlestick [or church. "The seven candlesticks which thou sawest are the seven churches." out of his place, except thou repent. To do this would be to take the church from his pastorate, and so cut him asunder from the church, and from his portion and position therein, to mingle with the dogs and sorcerers, &c., which are without. So also in his message to every faulty angel, their Lord said he would come quickly, and deal with them according to their offences; thus virtually and substantially applying to each of them the admonitions contained in the twenty-fourth chapter of Matthew.

In conclusion, we will say to Truth Seeker, We have in this article dwelt more generally on the subject matter of the whole chapter than on the two verses on which our views were desired; because on the two verses, if detached from their connection, we could have no views. If we should regard them as designed to be applied to the final dissolution of the world, we could conceive of no sense in which one should be taken and another left. But in its connection with the coming of our risen and exalted Savior to set up and preside over his kingdom, and to the gathering into his kingdom his elect from the four winds, from one end of heaven to the other, we can clearly perceive the harmony of this with all other portions of the inspired scriptures.

What we have written we submit to the prayerful consideration of all who read. May God by his holy and unerring Spirit seal instruction to our minds, and apply the solemn admonitions of the subject to our hearts, and give us grace to keep us from defiling our garments in the present evil day, for his name sake.

APPOINTMENTS.

At the request of the church at Fishing Creek, Dorchester County, Maryland, we will, divine providence permitting, spend the Sunday after the next session of the Baltimore Association with them, which will be the third Sunday in this month (May). Brother Woolford may make such appointments for preaching on that day and on the Monday following, as he thinks best. [ED.]

Inquiries After Truth.

MR. G. BEEBE—Dear Sir:—In reading the scriptures we come to many passages that are difficult to understand; that is they are quite mysterious to a beginner. The one that I desire an explanation of, can be found in Matt. xxiv. 40, 41, which reads thus "Then shall two be in the field; the one shall be taken and the other left.—Two women shall be grinding at the mill; the one shall be taken and the other left."

TRUTH SEEKER.

(Editorial reply on page 117.)

ELD. GILBERT BEEBE:—I have only received one number of the "Signs of the Times," this year. I receive the "Banner of Liberty regularly, and am at a loss to know why the "Signs have failed so long to come, I am anxious to receive them regularly; for they advocate the doctrine which I fully believe, and contain all the preaching I hear, I believe they advocate the doctrine taught by Christ and his apostles, and that the Old School or Primitive Baptists are the only true church of Christ upon the earth. There are plenty of the Fullerite or Missionary Baptists, and they say, friend Beebe, that you are a "Two Seeder," I tell them it is not so; if you are, all the regular Old order of Baptists are. Some of our religionists say there is no authority in the bible, for requiring the relation of an experience before receiving persons for baptism and church membership. Please give your views on that subject, and oblige a friend. Remember me in your prayers. I hope that you may be spared long to wield the sword of the Lord and of Gideon.

WM. N. BENNETT.

(Editorial reply in our next number.)

Subscription Receipts.

We omit our Receipts for this number, but will give them in our next.

Obituary Notices.

I send for publication the obituary of my daughter, **Lydia L. Stephens**, wife of R. J. Stephens, who was a victim of consumption, and departed this life on the 30th of March last, aged 21 years, 7 months and 21 days. She bore her sufferings with patience and submission, and assured her friends in her last hours that she had a hope of a home in heaven, and was ready and willing to go at the Master's call, desiring only that her friends might meet her in that land where parting is no more.

Yours sorrowfully,

L. G. CREEL.

DIED—At Sanford, Maine, March 28, 1872, **George W. Perkins**, son of Mr. Enoch Perkins, aged 8 years and 10 months.

ALSO,

DIED—At North Berwick, Maine, March 30, 1872, **Olive Brackett**, wife of Mr. John Brackett, aged about 52 years. She was a firm woman, and gave good evidence that she was a child of God. I preached at her funeral to a large number of people, from these words, "I give unto them eternal life, and they shall never perish."

ALSO,

DIED—At North Berwick, April 8th, 1872, **Sarah Hall**, wife of Mr. Benajah Hall, aged 62 years. She experienced a hope in Christ years ago, and although not a member of the church, she was as firm an Old School Baptist in belief as could be found, and has been as constant an attendant at our meetings as any member of the church. She was a kind wife, a good mother and neighbor, and will be greatly missed by us all. She has left a husband, four children, and others to mourn.

WM. QUINT.

Please publish the death of our much esteemed brother **John Brewen**, who departed this life Dec. 1, 1871. He was born Oct. 8, 1791. He lived in the Baptist Church about fifty years, and died in the triumph of faith. Our loss is his gain.

Peaceful in his silent slumber,
Peaceful in his grave so low;
He no more will join our number,
He will no more sorrow know.

ALSO,

DIED—Sister **Hannah Brewen**, wife of John Brewen, deceased. She was born March 27, 1800, and died March 26, 1872. She was baptized into the Regular Old School Baptist Church about thirty-five years ago, by Eld. David Lillard, and has lived faithful in the same ever since. The writer was present during her afflictions, which lasted several weeks. She said she did not want to complain, for she knew the Lord would do right, and that she was in his hands. We know our loss is her gain, and we can but say,

Her languishing heart is at rest,
Her troubles and pains are o'er;
Her quiet immovable breast
Is heaved by affliction no more.

Her heart is no more the seat
Of trouble and torture and pain;
It ceases to flutter and beat—
It never shall flutter again.

W. J. POLLARD.

By request of brother Thomas S. Whitaker, we send for publication the death of his wife, **Eliza Whitaker**, who died in Boone Co., Ky., on the 26th day of March, 1872, aged 34 years, 8 months and 8 days. She was a member of the Bullettsburg Church, and was much esteemed by all who knew her. She has been a great sufferer for the last two or three years, in consequence of a complaint of a very peculiar nature. She was thrown from her buggy last October, by her horse running off with her when returning from meeting, and was very seriously injured. She bore her afflictions with christian fortitude and patience, but would say with Job, "All the days of my appointed time will I wait till my change come."

And when the appointed time did come, she died very suddenly. On the day of her death, after dinner, she told her husband he could go out in the field where his hands were at work, if he wished, as she felt better. She was sitting up in bed and talking with the girl that was with her, when she leaned over to one side. The girl seeing something unusual with her, laid her down, and she died without speaking a word.

She left the earth with all its toys,
For better, brighter worlds on high;
Her faith embraced substantial joys,
Soaring beyond the starry sky.

She has left a grief-stricken husband, a father and mother, one sister, three brothers, with the church, to mourn her death; but we should not mourn as for those who die without hope. May the Lord sustain by his grace, and prepare us all for that change when it shall come, is my prayer for Christ's sake.

JOEL D. CONNER.

Hebron, Ky., April 29, 1872.

DIED—At the residence of his son-in-law, Thomas Hills, in Alabama, on the 5th day of December, 1871, our old friend **Solomon Segraves**, who was born in North Carolina, near Rolley, and was married to Sarah Barke about the year 1805, and in the course of six or seven years moved on P. D. River, Montgomery County, where he remained some fifteen or sixteen years; then moved to Pike Co., Ga., and remained there six or eight years; then moved to Harris Co., Ga., near West Point, and remained there some fifteen years; then moved to Chambers Co., Ala., and remained until he died, some twenty or twenty-five years. His age was not known, but from the best information is supposed to be between 105-6 years. He never made a profession of religion.

G. W. THOMPSON.

DIED—In Horsham, Bucks Co., Pa., Mar. 11, 1872, of diphtheria, **Wm. Pearson**, aged 5 years, 3 months and 11 days.

DIED—March 13, 1872, **Mary Emma Pearson**, aged 9 years, 8 months and 5 days.

Children of John and Caroline Pearson. The dispensation of God's providence in this case is very trying to flesh and blood; for they were two lovely and promising children, and being their only ones, two having died years before, the hearts of the dear parents were strongly set upon them; therefore the blow came with crushing power upon the dear father and mother. If according to his will, may he who has wounded heal their broken hearts and soothe their sorrow. A few hours before the dear daughter died she prayed for herself and her dear parents, which was a manifestation of the Spirit's power and teaching; for she had not been taught such a thing by any mortal. "Out of the mouth of babes and sucklings hast thou ordained strength, because of thine enemies; that thou mightest still the enemy and the avenger." See also Matt. xxi. 15, 16.

"Peace! 'tis the Lord Jehovah's hand
That blasts our joys in death,
Changes the visage once so dear,
And gathers back the breath."

WM. J. PURINGTON.

Southampton, Pa.

DIED—In Hopewell, N. J., Sept. 21, 1871, sister **Kitty Weart**, in the 70th year of her age. She was baptized by Elder Boggs forty-five years ago, and adorned the profession she made of the name of Christ, by a well ordered life and conversation. She was established in the doctrine which separates the church of Christ from the world, and was ever ready to contend for what she believed to be the faith once delivered to the saints. The members of the church were her chosen companions, and when the church would meet for worship it gave her great comfort to meet with them. Salvation by grace was a theme which she delighted to dwell upon, and was her stay and support during several years of severe trial and affliction, and in her last illness, which

was very painful, and lasted more than three months, enabled her to rejoice in prospect of a blessed immortality. She desired to be resigned to the will of God, knowing that the issues of life and death are with him; still the language of the poet was the desire of her heart:

"O land of rest, for thee I sigh,
When will the moment come
When I shall lay my armor by,
And dwell with Christ at home?"

Her children, relatives and brethren rejoice in believing she has gone to that blessed land where sickness, sorrow and death can never come, where the wicked cease from troubling, and the weary are forever at rest.

Thus one by one our dear brethren and sister- are being called home. Soon the summons will come for the unworthy writer. O for grace to be enabled to say, Come, Lord Jesus, come quickly.

Yours in hope,

Z. STOUT.

DIED—Sept 30, 1871, near Blawenburg, N. J., sister **Hannah Garrison**, wife of Peter S. Garrison, in the 50th year of her age.

Sister Garrison and her husband were baptized by Elder Hartwell, and received into the fellowship of the Hopewell Church about eighteen years ago. She was a daughter of Eld. J. Boggs, who was pastor of the Hopewell Church for nearly forty years. For many years the subject of this notice had delicate health, but when not providentially hindered, it was the joy and delight of herself and her husband to go to the house of the Lord in company with their brethren, to join in the worship of him who has loved them and given himself for them; and in the absence of the pastor, when the church would meet for prayer and praise, the seat of our beloved sister would be filled, cheering our hearts with her presence.

Her illness lasted several weeks, and she suffered very much from nervous prostration. Still she viewed her illness as coming from her heavenly Father, and was enabled with pleasing anticipations to look forward to that blessed moment when she would be welcomed home to the mansions of never ending felicity.

Our dear brother realizes his sore bereavement, and her children, that they have lost a kind and devoted mother; and the church mourns the departure of a beloved member. But we are comforted with the blessed assurance that our loss is her unspeakable gain.

Z. STOUT.

DIED—At her home in Lebanon, Ohio, Feb. 10, 1872, **Mrs. Elizabeth McFarland**, in the 88th year of her age. She was born in Frederick County, Va., Oct. 30, 1784, and in 1805 emigrated to Warren County Ohio, and was a constituent member of the first Baptist church in the county or town of Lebanon, then called Turtle Creek, and a member of one of the churches of the first Baptist Association north of the Ohio River, a few miles above Cincinnati, in 1792, called Miami Baptist Association. She has passed through many severe trials, but in all her conflicts she was enabled to hold on her way, growing stronger and stronger. She had an abiding and unwavering confidence in Christ, as her immortality and her life. She adorned the doctrine which she professed, and is now resting from her labors; and though dead, she still speaketh. I have been long acquainted with her, and she has dropped many cheerful words for me which, like Elijah's meat, has lasted me forty days. She was regarded as a mother in Israel; for she has fought the good fight, and finished her course, and was cheered to the last by a well founded hope of a better resurrection. She was baptized in Virginia by Eld. James Ireland, in the eighteenth year of her age. Her children, the church, and a large circle of friends, mourn their loss, but not as they who have no hope.

Your brother in hope,

LOTT SOUTHARD.

Three Days Meetings.

Please publish the following named June meetings:

At Bethel Church, in Shelby Co., Ky., commencing on Friday before the first Saturday in June.

At Salt River Church, in Anderson Co., Ky., on Friday before the second Saturday in June.

At Goshen Church, in Anderson Co., Ky., on Friday before the third Saturday in June.

At Little Flock Church, in Anderson Co., Ky., on Friday before the fourth Saturday in June.

Each meeting to commence at 10 o'clock a. m., and continue three days.

Brethren, sisters and friends, especially ministers of our order, are cordially invited and solicited to attend said meetings.

Most affectionately,

J. F. JOHNSON.

Associational Notices.

Delaware Association will be held with Bryn Zion Church, near Smyrna, Kent Co., Del., beginning at 10 o'clock a. m., on Wednesday before the fourth Sunday in May, and be continued until the Friday evening following.

Those coming by public conveyance will be met at Clayton on Tuesday, the day before the meeting. Tickets for Clayton can be obtained at the Baltimore depot in Philadelphia at 8.30 a. m., and 5 p. m., and at Baltimore, President St. depot at 7.25 a. m. and 2.40 p. m., and come through to Clayton; the passengers from Baltimore changing cars once. The trains coming North from Salisbury will also be met. Brethren in the ministry, and also brethren, sisters and friends generally, are cordially invited to attend.

Delaware River Association will be held with the Kingwood Church, Hunterdon Co., N. J., commencing at 10 o'clock a. m. on Wednesday before the first Sunday in June, and continue three days.

Warwick Association will be held with the Middletown and Wallkill Church, at Middletown, N. Y., beginning at 10 o'clock a. m. on Wednesday before the second Sunday in June, and continue on Thursday and Friday following.

The Middletown and Wallkill Church hope to welcome a goodly number of brethren, sisters and friends at the Warwick Association, to be held at our meeting house in this village. Facilities for Rail-road travel from all directions will make it very convenient to find us. The Erie and the Midland both pass through our village. A general invitation is extended.

Chemung Association will be held with the Chemung Church, at Waverly, N. Y., commencing at 10 o'clock a. m. on Wednesday before the third Sunday in June, and continue the two succeeding days.

Conference of Western New York will be held with the church at Riker's Hollow, Steuben Co., N. Y., commencing on the third Sunday in June, at 10 o'clock a. m.

The Sandusky Association will meet, if the Lord will, with Honey Creek Church, in Seneca Co., Ohio, three miles east of Melmore, on Wednesday before the second Sunday in June, 1872, at ten o'clock a. m., and continue three days.

Brethren coming by the cars will stop at Tiffin, on the day before the meeting, where they will be met and conveyed to places of entertainment and to the meeting. We should be pleased to see some of the brethren in the ministry from the east attend with us.

LEWIS SEITZ.

The "Signs of the Times,"

DEVOTED TO THE
OLD SCHOOL BAPTIST CAUSE,

IS PUBLISHED

ON THE FIRST, TENTH AND TWENTIETH,

OF EACH MONTH,

BY GILBERT BEEBE,

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 40.

MIDDLETOWN, N. Y., JUNE 1, 1872.

NO. 16.

POETRY.

ACROSTIC.

Ever may Jesus be with thee, his servant;
Long hast thou faithfully cried from the tower,
Daring to stand 'mid the darts of the wicked,
Ever proclaiming our God and his power.
Round thee the enemies gather for battle;
Jesus, the great Overseer, is nigh;
O may he clothe thee with truth, as a garment,
He will be with thee, their hosts to defy.
Nearer the morning is surely approaching,
See how the day-star sheds glory around;
Through the dark mist lo the promise is gleaming;
Increasing in sweetness the golden bells sound;
Peace! cried the angel; we echo the strain;
Peace! for our Savior is coming again.

L.

In memory of the departure to glory of
Mrs. John Gadsby, Dec. 1871.

While here in this valley of darkness and tears,
How often the fogs do arise;
Dark clouds that hang lowly distress us with fears,
And shut out the light from the skies.

But beautiful sunshine again will be felt,
The saint now in glory expressed;
'Tis beautiful sunshine the heart than can melt,
When often by sorrow depressed.

The saint now in glory was often in fear;
Her pinions of faith were not strong;
But yet she could say that the Savior was dear,
And he was the first in her song.

'Mid deepest affliction and sharpest of pain
She trusted her covenant God;
And hope in the promise, she found to sustain,
While tasting his love in the rod.

And when she drew near to the opening grave,
And thought of old Jordan's deep flood,
The beautiful sunshine then lit up each wave,
And raised up her soul to her God.

The clay cottage fell in its weakness to dust,
The soul is released from its cell:
The feeblest of saints that in Jesus can trust
Is sure to be saved from hell.

The beautiful sunshine is love in full bliss,
In God's holy kingdom of light;
Was ever such wonderful mercy as this,
To give us poor sinners delight?

Take courage, ye feeble and ready to halt,
The beautiful sunshine is near;
For Justice will never charge you with a fault
He charged on your Surety so dear.

Take courage, ye servants of Jesus in woe,
And fight for the truth of our God;
Your standard must never be struck to the foe,
But rather be sealed with your blood.

THOMAS WHITTLE.

CORRESPONDENCE.

"Now when John had heard in the prison the works of Christ, he sent two of his disciples and said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear; the dead are raised up, and the poor have the gospel preached to them. And blessed is he whomsoever is not offended in me."—Matt. xi. 2—6.

Some two years ago I had a peculiar experience, with which these words had much to do; and I have felt of late that I would like to tell my brethren at large something about it. This morning the same text came to my mind again with much force, while engaged in prayer, and with them came an inclination to write that is hard to resist. I do not feel like attempting to write a sermon upon this text, but simply try to tell how it came to me in an hour of deep trouble that almost bordered upon despair, reviving and cheering me to an unusual degree. Perhaps the Lord will bless these remarks to the comfort of some of his children who are under the same trouble. Some of my brethren have heard me relate this experience, and to them it will be familiar; but this is intended particularly for brethren scattered over the country, most of whom I do not know in the flesh.

At the time these words occurred to me, I had gone to attend my appointment at Black Rock. I went over on Friday preceding, and on Saturday morning while walking from the house of one of the brethren to that of another, I began to think of my own hope, and of the reason I had for a hope, when at once there seemed to be a thick darkness settled upon my mind, and instantly I was encompassed in gloom. I looked for my hope, but I could not find it; I could see no reason why I should hope. I tried to look back over my past experience, and to remember seasons of comfort; but all in vain. I could not call to mind one single experience in which the Lord's hand had appeared, either of sorrow or joy. A thick pall seemed to have settled upon it all, and at once the thought arose, You see how unsubstantial all your past experi-

ence has been; there is nothing real in it; it was but the work of an excited imagination, and so has faded away. Nothing of all the past was tangible to me; I could not even remember the way and form in which past assurances had come. I tried to think again of the fulness of the Savior, but could not catch a single glimpse of his glories, and immediately I concluded that I had never seen him at all; that Satan had allured me into believing a falsehood, I was sure. Then the thought came, To-morrow I am to try to preach Christ the Savior, whom I have never seen. Oh, I thought, what shall I do? I have been playing the hypocrite so long, and I can do so no more; I must tell the brethren about it; I cannot deceive them any longer. This state of darkness continued all that day, and that evening I tried to tell two aged sisters, with whom I was conversing, all about it, and that I could not see any evidence, either in my inward experience or outward life, that I was a child of grace, much less called as a minister of the word. They attempted to comfort me by saying that these were but temptations; but this rather increased my distress, for I thought it only proved how I had deceived them. The next morning the darkness still continued. When I awoke, the thought came, In a few hours I must again attempt to preach. Oh! how can I think of doing such a thing? After breakfast I retired to an adjoining room and picked up a bible. I opened to this eleventh chapter of Matthew, and my eyes rested upon the words I have quoted. Something in them attracted my attention. I arose from the chair in which I was seated, laid the bible upon the wide window-sill, and read these words again. Gradually something of the meaning and power of them dawned upon my mind. I called to mind the circumstances that belonged to John's previous intercourse with the Savior. He had baptized him; he was sure it was the Savior then. He had seen the dove descend from heaven upon the Holy and Blessed One, and heard the voice saying, "This is my beloved Son, in whom I am well pleased." Surely then John was well convinced that this was Jesus the Christ. I thought that at this hour of full and sweet communion with Jesus not all the powers of earth or hell could have convinced John or even cast the least doubt upon his mind that this was indeed

Jesus the Messiah. And yet, in less than two years afterwards, John, bound in prison, found his confidence so shaken that he sends two of his disciples to Jesus, saying, "Art thou he that should come, or do we look for another?" He needed another assurance from the Savior's own lips; he asked it of him. Jesus answered him, not with words, but as he always does, with demonstrations of his almighty power. He said, "Go and tell John again the things that ye do hear and see." John's unbelief required such assurances again, and again. I thought, Surely this is my case. I could now remember again the time when Jesus was revealed to me. I was then sure that it was Jesus, and as sure as John could have been in that joyful hour upon Jordan's bank. I had at that time no doubt, no room to doubt. And yet, here I was, not only doubting, but absolutely devoid of all light and comfort. I, like John, was again asking, "Art thou he that should come, or do I look for another?" I felt that I could pass over eighteen centuries of time, and John and I were fellow travelers. Tears of joy and gladness arose, that I had found company upon the road. I stood there and sweetly wept, with a great peace filling my heart, and welling up in songs of joy and praise. I never understood that text, "Let the inhabitants of the Rock sing," so well before. I cannot describe my state of mind better than by using some lines from that truly spiritual poem by James B. Durand, entitled, "Songs in the Night:"

"A song of love and trust, and sweet devotion,
Of glad thanksgiving and o'erflowing love;
Still each earth-born passion and emotion,
And like to that which angels sing above."
Still I read on, and as I read each clause seemed full of life and meaning. In each miracle that proved him to be Christ indeed, I could see the figure of a still sweeter miracle; and in each clause I could see myself; I was blind, and deaf, and leprous, and dead. All these he healed, and raised to life. But I remember the last character came to me most forcibly: "To the poor the gospel is preached." My mind rested upon this, and I drew from it inexpressible stores of comfort for a long time. I was truly poor in spirit, destitute of all righteousness, a wretched beggar at mercy's door. Then came the glad assurance, To me, to me the gospel

HOPEWELL
MERCER CO. N. J.

is preached. *The gospel*—Jesus and him crucified, the glad tidings of deliverance from death, from hell, from sin. It seemed to me that I had never felt what the gospel meant so well before. Glad tidings of great joy indeed! It was not with a cold formal assent to the truth of it that I now read it; neither was it for others that I read it. It belonged to me. I could now no more disbelieve that this belonged to me, than two hours previous I could have believed it did belong to me. I was just as sure it was mine as one is sure his hunger is satisfied when he has partaken of all full meat, and for the same reason.

But still I read on: "And blessed is he whomsoever is not offended in me." I paused here, and turned to examine myself. Am I offended in Christ? Am I offended at such a presentation of Christ as abases the creature and his righteousness in the dust, and exalts Christ as Lord of all; as strips me of all my righteousness and legal hopes, and presents Jesus as the only righteous one? Am I offended at the reproach of his cross? Am I offended at any of his doctrine or order? Is there any thing in him that offends me? Full often is it that my carnal nature rises up in furious rebellion against his word and laws. But just then I could say, "O how I love thy law;" and could feel a sweet harmony that enabled me with full confidence to say, No! I am not offended in Christ. Then to me the promise belongs. Blessed is such an one; and I was experiencing the blessing even then. I think I felt something of the sweetness of being reconciled to God. O how can I tell it? None but those who have known what it is to mourn an absent God, and to feel the stubborn pride of their nature rising up in rebellion against God, and saying, "I will not have this man to rule over me," can begin to appreciate the blessedness of such a reconciliation. At such a time he can understand the meaning of that text, "Where the Spirit of the Lord is, there is liberty." I seemed to realize the blessedness as being both in the present and in the future. And does not every day's experience of present reconciliation with God prophesy of that which shall be the believer's crown of rejoicing in eternity? Does not each such season present a foretaste of that eternity, when we shall be satisfied, because we shall awake in the likeness of Christ? I know of no reason why a present experience of Christ should fill the soul with such joy, if it were not that each and every such experience reaches forward to, yea, is the very present experience of eternal things. At all events, this blessedness presented itself to me in this way at that time. Does not the text, "in this life only we have hope in Christ, we are of all men most mis-

erable," apply here? So I seemed to be in the presence and enjoyment of things that fade not, that are eternal.

The present tense of the language struck me forcibly: "Blessed is he." It was not that I had to wait till the future, till eternity should dawn upon me, for an experience of the blessing. It was mine just then. Let future darkness come as it might, this was now mine, and could not be taken from me. I have often met the weary and sin-burdened ones of our Father's kingdom, and have tried to hold out for their comfort the promises of the Lord, and the ability of the Savior to save the very chief of sinners. I have often pointed to these assurances, perhaps without just then feeling that they belonged to me and suited my case. I have simply repeated them as truths, which I could see were applicable, and belonged to these troubled ones, and yet had no experience of the power of the promises to my own soul. In a like state of mind have I often read these truths. I would know that there were vast treasures in them, but I could not grasp them; but at this time it was not so with me; I seemed to be in the actual possession of the blessing; I could eat and drink, and was satisfied. I have sometimes read the promises with a sort of vague expectancy that was neither very definite nor very cheering, that they would be mine to enjoy perhaps sometime, but there was no room for a waiting and an expecting now; I was filled with the fulness of the grace revealed.

But not only was present comfort and assurance given me, but the blessedness embraced eternity. One who is not offended in Christ could be called blessed because he should dwell forever at God's right hand; the veil of flesh and sense should one day be rent asunder forever. O! was there not room for me to rejoice above measure? I think it was truly "joy in the Holy Ghost." I could enter into the holiest and feast my soul upon eternal glories; glories, chiefly because eternal.

I read no farther; I needed no more. I stood there and looked upon the words that contained such fulness for me, with comfort, and love to the revealer of it. I looked at them a while, and then turned away to meditate upon them. I thought again of the hour for meeting, but now it seemed no burden to preach the word. With such words and such fulness in them surely I could not hesitate to tell what I had seen. More than this, I was now impatient for the hour to come; I longed to speak, that my soul might be refreshed. I know I did not that morning succeed in telling all that I had felt; that was impossible; but some were also made to rejoice with me. It was a season that will long be remembered by some of us.

Thus, dear brethren, I have tried to tell some of my experience of the power of this portion of the word of the Lord. It gives what I have seen in the text better than any formal exposition of it that I could write. If there be any one to whom this may give evidence that one at least has traveled the same road they are traveling, the feeling that prompted me to write will have been answered. Perhaps there are some of you who grieve in doubt and fear, and are looking back for some evidence of your being heirs of God, and are looking in vain. If so, it may be that the Lord has designed this for that one's comfort. Such an one may receive the assurance that his lonely pathway is not altogether untrodden. Nay, that pathway is the common road along which all the "pilgrims and strangers" walk to the celestial city. It is a well worn track, and our Savior travels it with us. All needful support in the midst of the trying hour, he has said he will give. His ready reply to every questioning fear is, "As thy days, so shall thy strength be." Until the end comes, my brethren, you shall find it so.

This experience which I have here imperfectly detailed, has brought me to realize, not only a communion with the children of God of this day, but equally so with saints of every age. Neither time, nor distance, nor life, nor death, which sever every worldly tie, have power to sever this communion in Christ. Saints on earth and saints in heaven but one communion make. When Christians die, no tie is broken save that which binds us all to worldly things. The true spiritual communion around one common mercy seat remains. So saints of to-day and saints of yesterday agree in one. My experience was John's experience, and his is mine. The whole scriptures is a record of the experience of saints, of their weakness and troubles, and of the power of God shown in delivering them from all their troubles. May God bless us from day to day to enjoy this fellowship with all saints, for his name's sake.

I remain as ever, your brother in hope,

FORRIS A. CHICK.

REISTERSTOWN, Md., May 8, 1872.

HILLSVILLE, Va., Feb. 5, 1872.

ELD. BEEBE—DEAR BROTHER:—When I take up the "Signs" to read, I generally search out and read the experiences of the brethren and sisters first, as they are the most edifying of any part of the communications, and as others may be as I am, I will relate some of my own. I was an early reader of the Scriptures, and as far as I naturally could, believed what they taught, and was delighted when I read how the Savior forgave sins, thinking how extremely happy those people must have been to have been with, spoken to, and touched

the Savior in love. I would often wish that my chance was as good as theirs, but as he had ascended to glory, I knew not how to make known my desires. But when I was eight or nine years of age I saw him in a dream, pass near where I was lying; I thought that was my time to go with him, but he told me I could not until I was washed: a stream being near I told him I could soon wash myself, but he told me that it was a different washing that he alluded to, and so passed out of sight. When I awoke I thought that my case was worse than I had anticipated, and I viewed him more lovely than ever. O how I wanted to be with him, but he had not accepted of me. This was the first stroke of grief that I had ever felt on account of my unworthiness. I thought that I would try to live a better life, so that if I ever saw him again all would be right. O how I desired to see him; I would urge upon him to hear my petition, and by that means obtain a blessing. But I never dreamed of him again until I was about fifteen years of age, when he appeared and invited me to come and be engrafted in him and bear fruits of righteousness. I told him to call my near relations who were older than myself, I thought that they might soon die and therefore need his grace more than I did, for I was young and had time enough yet. So I turned away and wandered a downward road in a dark and gloomy wilderness. And when I awoke I was more distressed than I had ever been in my life. He had come as I wished and I had treated him with contempt. I thought he knew how I would do and had come to convince me that I was deceived in my own heart. I had been thinking that I had a very good heart; I was obedient to my parents, read the scriptures, sang good songs, and was of a Baptist family, and withal of good morals; kept good company, and needed but little reformation to make me as good as the best. I was even then better than many who did profess to be Christians, that I could count up. But I could not help regretting my contempt of the Savior; it was on my mind for some time, and about the time it wore off I went to bed very unconcerned, and after all was silent I thought I heard my mother call me by name. I listened and found that all were in bed, and probably asleep, but myself. I tried to sleep, but seemed to hear the same voice. I became alarmed, but after a while I was beginning to dose a little, when it seemed to call me again. This so aroused me that I thought I should die. I recollected how I had disregarded his calls and lived so carelessly, and was now called to meet my fate. I did no good sleeping that night. I did not die as I expected, and the matter wore off my mind, so that at times I did not even think of it. I

dreamed that I was entering a Baptist meeting house, when my head touched the top of the door. I thought that Eld Nathaniel Thompson told me that I was too tall. I took off my hat and asked him if I would now do. He said, No. I stepped forward and asked him again, when he told me that my heart was not right in the sight of God. This caused me to notice what kind of a heart I had; and though I should humble my body, my heart would be as hard as ever. I would study about these things at times a great deal, and thought that when I grew up, and perhaps married, I would then set about the work and get religion. So in my nineteenth year I did marry; but I was no nearer to God than before. I felt that my impressions were weakening, and I was at a loss which way to go, or how to do to get religion. I began to fear that I had put it off too long, and the day of grace was past. I misapplied the scripture where it says, "My Spirit shall not always strive with man." I thought the Spirit of God had been striving with me but had now ceased. I desired that I could be convicted, and be heavenly impressed. I did not wish to live at ease, and perish in my sins. I thought the time had been I might repented, and remembered my Creator in the days of my youth, before the evil day came, and I had no pleasure in right things. I dreamed that I was in the house of death, surrounded by the dead: it was the most gloomy dungeon that I had ever seen. It seemed that if I remained there any longer I should die. I wondered why I had not seen my condition sooner. I told these dead people that we had better leave and seek for life; that I could not stay there; but they expressed themselves contented, and tried to make me stay; but I could not, necessity impelled me to go. I got up and left, carrying a grievous burden, and came to an assembly of people. I asked them the cause of their meeting. They told me that Christ would come and preach his own gospel. This exactly suited my case. I told them I was weary and wanted rest, and so took a distant seat, so I could hear, and cause no suspicion, for I was among strangers, in a strange land. When the speaker arrived it was Eld. Wm. Lawson, to deliver the message of Christ, which was this: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." This gave me comfort when I was awake. I came to the resolution to go to Jesus, thinking,

"I can but perish if I go,
I am resolved to try,
For if I stay away, I know
I must forever die."

I could not believe that any had ever perished at the feet of Jesus. I thought I would try as long as I lived, and plead for life though death be just, and Oh, that I knew where to find him to order my case before him. I had once

thought I would have a fine experience, but now I would be satisfied even if I could come like the poor woman and touch the hem of his garment. The very least of his forgiving love would be enough for me. I feared that I was born out of due time, and outside the covenant, too, and if so, it was needless to ask.

I would wish and wish again, not thinking that I had ever prayed, until a professing brother told me that sincere desire was prayer. I betook myself at times to prayer, such as it was. I would secrete myself and get on my knees; I would think that it was mockery and made my case worse, if possible. It seemed that it was wrong for me to try, and I did not wish to act prettendingly. I wanted to rise, and I wanted to pray, too, but knew not how to pray. I would repeat the publican's prayer almost incessantly, and that of sinking Peter, and ask God to forgive my sins in trying to pray. I would think that I would kneel to try no more, but sometimes thought I would go and try once more; but all was useless. But one evening in March, 1855, the thunders of justice were so loud against me that I knew not what to do. I stopped working for a few moments and thought my time had come, being awfully frightened. But I took courage and thought that a stout young man like myself should not be intimidated in any such way, and thought to go and attend to my daily labor, for naturally nothing of the kind was to be either seen or heard, but it so continued that I fell to the ground, and felt to be sinking, but when I looked I saw that I was on the earth. I cried, Lord what will thou have me to do to be saved? I saw I could do nothing but sin continually. I changed my form of words and said, Lord, if thou wilt thou canst make me clean; take me as I am; I can do no more; I can only give myself to thee. If it is thy will, thou hast the power to save. I glanced at the sun; I thought it was the last time that I should ever behold it; the works of God were so beautiful, but alas for me, I was undone, and should never again be permitted to behold them. I went to the house and laid down, when the word seemed to say, Thou hast ruined thyself; but soon the poetry rang in my mind,

"All ye that mourn, lament and weep,
And long to be among my sheep,
'Tis my delight to set you free
From sin and death and misery."

This enabled me to pass the night with less distraction. I thought, Can this be conviction? I was in a strange condition; I thought some fatal disease had seized my breast. Oh, if it is the work of the Lord how patiently I could bear it, but probably it is my own imagination that has made me thus. If it is of God, it is not half severe enough. Then again I would think that it was a sinful folly for me to think that it bode any good to me. But about nine o'clock in the morn-

ing as I went bowed down, a voice spake to my understanding saying, 'Son, give me thy heart,' which took away my burden and changed my understanding, and my mourning into joy. O, what a time of happiness to me; I thought I was made whole, soul and body; I tried with every sense or faculty to praise my God. I said "Praise the Lord, O my soul. I will sing praise unto my God, while I have my being." I thought that my goings would be of God all my days, and I should know sin no more. I could understand preaching; I could read the promises as my own, and could love the brethren I hope with perfect love; but since then I have felt cast down, and do sometimes fear that I am wrong; but the fearful apprehensions of death and judgment are taken away; I can not say, Lord forgive my sins, that once burdened me, for they are taken away; neither that I might live at ease and finally be lost, or that my calling and election unto salvation was sure. I feared my faith was not sufficient; and remained from the church till December, 1859. I received evidence on evidence, all bearing the same, way until I was compelled to say, To know this truth is enough for man to know. I related my faith to the Fellowship Church, New River District, and was baptized by Eld. Thomas Vass, the first Sunday in the month. I still have my name enrolled among them; but when I meet with them, I feel like they can hardly fellowship me; yet they allow me to pass among them. I am trying to use a public gift; and sometimes I have the dear lambs of the fold use my name in telling their experience; how unworthy this makes me feel. I think that they are right in the rest, but deceived as to myself. My prayer is to be truthful, and useful. I have baptized twenty eight since the opening of the spring of 1871, which makes me feel more than paid for my troubles. I will close this imperfect scribble by telling you, brother Beebe, to do with this as you think best, and all will be right. Yours in hope.

ISAAC WEBB.

January 5, 1872.

ELDER BEEBE:—Having received the first number of volume 40, I am pleased to learn that I shall get a sheet three times per month. The "Signs" are the cheapest communication of the kind now published, to my knowledge. The doctrine set forth by the different brethren from different Baptist presses is principally the same, and tends much to the edifying of all lovers of truth. But yours is the largest, and if any difference, the best executed. The greatest reason why some complain against it is, I think, the large list of praying subscribers, which some other editors want, which causes them to envy you, and speak evil of you and your patrons, the Old School or Primitive Baptists. I reckon the complainants must eat their

own bread and wear their own apparel, and as they wage war against us, should call themselves by some other name; for while they write books to oppose us, they cannot, consistent with gospel order, remain Baptists, nominally. If their papers cannot support them, they think perhaps the sale of a few twenty-five cents books, denouncing the doctrine held forth in the "Signs," can. Any man of note has a sufficient power of attraction to draw around him a few satellites at least. There have been some conflicting views set forth in all publications, but it is one great christian virtue to forbear urging them to extremes. We should not make a brother an offender for a word. Those who are very technical would do well to read Luke vi. and the latter part of the 42d verse: "Thou hypocrite, cast out first the beam out of thine own eye," &c. If the Scriptural admonitions go unheeded by us we entail trouble on ourselves. Brethren who desire peace should frown down an attempt to the mastery, or an antagonistic spirit among the Baptists everywhere. For one Baptist press to assail another, is as uncalled for as a quarrel between two millers on account of custom. The Baptist doctrine contained in the "Signs" cannot be shaken by all the feuds that may arise, and those attempting it had better hear instruction and be wise: "Do thyself no harm." A Baptist, however useful he may have been, can do the church a thousand times more harm by raising a public feud with his brethren, than all his preaching and printing has ever been worth. Such a course might please a few belligerents, but instead of making glad, would sadden the hearts of thousands. Taunts should not be thrown out; and Elder Beebe's course in one thing should be followed, and that is, kill an enemy by saying nothing about him, but let him alone as far as possible. The Baptists are more prosperous now than they have been for years, and Oh! dear brethren, counsel for peace, and pray for the prosperity of Zion, and keep the unity of the spirit in the bond of peace. Brother Beebe, you have stood the test for years, and I trust you are in your right place; and so may the God of all grace, be with you and guide you through life, and save you, and all his redeemed children with an everlasting salvation, world without end.

A BAPTIST IN VIRGINIA.

BROTHER BEEBE:—In No. 14, current volume of the "Signs," I see what I presume is a typographical error of such importance that I wish to correct it. In my article on the "Ten Virgins," page 107, near the commencement of the article, I am made to say "or the day of final judgment and perdition of ungodly men;" whereas it should be, "not the day of final judgment," &c. The printer reverses my meaning. Also in the last clause of the article the printer has reversed the names "Gilbert and Beebe," and made it very awkward. Your name comes before that of brother Gilbert, in the manuscript.

I. N. VANMETER.

"The Lord is not slack concerning his promise, as some men count slackness, but is long-suffering to usward, not willing that any should perish, but that all should come to repentance."—2 Peter iii. 9.

Peter in his epistles stirs up the pure mind of his brethren by way of remembrance, that they may be mindful of the words that were spoken before by the holy prophets, and of the commandments of the apostles of our Lord and Savior, knowing that there should come scoffers in the last days, walking after their own lusts, and saying, Where is the promise of his coming? The Lord our God is one Lord; he is infinite in power, wisdom and perfection; by him and for him all things were created; and he is all-powerful to control every event according to the counsel of his own will, to fulfill the thoughts of his heart to all generations. His promises are all yea and amen, to the glory of God, and his faithfulness never fails. He has promised that "There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots. And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord; and he shall make him of quick understanding in the fear of the Lord; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears; but with righteousness will he judge the poor, and reprove with equity the meek of the earth; and righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins." This has been fulfilled in every particular, in the coming of Christ. He is perfect in every attribute, being a glorious throne to his Father's house, with all the glory hanging upon him. The promises come in such a way as compels us to acknowledge that we are entirely dependent upon him for the mercy shown. When God made promise to Abraham, saying, "Blessing I will bless thee, and multiplying I will multiply thee," Abraham doubted, considered it an impossibility, without assistance; and in all their planning to bring about the promise, a mocking Ishmaelite was the result. But God in his own good way and time fulfilled his promise; and after Abraham had patiently endured, he obtained the promise. The Israelites were to inherit the promised land, but many events must first transpire. It was necessary that Joseph should go before to save them from famine. His brethren in their treatment of him meant it for evil, but God meant it for good. Moses must be saved as by a miracle, brought up in all the ways of the Egyptians, and lead Israel unto the promised land. How many events must transpire, that they might see the glory of the Lord manifested. They were in bondage under cruel taskmasters. They had many assurances of divine favor;

but it required much patience when the way, to all human appearance, looked so blocked up. At their arrival at the Red Sea, there was no way only to stand still and see the salvation of the Lord. They were far from ascribing any praise to their own works. In their songs of deliverance they ascribed to the Lord all strength and salvation. "Thy right hand, O Lord, is become glorious in power: who is like thee, O Lord, glorious in holiness, fearful in praises, doing wonders. Thou in thy mercy hast led forth the people which thou hast redeemed; thou hast guided them in thy strength to thy holy habitation." Even so come our songs of deliverance in such a way that we can but give all honor, power and glory to the Most High, and triumph in the works of his hands; and we are led to exclaim, "Great and marvelous are thy works, Lord God almighty; just and true are thy ways, thou King of saints." With him there is no variableness. If the promises come not in our own time, they cannot come too late; and though he tarry, wait; let patience have its perfect work; it leads to experience, and that to hope, that maketh not ashamed. His loving-kindness is excellent, and his promises are rich, varied and abundant, suited to all conditions in which his people may be placed. To the fearful he says, "Fear not, little flock; it is your Father's good pleasure to give you the kingdom." To the afflicted, tossed with tempests and not comforted, "Behold I will lay thy stones with fair colors, and thy foundation with saphyres." "No weapon formed against thee shall prosper, and every tongue that shall rise up against thee in judgment, thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." Have we not found it so, when given the sweet assurance of faith? He is not slack concerning his promise, as some men count slackness. The natural mind, which is not subject to the law of God, nor can be, (for that law is spiritually discerned) is prone to believe they can make fig leaf garments for all their needs. They assert that the Lord has done all he can, and now the unregenerate are to perform certain conditions, so as to induce the Lord to perform his promises, and if those conditions are not complied with the promises are vain. We are warned against following the pernicious ways of these false prophets, who speak evil of things they understand not; spots they are, and blemishes. But the Lord has reserved seven thousand men who have not bowed the knee to Baal. It is the Lord's work, and marvelous in our eyes. Even so at the present time there is a remnant according to the election of grace. Boasting is excluded, not by the law of works, but by the law of faith; for by the

works of the law shall no flesh be justified.

But God is long-suffering to usward. It is among his sweetest promises that he will be merciful to our unrighteousness, and that nothing shall be able to separate us from his love, while knowing what a stiff-necked and rebellious people we are. He loves his own too well to permit them to go on in sin; so he has given the promises that are so much in love, and are as sure to be fulfilled, that "I will visit their transgressions with the rod, and their iniquities with stripes." "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." And thus we become partakers of his sufferings. We will never know the amount of suffering our sins deserve. Christ bore the penalty of them. In agony in the garden he sweat as it were great drops of blood; prayed that if it were possible the cup might pass; but how submissive,—“Not my will, but thine be done.” And he gave his life, that we through him might inherit eternal life. Amazing love! he triumphed over all enemies, and our victory through him is complete. And he is so long-suffering to usward as to sometimes permit us to have a foretaste of the glorious things he has in store for us, though seen as it were through a glass darkly. I was greatly encouraged with such a season a short time since. In the silent watches of the night the passage on which I have tried to make some remarks came with force to my mind, and I was permitted to feast on many of his rich and sure promises, and receive them in the sweet assurance of faith. All doubt and fear was gone, with all anxiety and care, and my soul was filled with joy and consolation. While reflecting on his long-suffering to me, all that I ever did appeared to stand in array, a long black catalogue of sins, on which was inscribed, Guilty, guilty, deserving everlasting punishment! What humiliation it caused, a bowing at the feet of Jesus, whose words were, "Thy sins, which are many, are all forgiven thee." Then the assurance that they all had been mercifully forgiven melted my heart in thankfulness, and I felt to praise his great and glorious name for all his long-suffering to me, the most unworthy of his creatures, and that he gives such sabbaths of rest, such tokens of his love, to encourage us on the way. Are not these the only sabbath days, and the only ones we can keep holy, which we cannot cease to remember as a day of resting entirely from our own works? Are not these days of rest given expressly to God's chosen ones now, as the Sabbath was to the Israelites in the type, to distinguish them from then nations round about?

"Not willing that any should perish." His will is supreme. His declaration is, "I have manifested thy

name to the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. I have given them the words which thou gavest me, and they have received them. All mine are thine, and thine are mine; and I am glorified in them." These are constantly being manifested, and will continue to be till the last vessel of mercy is called in, when time shall be no more. If there is a possibility of one perishing, then there may be of all; then were our hope vain, and we would be of all men most miserable. But we have not so learned Christ. He came to do his Father's will, and in his expiring groans he exclaimed, "It is finished." Victorious over death, he ascended to heaven, and ever lives to make intercession for the saints, according to the will of God. His will is done on earth, as it is done in heaven. It is the Lord's will that none for whom he died shall perish, but all come to repentance. Then it will as surely be accomplished as that he reigns a Sovereign. "When he shall make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul and shall be satisfied." These shall have been accomplished; for there is no time with him. His omniscient eye, who is the disposer of all events, sees from eternity, so that there are no dissatisfactions or disappointments with him. Then were we to take the "my" and "all" in an unlimited sense, it would hold forth the idea that there is a possibility of disappointment with him, and that Christ shed his blood in vain for all that perish in their sins, and is deficient in power to accomplish his Father's will. How contrary to the revealed word, which is harmony in one unbroken chain. For whom he did foreknow, them he also did predestinate to be conformed to the image of his Son. Moreover whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. Jesus says, "Father, the hour is come; glorify thy Son, that thy Son may glorify thee. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent. I have glorified thee on earth: I have finished the work which thou gavest me to do." Peter leaves us not in the dark as to whom he means by the "usward." His first epistle he addresses "to the strangers scattered throughout Pontus, Cappadocia, Galatia, Asia and Bythia, elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the

blood of Jesus Christ." Every word of which has a significant bearing. His second epistle is addressed "to them that have obtained like precious faith with us, through the righteousness of God and our Savior Jesus Christ," which is equally significant. It would not contradict other portions of scripture, or come in contact with them, to read, as my understanding is, that God is not willing that any of us should perish; that is, Peter, and all he addresses, then, now, and till time shall be no more; but that all of us should come to repentance, including the same characters. "For this is the will of the Father which hath sent me, that of all he has given me I should lose nothing, but raise it up again at the last day." Then shall we see him as he is, and be fashioned like unto his glorious body. And while we dwell in this fleshly tabernacle, may the Lord lead us in the sweet assurance of faith to lay hold of his precious promises, to be abundantly satisfied with the fatness of his house, and to drink of the rivers of his pleasure, is the desire of yours in the hope of a blessed immortality,

M. E. VAIL.

MANORVILLE, N. Y., Feb. 5, 1872.

BELOVED ELDER, AND DEAR BROTHER IN THE LORD JESUS:—Since I last addressed you, it has pleased the all-wise disposer of all events to visit me with affliction of body, which brought me apparently to death's door; but the Lord, who bringeth down to the borders of the grave, and raiseth up again, has in mercy spared me, and restored me to health, and I desire to acknowledge his hand, and ascribe all praise to him, as the God of my mercies. Since my residence here we have received a favor which we never have had the enjoyment of since we left the land of our nativity, (England) where the glorious gospel is diffused all over the country. Since we came to this country our lot has been cast where the truth as it is in Jesus is not known or enjoyed, except by a few, and this part of the Island is entirely barren of those who set forth the gospel of free grace, without works; so that we esteemed it an especial favor to meet with those who were enabled by the Spirit's teaching and influence to testify of the grace of God in the sovereignty of his dispensations toward his chosen. We first had a visit from Elder Housel, who gave us a word of exhortation; and though our company were few, it came within the promise, "Where two or three are gathered together in my name, there will I be in the midst, and that to bless them;" and truly it was a season of refreshment, and one long to be remembered; for the Lord was in the midst to heal. Indeed it was a season of encouragement, and our hearts were cheered with the words of the Lord Jesus. Again, a little time after, we were

delighted to see Elder Badger, whose visit we highly prized, as his counsel and presence was also interesting and refreshing to our souls, and raised the hope in our hearts that at some future time we might again enjoy a like favor from others of our ministerial brethren. We have sometimes entertained a hope that our gracious God in his providence may bring you to this part of the Island, that you might have an opportunity of paying us a visit, which would afford us much pleasure; but we must leave it with the Lord, who doeth all things well; and notwithstanding it would be a source of much satisfaction to meet with you, who are so much esteemed by us for the truth's sake, yet we desire to bow to his will who orders all things in infinite wisdom, and designs our real benefit in all his dealings with us. May he still grant you supplies from the fulness treasured up in Christ Jesus, that you may be enabled to testify of the rich grace of the gospel and the blessings flowing from it; and may you by faith enjoy fellowship and communion with the Father, and with his Son Jesus Christ, to whom, with the Spirit, be ascribed all the praise of our salvation.

Desiring that every blessing may attend you, with every token of christian love and affection, in which my dear partner unites, I remain, beloved Elder,

Yours in the Lord Jesus,

J. E. PLAYER.

MANCHESTER, Iowa, March 21, 1872.

ELDER BEEBE—DEAR SIR:—I feel as though I cannot withhold longer from writing to you, as I feel a great desire in my mind to make your better acquaintance, since reading one of your papers, the "Signs of the Times," which was handed me a few weeks ago for my perusal and approval. O that I had as good assurance of my interest in that covenant which is ordered in all things and sure, as I have of the truth it contains; then I should be the happiest man in the world. But as God shall enable me, I will endeavor to give you some little account of my pilgrimage since I have been in this country. On the 20th day of May, 1855, I first set my foot on American soil, and the travel of soul and body from that time to this I fear I shall not be able to give but a faint account of; but before I finish this scribble I hope in some "in and out" way to make you understand some of my experience, as one that has been, and still is in a strange land, as regards true religion. But blessed be our covenant keeping God, my soul has been made once more to rejoice and be glad, as you may well imagine, after being without food for nearly seventeen years, only what little I brought with me from England, which I have chewed over and over, as a cow doth her cud. But by the overruling and kind provi-

dence of him who rules all things in heaven and on earth, (I shall always regard it as such, and not as chance or luck, as some term it) I called into the office of a lumber dealer, a few weeks ago, to inquire after the health of the proprietor, he having been a long time sick. The set time to favor Zion was come; in other words, the set time for me to find a man that I could hold communion with, as concerning soul matters. As I have said, the thoughts and feelings that have possessed my mind since that time I cannot begin to describe. That man is S. P. Moshier. He handed me one of your papers to take home, and before I had read it five minutes I said to my wife, I must take this paper if I have to go without one meal a day to get it. It is truly food for my poor hungry starved out soul. Our meetings are frequent and sweet, as I have viewed myself something like the prodigal son, in a strange land, with nothing but husks to feed upon, and no man gave unto me; but I fear my end will not be like his. But why should I despair, seeing the Lord has done, and is still doing for me? The flesh is strong, but truly the spirit is weak; but, O my soul, trust in God.

I shall now conclude this, but hope I shall be able to give you some further account of myself at some future time. May the Lord bless you and all his Israel, for his name's sake.

With much respect I remain your unworthy servant,

JAMES COLMAN.

OSBORN, Ohio, Dec. 29, 1871.

DEAR ELDER BEEBE:—Through the kind mercies of our heavenly Father I am still an object of amazing mercy in witnessing the near close of another year, which reminds me that it is time to renew my subscription to the "Signs."

Dear brother, if one so unworthy may claim that relationship, I live very lonely, there being no church of the Old Order of Baptists nearer me than fifteen miles, and in winter your paper contains all the preaching I hear. Of course there are plenty of so called churches near me, but they preach a conditional salvation, saying that Christ has done his part, and now if the sinner does not do his part he will go to hell through his own neglect. And they work on the poor benighted sinner's mind, who is dead in trespasses and sins, and as helpless as a root out of dry ground, to induce him to go to work to save his soul from perdition. And sometimes they do succeed in getting up an excitement, and when I witness such things the words come into my mind, "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth fruits meet for repentance." Poor deluded people, to think they have power to save themselves, who set at naught the death and suffering of our blessed

Master, the Lord Jesus Christ. We are informed in the scriptures of divine truth that it is in and through the grace of God we are saved, and not by our works, lest any man should boast. Did not Christ bear all our sins in his own body when he died the ignominious death on the cross, and cried, "It is finished?" Yes, dear brother, thanks to our blessed Master, it is complete; the ransom price is paid; the debt is canceled; the salvation is complete, and is without conditions. Christ's little ones, who are made to feel their entire dependence on the mercy of God, are as helpless as little infants. Words of comfort are sent from the Lord Jesus Christ to quicken us, and to speak peace to our troubled mind, and then we feel like new creatures; every thing seems new. O what bliss to feel that our sins are all forgiven. O glorious hope! all of free and sovereign grace. Thank God it is all a free gift of matchless goodness of our blessed Redeemer.

But, dear brother, I have written more than I intended to when I commenced. I hope this will find you and yours in good health, and that you may long be spared a watchman on the walls of Zion.

I subscribe myself your unworthy sister, and the least of all,

AMY DAVIS.

INDIANOLA, Iowa, April 1, 1872.

ELD. G. BEEBE—DEAR BROTHER IN THE LORD:—As the time has come to renew my subscription, I cheerfully do so, feeling, as I trust, a degree of thankfulness that the good Lord has been pleased to spare your life and labors a little longer, to comfort, edify and instruct the little ones of our Master's household while they sojourn in a land of sorrow. I feel that my stay on earth will soon be ended. The weight of nearly seventy-seven years, together with the trials and tribulations incident to this life, have bowed my frame and enfeebled my step. Cares, losses and crosses have been dealt out to me, but through them all the Lord has led me, and his kind sustaining hand has upheld me; while on my part, alas! what a poor return of gratitude has such unbounded goodness elicited. Surely the tokens of love and mercy from the blessed Savior should move his children to love him with their whole heart. And were it not that such witnesses of the grace of God as Paul, Job, and David, have made similar complaints and groanings, I, who am less than the least of all God's little ones, should sink in utter despair. But the language of the dear Jesus to his disciples is very comforting to me at times: "Fear not." Yes, Jesus has overcome the world, the flesh, as well as Satan; and O, how happy I sometimes feel that it is so, that Jesus has full control of all my lusts and sin loving propensities; for the victory which he gained was for his people; and if

I am one of that number, why they need I fear? In the words of Paul, I feel to exclaim, in the midst of sore trials, doubts and fears, "But thanks be to God who giveth us the victory through our Lord Jesus Christ."

May the grace of God strengthen your mind and body yet for many years, to contend for the truth against error, and finally take you home to the full fruition of immortal glory, is the prayer of your poor unworthy sister in tribulation,

JERUSHA KEARNEY.

WILLOW HILL, Ill., April 4, 1872.

VERY DEAR BROTHER BEEBE:

—The "Signs," No. 10, came this evening, and I have read it through once, and the Editorial and my short article on John. xiv 12 twice, with an earnest, prayerful desire that the Lord may open my understanding to understand the Scriptures. And I hope he has given me some light in reading what you have written, inasmuch that I feel both instructed and comforted, and I hope I have more enlarged and perfect views of this deep and sublime subject than before. And now, while the subject is so warm in my heart, I wish to write a little more upon it, before retiring for the night. And particularly, I wish to assure you that so far from feeling hurt at your somewhat different application of the text, I am glad that you have "let your light shine," and trust that I feel constrained to glorify God in the visitation of his word to me. I humbly trust that it is my prayerful desire, not to think of myself more highly than I ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in our body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another. "Having then gifts differing according to the grace that is given to us," &c. How beautiful and excellent are these many gifts all by the same Spirit! And all for the edification of the body of Christ in love. "For by one Spirit are we all baptized into one body, and have been all made to drink into one Spirit. For the body is not one member, but many." And, "God hath tempered the body together," to the end, "That there should be no schism in the body; but that the members should have the same care one for another." Well would it be, if we all would remember this, and exercise the grace of humility, esteeming each other better than ourselves. Why then, should I not rejoice (rather than be hurt) at the grace and wisdom that is given to brother Beebe, when all the members of the body share in the benefits of their grace? It is selfish and a grievous shame, when the members of Christ give place to envy, jealousy and strife. Your words, brother Beebe, touched me and made me feel very little when

you say, "With fear and trembling we approach the subject, and with more hesitancy, because our views do not perfectly harmonize with those of brother Bartley." And yet in this you have shown the true christian spirit—the unwillingness and fear to offend one of those little ones that believe in Christ. O, that one and all would be more careful to manifest this spirit; for then there would be no occasion that any one should fear to show his opinion. But why should you hesitate because you view the subject differently? Have I, or you, or any one, the right to monopolize this or any other text? We should all be careful, lest we cherish this exclusive and selfish spirit.

Now permit me to further say that, when I wrote upon the text, I was not fully satisfied that the limiting clause, "He that believeth on me," embraced only the apostles; but as I was sure that it did apply to them, and as I had not the understanding of this clause that you have given, I ventured to apply it only to them. Upon the rest of the subject, my views agree substantially with yours. The clear elucidation you gave of the identity and oneness of the Son of God with his Father, and with his brethren, is to me deeply interesting and highly comforting. Nothing more rejoices me in my weakness, affliction and trial than this blessed assurance, that we are *complete in Him* who is the Head of all principality and power.

But I must frankly say that I am not fully satisfied with your application of the qualifying clause, "he that believeth," to the whole church, as to one body and bride of Christ. For the personal pronoun *he*, as well as the citations you give, will I now rather think, more aptly apply to each believer in particular, in his standing in Christ. "For the body is not one member, but many." And the body of Christ, the Church, is not represented in the Scriptures as but one believer, nor yet in the masculine gender.

Moreover, since he who has gone unto his Father, now dwells in each individual believer in him, every one of them shall be more than conqueror through him that loved them, and be crowned with a crown of life in his immortal kingdom of eternal glory. With these suggestions, and with a glad and thankful heart that you have written, I am, I hope, the brother and willing servant of all.

D. BARTLEY.

R E P L Y .

We have not apprehended any serious difference in the views of brother Bartley and myself. He fails to see with us in regard to our application of the masculine gender to the church as the body of Christ, and her unity in, and identity with him so perfect as to make the church but one believer. We admit that in very many passages the church is figuratively spoken of as the bride,

the wife, the mother and the daughter, spouse, &c., in all of which the feminine gender is appropriate. But when presented as the body of Christ, and as the Israel of God, the masculine gender is not only admissible, but is actually used in the scriptures. There is one body and one spirit, even as ye are called in one hope of your calling. One Lord, one faith and one baptism. In coming in the unity of that one faith, all the members are merged in that one body, and come to a perfect man unto the measure of the stature of the fulness of Christ. As the body and fulness of him that filleth all in all, the saints are his body, his flesh, and his bones, and are included in his name and gender. "Mark the perfect man!" What other perfect man can we find, than the head and body of Christ, with all partition walls removed, making the one new man? True, the body, and all bodies have many members, and these members being many are one body. So also is Christ. This one body identified with its one head, one spirit, one hope, one Lord, and in its one faith, is in that sense one believer. Having but one heart, one mind, and one faith.

It was not our design in our former article to confine the application of the words, "He that believeth," &c., to the church collectively, for nearly every expression that applies to the church as a body, is applicable to the members of the same body severally.

FRANKLIN, Ind., FEBRUARY 24, 1872.

DEAR BROTHER BEEBE:—Having to make a remittance, and being confined to the house, I feel impressed to drop a few lines which are at your disposal; but there is one thing that troubles me, which is, to judge righteously the spirit or motive that I am prompted by. I have been much edified by yourself, and correspondents, and have been made to reflect much upon the relation we bear to each other as children of the same Parent, and the duties and obligations we owe to each other. I have thought of our liabilities to fall into the same errors that the Corinthian brethren did when the Apostle Paul corrected them for their errors. Are we not possessed with the same carnal disposition to covet the best gifts. But he tells them plainly that the body is not one member, but composed of many members, and each one has its office to fill; and because one member cannot fill the office of another, that it is not of the body. Says the apostle, there is a diversity of gifts by the same Spirit, all for the edifying of the body. And these gifts which the apostle enumerates, are given to the church for her edification. So she must be the judge of the gifts. Oh, my brethren, look at the importance of a faithful discharge of duty; how necessary

the discerning eye, when we are called upon for the examination of those on whom those gifts are bestowed. As you, brother Beebe, said in reply to brother Bartly, that a missapplication of gifts bestowed no benefit or edification to the church, but a proper use and application of them, all tends to her growth and prosperity until we all come in the unity of the faith, and knowledge of the Son of God, to the fulness of the measure of the stature of Christ. But I must close this little scribble, hoping that we all may be able to comfort one another in this world of sorrow, until we land in that heaven of eternal rest, is the prayer of one that feels to be the least of all.

S. S. RIGGS.

EDITORIAL.

MIDDLETOWN, N. Y., JUNE 1, 1872.

REPLY TO WM. N. BENNETT,
ON PAGE 119.

If the Fullerite Baptists in slandering us do not cast opprobrium upon our Lord and his doctrine, they will do but very little harm. All the obloquy they can heap on us may be needful to keep us humble: but if it shall be found that we suffer reproach because we trust in the Living God, and because we contend for the truth as it is in Jesus, then their persecution will recoil upon their own heads. If by "Two Seeders," they mean to say that we hold or advocate the doctrine as set forth by the late Eld. Daniel Parker, the charge is unfounded in truth. We once published a Pamphlet in refutation of that doctrine, but we have none of them now on hand.

In regard to scriptural authority for requiring those who wish to be received into our fellowship to relate the dealings of the Lord with them, we know of no surer way to gain a fellowship than to require of them to give us the reason of the hope that is in them, with meekness and fear. We do not learn that candidates for baptism were required to relate to the church all the circumstances connected with their passage experimentally from death unto life; and it is possible that churches have from the force of habit become too formal and exacting in the manner of examining candidates for baptism and church membership. But one thing the scriptures do teach, that all who were admitted to the ordinance of baptism by John, were required to bring forth fruits meet for repentance; and those who failed to satisfy John that they were subjects of repentance, were rejected by him. The apostles being inspired by the Holy Ghost, had more spiritual discernment than is common now to the saints; but, while we have no example of their requiring of those who desired to be baptized, to relate all the particulars of how long they had been seriously exercised, how pun-

gent had been their conviction, or in what precise manner light and comfort came to them; yet they did require satisfactory evidence that they were born again, and were true believers in the Lord Jesus Christ. Cornelius did relate somewhat circumstantially to Peter his experience for a few days past, and of the vision in which he was commanded to send for him, but it is presumed that Cornelius was a quickened subject of grace before the occurrence of the things which he related to Peter. But it is evident that Peter was satisfied that Cornelius was a proper subject for baptism, by perceiving that he and his household had received the Holy Ghost. On the day of Pentecost those who were baptized gave evidence that they were believers by "gladly receiving the word" preached; and by steadfastly continuing in the apostles' doctrine and fellowship. Lydia and her household were recognized as quickened believers when they were baptized, and so also the Jailor and his household. The case of Philip and the Eunuch affords a plain example. Philip had preached unto him Jesus, and beyond all reasonable doubt, had witnessed how gladly the Eunuch had received the preached word; but when the Eunuch asked, "What doth hinder me to be baptized?" it gave opportunity for Philip, by the Holy Ghost, to state authoritatively what are the essential and indispensable prerequisites to the sacred ordinance. "If thou believest with all thy heart, thou mayest." This affirmative clearly implies the opposite negative. If he did not with his heart believe, whatever his exercises may have been, he could not be baptized according to the order of the gospel. Philip did not demand of him to say how long he had thought upon the subject, nor whether he now felt worthy, or unworthy, the all important profession of faith in Jesus Christ was unequivocally made, and the chariot was stopped, and they went down into the water, both Philip and the Eunuch, and then and there in the water the ordinance was administered, and they came up out of the water, and the Spirit caught Philip away and the baptized Eunuch went on his way rejoicing. From all these examples we find that a satisfactory evidence was required of all that they were believers in the Lord Jesus Christ; that they loved the Lord and gladly received his word.

Present evidence was required. It is not required that the trembling child should be able to tell of great things experienced in the past, or feel a sense of worthiness to follow the Savior, or mingle with his saints. "We know that we have passed from death unto life because we love the brethren," and "He that loveth is born of God." And all who are born of God are commanded to follow Christ. He says, "If ye love me,

keep my commandments." It is not said if ye are worthy; if ye have no doubts or fears; or if ye can tell as wonderful an experience as Paul or some others have; but simply, if ye love me: If thou believest with all thy heart; if you see a beauty in the ordinance; if ye gladly receive the word preached by the apostles, then thou mayest. The church of Christ is to be built up of lively stones, and in admitting to membership, the church is required to know that those whom they receive are truly quickened by the Spirit, and spiritually alive from the dead, rather than the time and circumstances of their conversion. This evidence is found in the fruits which they bring forth. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed."—2 John 10. "Him that is weak in the faith receive ye, but not to doubtful disputations."—Rom. xiv. 1. If truly in the faith, however weak and trembling the babe in Christ may be, he should be received. It will be found that such do gladly receive and feed upon the truth so far as they understand it. But those who come, querying, doubting, and disputing the doctrine of the apostles, however strong, or talented, they should not be received, whatever experience they may relate, until they can cordially, fully, and unreservedly receive and indorse the doctrine and order of the gospel of our Lord Jesus Christ, so far at least as it has been opened to their understanding, by the Spirit, in their experience.

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Arkansas:—J M Davis 4, D B Almond 4 50	8 50
Ohio:—Eld G McCollough 2, M R Tucker 2	4 00
Indiana:—Mary J Banta 4, Mrs M Wagoner 2, W W Mooney 2, Libbie Moore 1 50, Evaline Makin 2, Nancy Miller 1 50	13 00
Illinois:—Jas Rafferty 5, S Bradbeer 1	6 00
Missouri:—B J Osborne 2, Eld Jas Teague 2, Elizabeth Gentry 2, B O Alled 1, L L Coppedge 4	11 00
Iowa:—Dr W B Slawson 1, Ann Brown 2	3 00
Kentucky:—I F Walbord 1, J T Oldham 4, W B McGehee 2, Eld M Lykins 2	9 00
Oregon:—John T Crooks 3 50, J A Cates 2, J E Cullen Sr 2	7 50
Ontario:—Jas Campbell 2, Miss Mary Elliott 2	4 00
Total.....	\$211 18

MONEYS RECEIVED FOR "THE EDITORIAL."

D B Almond, Ark., 13.—Total \$13 00.

Obituary Notices.

DIED—At his late residence in Mount Hope, in this county, **Mr. Jackson Canfield**, in the 64th year of his age. He has left a widow, and several children, mostly grown up. He had been failing for several months, and on Saturday, April 27, was released from his sufferings by death. His funeral was attended by a large assembly, to whom a discourse was preached by the editor of this paper, from 2 Cor. iv. 17, 18, on Monday the 29th. ult.

Albert Kerrick was born in Loudoun Co., Va., Oct. 30, 1809, and removed to Franklin Co., Ind., in 1822. He professed a hope in Christ in 1838, removed to Decatur Co. Ind., in 1846, and was baptized by Elder Wilson Thompson, in 1856, and united with Pleasant Run Church, in Rush Co., Ind. He removed to Iowa in 1856, and attached himself to Middle River Church, Madison Co., Iowa, early in 1857. He died on the evening of April 11th, 1872, aged 62 years, 5 months and 11 days.

To the above, furnished to me by a son of brother Kerrick, I will add, that I visited brother Kerrick some two weeks or more previous to his death, and found him calm and peaceful. His was a meek disposition, still more softened by grace. I know nothing of the particulars of his last hours but I have no doubt but he sleeps in Jesus. His disease was enlargement of the spleen, and dropsy.

W. B. SLAWSON.

Des Moines, Iowa.

Brother **Ebenezer Tolbert** departed this life March 22, 1872, aged 65 years. His parents died when he was quite young, leaving him without brother or sister. He joined the Elk Creek Church of Old School Baptists, in Ohio, in 1841, emigrated to the state of Iowa in 1843, and joined the Des Moines River Church in Wapello County, where he lived a faithful member until the day of his death, steadfast and unmovable in the doctrine of salvation by grace, through the merits of the crucified and risen Savior. During his sickness, which lasted about two months, his great delight was the subject of grace, repeating many portions of scripture proving the doctrine of grace alone. He often said that while his old body was suffering pain, his soul was filled with the glory of God; and often he said, "I am ready to go; just waiting the Lord's time. His last words were, "The Lord is my Shepherd, I shall not want. He leaeth me into green pastures, beside the still waters."

He leaves a widow and seven children, with the church and many friends, to mourn, who sorrow not as those who have no hope; for he gave evidence of a happy admittance into the kingdom of God's dear Son. May the Lord sustain the widow, our dear sister, in her bereavement, with her children, is our prayer for Christ's sake.

E. W. KINKADE.

Our esteemed mother in Israel, sister, **Hahala Bane**, died in the village of Varna, Ill., Jan. 3, 1872.

Sister Bane was born in Ohio Co., Va., March 11, 1804, made a profession of religion, and united with the old Methodist Episcopal Church, at the age of sixteen years, where she remained two years. She then became dissatisfied and joined the Old Order of Baptists, where she remained a firm and consistent member for over forty years. She was one of our good old mothers in the church, and will be greatly missed by the remaining members of her family.

Behold, and see death's fatal stroke,
Which now arrests our eyes;
The silken band 's asunder broke;
A tender mother dies.

ALSO,

Elizabeth Clark departed this life on the morning of the 10th of March, 1872, aged 62 years and 3 months.

Mrs. Clark was a member of the Newlight Order, but was a kind woman. Having been left a widow with four little girls, she had a hard struggle in this life; but we trust she has bid farewell to trouble, and gone home to rest. Her funeral was preached on the 11th, at my house, by Eld. O. S. Thompson, after which her body was buried at Oxbow, Putnam Co., Ill.

Farewell, mother, kind, adieu;
Soon we'll die and be with you.

Yours in tribulation,

W. A. THOMPSON.

DIED—At his residence in Owen Co., Ky., March 24, 1872, **Jonathan Kemper**, in the 85th year of his age.

Brother Kemper had been a great sufferer for many years from what was supposed to be rheumatism. I visited him several times during his last illness, and found his mind to be almost entirely taken up with the doctrine of the Sovereignty of God, but complaining of the proneness of his carnal mind to rebel against the wise dispensations of his providence. Yet he was enabled to rejoice that he, a poor worm of the dust, feeling and knowing that in himself, that is in his flesh, there was no good thing, was enabled through great grace to trust in Jesus, as the only name under heaven given among men whereby we must be saved; and as the outward man seemed to perish, strength was given the inward man to triumph through our Lord Jesus Christ.

Brother Beebe, in the death of our brother you have lost an interested patron to the "Signs of the Times" and a devoted friend; the church, a member whose loss is painfully felt; sister Kemper, who is old and infirm, an affectionate husband; and the community at large a useful citizen.

A discourse was preached on the occasion of his funeral by the writer, to a considerable congregation, from Heb. xiii. 13: "For here have we no continuing city; but we seek one to come." After which the mortal remains of our brother were borne to the grave, to await the voice of the Archangel and the trump of God.

May God sanctify the dispensation to the declarative glory of his name, and to the good of his people.

Your sincere friend and brother,

JOHN M. THEOBALD.

Owenton, Ky.

Allow me a little space in our welcome messenger to publish the departure from this life of sin and sorrow of one of Zion's pure and noble daughters, sister **Sallie Egger**, consort of brother Wm. Egger, Clerk of Elbethel Church.

Sister Egger was born July 6, 1797, in Chester Co., S. C., was married to Wm. Egger Jan. 29, 1818, joined the Primitive Baptist Church Oct. 16, 1850, in Lowndes Co., Miss., and was baptized by the writer. She departed this life Nov. 7, 1871. She was a consistent and orderly member, beloved by all who knew her. Her kindness and affableness made her house the pilgrims' rest.

As a wife and mother she was not excelled, as a neighbor she was kind and accommodating. As a Christian, there was in her beautifully combined every natural quality and spiritual grace, by which she adorned the religion of her dear redeemer. Her light shone brightly through a long and useful life, and in death she passed its lonely shadow leaning upon the rod and staff of her Redeemer; so that when her tedious lingering closed she had nothing to do but fold her arms in death's cold embrace, and step off the margin of this stormy world, and enter that happy land where no sorrow nor pain nor death can come, where the wicked cease from troubling and the weary are at rest.

The loss to the church, to her children

and to the community is great; but to her husband, who survives her, it is inexpressible and irreparable; but we feel sure that our loss is her gain. And although we have lost one of earth's bright jewels, and one of the church's useful ornaments, we ought to say, "It is the Lord; let him do what seemeth him good."

S. C. JOHNSON.

Caledonia, Miss.

Our beloved sister, **Mary Griffiths**, widow of Deacon Griffiths, whose obituary appeared in the "Signs" about one year ago, died on the 15th of August, 1871, being about 66 years old.

Sister Griffiths joined the Regular Baptist Church in early life, and lived a life consistent with the profession she made, and was in fellowship with the Providence Church until the day of her death. She had an attack of paralysis some time before the death of her husband, and she bore her affliction with patience and resignation to the divine will.

She has left eight children, (all grown, with families) with the church and a large circle of friends and acquaintances, to mourn their loss, but not without hope, firmly believing that our loss is his unspeakable gain.

A discourse was delivered by the writer on the funeral occasion, to a large and sorrowing audience of friends and acquaintances.

ALSO,

DIED—Oct. 18, 1871, sister **Louisa N. Smart**, aged 58 years lacking one month and four days.

Sister Smart first united with the Baptists in the state of Tennessee, in the early part of her life. After the loss of two husbands she emigrated to Illinois, where she became acquainted with and married brother Thos. A. Smart, and subsequently united with the Providence Church, from which time the writer has had acquaintance with, and friendship, confidence and fellowship in her christian character; and many of the brethren will no doubt long cherish the remembrance of her hospitality and kindness, being always ready to receive the brethren and make them feel assured they had in her a warm friend. But she is gone from the troubles of this sin-stricken world. May the Lord sustain the sorrowing friends, brother Smart and his children, two of which (a son and daughter) still live with him, who cherish her memory, as she was their own mother; also two sons of her own, both having families.

JACOB CASTLEBURY.

Plymouth, Ill.

DIED—On the 17th of March, 1872, at his residence in Kent Co., Md., **William Griffith**, in the 49th year of his age. His disease was consumption, with which he had been suffering for over two years, but he was not confined to the house until a few weeks before his death. Last November he went to the state of Florida, thinking it might be a benefit to him. The change of climate seemed to benefit him for a while, but he was much worse after he had been there a few weeks. He returned home in January and continued to grow weaker until death put an end to his sufferings.

Brother Griffith, together with his wife, were baptized in the fellowship of the Welsh Tract Church several years ago, and during his absence in the South his eldest daughter was permitted to follow in their footsteps. The church has lost a zealous and warm hearted member. He has left a wife and four children, and an aged father and mother, to mourn their loss. He was perfectly aware of his condition, and was willing and anxious to depart and be with Christ. On the third day after his death his remains were deposited in the Welsh Tract Cemetery, after a discourse by the writer, from the text, "Be still, and know that I am God." May the Lord bind up the hearts he has wounded.

G. W. STATON.

Newark, Del.

Three Days Meetings.

Please publish the following named June meetings:

At Bethel Church, in Shelby Co., Ky., commencing on Friday before the first Saturday in June.

At Salt River Church, in Anderson Co., Ky., on Friday before the second Saturday in June.

At Goshen Church, in Anderson Co., Ky., on Friday before the third Saturday in June.

At Little Flock Church, in Anderson Co., Ky., on Friday before the fourth Saturday in June.

Each meeting to commence at 10 o'clock a. m., and continue three days.

Brethren, sisters and friends, especially ministers of our order, are cordially invited and solicited to attend said meetings.

Most affectionately,

J. F. JOHNSON.

Associational Notices.

Delaware River Association will be held with the Kingwood Church, Hunterdon Co., N. J., commencing at 10 o'clock a. m. on Wednesday before the first Sunday in June, and continue three days.

The brethren and friends who contemplate attending the Delaware River Association will take the afternoon train on the Belvidere R. R., for Stockton, on Tuesday before the association, where they will meet friends to convey them to the Kingwood neighborhood.

CYRUS RISLER.

Warwick Association will be held with the Middletown and Wallkill Church, at Middletown, N. Y., beginning at 10 o'clock a. m. on Wednesday before the second Sunday in June, and continue on Thursday and Friday following.

The Middletown and Wallkill Church hope to welcome a goodly number of brethren, sisters and friends at the Warwick Association, to be held at our meeting house in this village. Facilities for Rail-road travel from all directions will make it very convenient to find us. The Erie and the Midland both pass through our village. A general invitation is extended.

Chemung Association will be held with the Chemung Church, at Waverly, N. Y., commencing at 10 o'clock a. m. on Wednesday before the third Sunday in June, and continue the two succeeding days.

Those coming to the Chemung Association from the south, on the Lehigh Valley train, on the noon train, the day before the meeting, will stop at Milon, and be met by John Watkins and sister Murray; also on the 6 o'clock train at Athens Depot. Those from the east can stop at Smithboro on the day before the meeting, where brother David Mullock will meet them. Those coming to Waverly will be met at the depot; but if not met, they will inquire for brother Vail or James N. Harding.

We wish to see a goodly number of brethren, especially those in the ministry.

Conference of Western New York will be held with the church at Riker's Hollow, Steuben Co., N. Y., commencing on the third Sunday in June, at 10 o'clock a. m.

The Sandusky Association will meet, if the Lord will, with Honey Creek Church, in Seneca Co., Ohio, three miles east of Melmore, on Wednesday before the second Sunday in June, 1872, at ten o'clock a. m., and continue three days.

Brethren coming by the cars will stop at Tiffin, on the day before the meeting, where they will be met and conveyed to places of entertainment and to the meeting. We should be pleased to see some of the brethren in the ministry from the east attend with us.

LEWIS FEITZ.

The "Signs of the Times,"

DEVOTED TO THE
OLD SCHOOL BAPTIST CAUSE,

IS PUBLISHED
ON THE FIRST, TENTH AND TWENTIETH,
OF EACH MONTH,
BY GILBERT BEEBE,

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

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Signs of the Time

D. L. Blackwell
HOPEWELL
MERCER CO. N. J.
1872

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 40.

MIDDLETOWN, N. Y., JUNE 10, 1872.

NO. 17.

CORRESPONDENCE.

MOUNT BRIDGES, ONTARIO, Aug. 4, 1871.

DEAR BROTHER DURAND:— In fulfillment of my promise I send you a relation of some of the exercises of my mind respecting the things of the kingdom of our Lord and Savior Jesus Christ, up to the time I united with the church of God, known in Canada, by the name of the Covenanted Baptists, in order to distinguish them from those who assumed the name of Regular Baptists, who are Fullerites, or Arminians. At a very early age my mind was arrested with the importance of eternal things. When I heard the Bible read my mind was attracted by the account, of the mighty power of God in delivering his servants, Shadrach, Meshach, and Abednego, from the fiery furnace, and Daniel from the den of lions. I thought if that God would be my God, how happy and secure I should be. My mind was greatly exercised about the day of judgment and the separation of the righteous and the wicked, which caused me to wish to be righteous that I might be with that God so mighty to save from death and misery. I enquired of my mother how I might have that God to be mine to save me from death and destruction, and she said if I would be good and pray to him he could save me as well as Daniel or the three Hebrews. In these early days I used to be greatly troubled with fearful dreams, such as the devil coming after me in various forms and ways, and he would always catch me in spite of all my efforts to escape; but some person would always come and deliver me from him. The last time I thought I killed him and dreamed of him no more. This and like dreams were frequent. After this I had a dream that the day of judgment was come, the world was on fire, the flames towering above the trees, moving from west to east with great velocity, the people were running to escape the flames but could not. I thought I stood still looking towards the flames and said what fools they were to be running for they could not escape the judgment, and immediately the fiery billows rolled on and over me, I felt the fire burn, and dropped down dead, but some person came and took me up and I was alive, calm and thankful for the great deliverance, and every thing seemed pleasant and beautiful, and I

awoke praising God. These dreams and many others similar I had of which I never have been able to come to any judgment about, but relate them because they were remarkable to me. These exercises were all before my thirteenth year, after which I learned to read the Bible myself, and in reading the miracles done by Jesus, my mind was drawn out after him so that I used to wish I had been in his day that he might call me to him as he had others, and when I would read of the scribes and pharisees persecuting him, I have shed tears of sympathy, wondering how they could use him so cruelly. I had not yet learned the wickedness of my own nature, nor the malice and rebellion that was concealed in my own heart, but soon after this the fountains of the great depths of wickedness were broken up in my soul to my great confusion and dismay. Although I was so tender of his name, and thought I loved him so much, I found I was deceived, for on being provoked on a certain occasion, I swore by his name most wickedly, with shame I confess it; but the words were only uttered when the following words entered my mind and brought condemnation so great that my natural strength failed and I knew not what to do. The words were these. "The Lord will not hold him guiltless that taketh his name in vain. The force of these words was so powerful that I thought I saw Jesus above me in the heavens looking down on me with great displeasure, and I felt as if I should sink into the ground. Oh, the terror that seized me at that time I shall never forget, the sentence of guilt and condemnation was passed upon me, and judgment awaited me, and I unprepared. I then set to work to mend my ways, and pray regularly at stated times, and vowed that I would live a sinless life, which I did, as I thought, for a length of time, and rising one morning I commended myself for my prayers and good living, believing I had gained the victory over my sins, and of my righteousness I had no doubt, for I had a kind of peace, but false peace did not last long, for I soon found I had sinned again and broken my vow adding sin to sin. Then I vowed again and went to work with redoubled zeal to live a sinless life and was doing well as I thought, until these words came and killed my hope again. "By the deeds of the law there shall be

no flesh justified in his sight." At this I was horror stricken, for I had no other hope, I reasoned with myself saying, surely if I keep the law all will be well or why was it given? And as I could see no other way, I continued striving to justify myself by my works, but I had hard work of it, for these scriptures and the like would trouble me "All our righteousnesses are as filthy rags in thy sight," &c. These sayings would confound me and make me tremble with fear, but still I strove to live by the works of the law for I was wedded to it, neither had I yet learned that the thoughts of the heart were sinful and wicked in the sight of God; I only took notice of sinful acts which I tried to shun, hoping all would be well if I did what I could; and I was at ease again. But one day in the field these words came to condemn me for my sinful thoughts, "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." These words brought me into deep trouble again, for I found it impossible to keep from sinful thoughts, so I was in a maze not knowing what to do, when these words came to kill me outright. "For whosoever shall keep the whole law and yet offend in one point, he is guilty of all." I saw now nothing but death before me for I had sinned in thought, word and deed, but I wished to be certain before I would give up all my own righteousness, so I went through the whole decalogue separately, and enquired if I was guilty of this, that or the other, which I had never carnally committed, and the answer was to each, "guilty of all," and these words came to confirm it, "Cursed is every one that continueth not in all things which are written in the book of the law to do them." Then and there I died to all hope of life by keeping the law, and despaired of life. I have been for hours prostrate on the ground with my face in the dust deploring my sad state, acknowledging my sins, and the justice of God in my condemnation, and at the same time crying for mercy. Now my greatest trouble was to know how a God so holy and so just could have mercy on such a sinful guilty wretch as I. This I thought impossible, and this would almost shut me up from pleading for mercy. Oh, the horror that filled my soul I language cannot depict.

neither can I make any understand but those who have passed through the same ordeal. I was a long time in this hopeless sad condition, and I thought if I should be banished from the presence of God, and my abode among fiends in torment, I would still acknowledge the justice of God. I felt that nothing could reach my case but mercy, and I feared that God's justice must prevent even that. I thought if I could hear of a sinner so great as I, forgiven, I might have ground for hope, but I could not hear of any. While in this forlorn state my heart grew rebellious and as I could not hope for mercy, I thought I would save myself from some of my looked for misery at least, by putting an end to a sinful existence and put a stop to my sins in that way; but just in time these words arrested my attention, "No murderer hath eternal life abiding in him," so I went home filled with shame, and wondering if there could be mercy for me, and strange as it may seem, this deliverance intimated a hope, and I said who knows, perhaps there is mercy for me yet. That evening I cast my eyes on the mantlepiece and saw a little book which some person laid there a short time before, and I took it up, and I saw written in large letters as a heading to its contents, "Righteousness through Christ alone." Oh! said I that is what I want, if there is such a righteousness let me have it, for I have none of my own. I took the little book and read, but do not remember a word it contained, but the heading, and these words of scripture, "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; - but is passed from death unto life." These words stuck to me, but I could not make any use of them, I thought if I could believe in Jesus all would be well, so I strove to believe in him but could not, and as this was the last remedy, and I could not do what I thought was required of me, viz: to believe in Jesus as the sent of God to save sinners. I gave up all for lost, and bewailed my condition, wishing, again and again, that I never had been born, or that I had died when a sinless infant, or that I was a bird or even a dog or a crawling worm, for they die and are no more, but I must live forever shut out from the presence of God, among

devils in torment. One night as I was brooding over my sad state in bed, when all were silent in slumber, these words returned and took possession of my understanding, and it seemed as if Jesus spoke them to me himself, for they brought light and life. "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come unto condemnation, but is passed from death unto life." There was a beauty in these words then to me that I cannot describe only to the heaven born who know what it is to be with Jesus and hear him say Thy sins are forgiven thee; and I felt sure then, that Jesus bore all my sins in his own body on the tree, and that I had everlasting life, and my condemnation was forever blotted out, as well as my sins. So I rejoiced and praised God for his mercy and goodness to me the chief of sinners. I rejoiced and looked back at what I had been saying a short time before, contradicting it all. Now I was glad that I had been born, and that I had lived to see that day of deliverance, that I was a man and not a beast, and I said I would not change places with any infant, for I know my sins were all forgiven, and I did not know how it would be with any of them. Then I had peace in believing, which was the work of God in me, and not my own. This was in my eighteenth year. That was the day I left the wilderness, or law of works, and was led by Joshua, or Jesus, through the river of Jordan, or Judgment, and entered the land of Canaan, or gospel rest. "For he that is entered into his rest, he also hath ceased from his own works as God did from his." I rejoiced for a time in this happy state, but the fascinations of young company stole insensibly upon me and I grew careless, and not knowing any of the people of God, nor ever hearing a gospel sermon, I became like a withered branch, having only strength enough left to resist the solicitations of the, lo, here's and lo, there's, and they were many, but I would withstand them with the word, though I had lost my former enjoyments through the deceitfulness of sin. In my twenty-third year I married, when my mind became more engaged in the cares of the world, to provide for a family, till I sank deeper and deeper into foolishness, and even gave way to anger so as to curse and swear, for which my wife would reprove me, as well as my own conscience. I then commenced to read the bible through, but my mind had grown so dark in the things of God that I could not see anything there but what my deceitful heart would turn into priestcraft, to deceive the people of that age. My mind grew more and more bewildered as I read, and I feared that I would become an infidel or a deist altogether, and in this

perplexity I laid aside the reading of the Old Testament for about a year, for fear I would become an unbeliever entirely. Oh, the deceitfulness of the human heart! I remained in this dead stupor for a length of time, not knowing what, or where I was, until my eldest child was taken very ill and all despaired of her life, and this went to my heart. I was bathed in tears; no earthly help could reach my case now, all was dark and gloomy, and here I remembered the God of my salvation again, who had saved me from my sins and the curse of the law, and to him I went with a heart full of grief, and in secret poured out my soul to him confessing my sins and foolishness with shame and confusion of face. I plead with him in prayer, and my faith grew stronger, and I felt an assurance from the 23d Psalm, which flowed into my mind, that would not let me give up my child though all others had, and though she had taken no nourishment for several days. My hopes were now in that great Physician, and they were not disappointed, for my child recovered and I rejoiced again in God my Savior for his mercy and loving kindness to me a prodigal. Now I began to read the Old Testament again and delighted in it, for I could see beauty in the types and shadows now, pointing to Christ the substance, which were only darkness to me before. I now began to look for the church of God, and began to think perhaps I had judged too harshly of the Methodists, whom I had considered were actuated by the spirit of anti-christ, and doctrines of devils. I feared I had done wrong in thus judging, for I read in the scriptures, "Every spirit that confesseth that Jesus Christ is come in the flesh is of God." Now I must be wrong, said I, for they confess that. If I am wrong I want to be right. I will go and hear them again; surely I do not understand them, for I think that they teach "do and live," and I cannot see how that can agree with salvation by grace as I have learned. But I must be mistaken some way or other in what they teach. So I went to hear them again, if possible to agree with them, but their preaching was still as if they were exalting man above Jesus, for man must begin the work and Jesus would help to carry it on as long as man worked and was faithful, as they called it; but I could not see any faith in it, for it was all law, *do, do*; so I was confused, for they confessed Jesus Christ had come in the flesh; and I continued to go to hear them for some time, but could not receive their doctrine, and I did not know what to do, fearing I had done wrong in condemning them as I had, and yet I could not love them because of their doctrine; so I concluded if they were God's people, I was not one of

his, for "Every one that loveth him that begat, loveth him also that is begotten of him," and this evidence I could not find in me, for I had no love to them, nor could I get it. Still they would receive me if I would join them. They said we agreed that Christ is the Savior, but I thought we differed right there, for they gave the glory to man, I thought, and I could not give it to any but Jesus Christ. They got a new preacher, a very fine man in their estimation, who could pervert the truth without a blush, and as I sat hearing him I felt as if I was struck with stones repeatedly, as he turned the truth of God into a lie, and I wondered how that people could confess that Jesus Christ is come in the flesh; and I was in a muse, when this scripture came to my relief, "This people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men." From which I saw that they only confessed with the mouth and lips, and not with the heart, and from that day to this I have believed them to be the children of the bond woman. I was yet alone and in search of the church of God. About that time I read some experimental writings, written by a Presbyterian many years ago, which I liked very much, so I thought they must be the people, and I went to hear them for some time, but to my great disappointment; it was "another gospel, which was not another," but the dry husks of morality mingled with some sound phrases which the preacher had learned in some theological school and not of Christ. So I went no more to hear them, for which I was called a strange man that nobody could please. Still I thought God had a people some where, and I went to hear all the different denominations in the circle of my acquaintance, and I found them all arminians at the bottom, and gave up searching for the church at that time. I had been prospering in my worldly matters for some time, but in the fall of 1854, I met with some heavy losses in spite of all my efforts, at which my heart grew rebellious, for it was too much set upon my guard, and when it withered and died I was angry, and said I was losing all I had; I would leave the farm and become a merchant, which I did in the year 1855; but I found that was not my place, though many an honest man filled it; I could not, for my mind was racked continually by these words, "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil, which while some have coveted after, they have erred from the faith, and pierced themselves through with

many sorrows." Oh! I said, I am the man! I have erred from the faith, and am drowned in destruction and perdition. I thought once I was a child of God, but never was, for the scriptures say, "Whosoever is born of God doth not commit sin," but I have sinned in coveting riches and in being angry at my losses. I was deceived, there is no hope for me; what shall become of me? but that scripture would come and cut my soul to pieces, "They that will be rich," &c., would be sounding in my mind with terrific vehemence till I did not know what to do. I ate no pleasant bread that six months in my new made home, but I ate the wormwood and gall of my own doings, and wished for death to relieve me of my misery, for my hope was clean gone; and just as I was about to obey the counsel Job's wife gave him in his trouble, in the stillness of the night, when all were silent in sleep but myself, these words of comfort came to my rescue: "Let your conversation be without covetousness; and be content with such things as ye have; for he hath said, I will never leave thee, nor forsake thee." This brought such peace and joy into my soul that I could not sleep, but rejoiced with joy unspeakable and full of glory, and my soul was wafted above all earthly things in raptures of heavenly delight. In the morning I rose light and joyful, and I could not help speaking to the people that would come into the store, as if I could make them understand; but I could not move the dead. As soon as I could arrange business I went home to my farm, and spent the year 1856 very pleasantly in meditation and praise; but I could not refrain from speaking of the things of God to the people, and they would oppose the doctrine I held. The Methodists called it the doctrine of hell, others said I was going crazy, and some said I was just like the McColl Baptists, a people I did not know, only by report, and as it was the enemies of the truth spoke of them, the report was a very bad one indeed. One day in the field I wondered if God had a people now on earth or not; I am sure he once had, said I, but it seems they are all gone. And as I was musing on these things my mind was led to this scripture. "Woe not what the scriptures saith of Elias! How he maketh intercession to God against Israel, saying, Lord they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. But what saith the answered of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. Even so then at this present time also there is a remnant according to the election of grace." This caused me to hope I would yet find some of them, so I resolved to go and hear the McColl

Baptists, as they were called, at their next Quarterly Meeting in Ekfrid, about nine miles from where I lived. I enquired of a neighbor, now a dear brother, when it would take place, and he told me, and at the same time gave me a paper which he had got from a friend, and said it contained the doctrine of the Baptists in Ekfrid, if he could judge correctly, which I took eagerly. It was a number of the "Signs of the Times," and it contained the Articles of the Old School Baptist faith, which agreed with my faith. Now said I, if the Baptist in Ekfrid are the same, they are my people. I shall go and hear them if possible. This was in the spring of 1857; and I greatly desired to hear Eld. Beebe preach, for I thought the man who could publish that paper must be a great preacher indeed. At that time I had no expectation of Eld. Beebe ever coming to Canada, however I thought the times long till that meeting, which was to take place the Friday before the last Sunday in June. A short time before the meeting I was talking with an old acquaintance, and I asked him if he knew the Baptists in Ekfrid and what they believed? He said he did, and such people ought not be allowed to hold meetings in the country. I asked why? And he said "because they preached such abominable doctrine. They preached election and predestination, and did not think any one right but themselves." I left him and said to myself it was a good sign that they held the truth when they were hated for that doctrine. A few days before the meeting, I heard that Eld. Beebe was expected to come to Ekfrid, at which I was glad, but on Friday, that I should have gone to the meeting, I had to go for the doctor for my hired man who was taken very ill, suddenly, and I feared greatly that I would be kept at home. My wife went with my sister and her husband, and left me to take care of the sick, but he got relief shortly and I started on Saturday morning full of anxiety, wondering if I would indeed find the people of God. When I was within a mile and a half of the place, these words flowed sweetly into my mind. "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink." At which my eyes flowed with tears of joy, and I felt certain I would find the church of God. When I got there the house was full and I had to stand outside, and did not get much satisfaction, as I could not hear all that was said. At the close it was announced that a baptism was to take place that afternoon, to which I went, and got close to the place, and as Eld. McColl administered the solemn ordinance I was melted into tears, and these words of scripture came sweetly and convincingly into my

mind: "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." I said, truly that is God's ordinance, and I went silently away to where I lodged. Next day the meeting was in a grove, and I came up as Eld. McColl was making some remarks on a Psalm, before singing, and he made me wonder; he was so heart searching my soul was united to him for the truth he spoke. When he sat down, Eld. Beebe arose and took for a text, "Come unto me, all ye that labor and are heavy laden, and I will give you rest:" to the end of the chapter, and as he opened up the truth, and laid bare the Arminian sophistry on that portion of scripture, and gave the trumpet a certain sound, my heart flowed out to him in love without an effort, and remains with him still, for he is a father in Israel. After him Eld. Meaders arose and spoke from a part of the 11th, Chapter of Romans, from which he set forth so powerfully the doctrine of Sovereign grace in saving the elect, that my heart was ready to fly away in raptures of delight, when a storm dispersed the congregation and they went to the new and old meeting house, and I heard Eld. Pollard there with delight, and I said, these people are my people, and their God is my God. That was the first meeting I ever attended, and heard the gospel preached. On Monday Eld. McColl spoke from Ps. li., and he was fully made manifest to me as a servant of the Most High, for he told my feelings and wanderings better than I could, though he knew nothing of me yet, and from that day till the day he died I loved him as a father for the truth's sake. A few weeks after this he came again to Ekfrid, and I was there to hear him, and after meeting I called to see him where he stooped to dinner, that I might talk with him. His conversation was attractive, and full of edification. He asked me several questions in a searching way but did not let me know what he thought of me, and when we were about to part he asked me if I ever had been in Babylon? I told him I had. "Who took you there said he? I told him it was king Cushan Rishathain, or the blackness of iniquity, and he smiled, and when we were parting he said, Come to the Quarterly meeting in the fall and perhaps you will get a chance to speak to the church. Before the meeting he wrote to me saying if I could not come, to write and let him know. He also spoke beautifully on the things of God in the same letter. I went to the meeting and on Saturday after the preaching I got the privilege of speaking to the church. Though I spoke in much weakness and fear, I was received

Eld. McColl gave me the right hand of fellowship on behalf of the church, and I was baptized by Eld. Pollard the same day, and I was filled with joy, and that night, I and some dear brethren with me did not sleep but talked all night of the things of God. I thought all my troubles were over, but I was mistaken. And that dear servant of God, Eld. McColl, used to tell me there was no discharge from that war, and used to warn me of the danger of being carnally secure and careless; for said he, "the enemy is on the alert to seduce the children and draw them into error," and he said some of it was showing itself already in the church and he feared the consequences that were likely to follow. He said there were some in the church who advocated false doctrine, and would not be corrected, and if such was allowed to go on it would cause a division in the church, and there would be a scattering, which came to pass in his day. The errors of which he spoke cannot be better expressed than in his own words in a letter to me, which are these, "Brother, unless God be gracious to us, as a church we will ere long be like the house of God in Jerusalem, a den of thieves, taking the glory from him and giving it to the creature; for so is the Arminian system, and that is making rapid progress among us, trying to frame another image of the Beast. There is some consistency for those who advocate universal atonement, to call all men to come to Christ, but with us who believe otherwise, to call upon all our hearers to come, is a manifest inconsistency, and error, an absurdity and a contradiction. To say that the human nature is renewed in conversion is an error. That the elect of God before regeneration were children of satan, is contradicting the Bible. The prodigal was a son in covenant from first to last, and the elect heathen were sheep in covenant before they ever herd the gospel. My principal is, to keep peace and truth as far as possible, but when peace and truth come in contact and one must go, I will hold truth, if I should stand alone." Truly it can be said of him, that he was a faithful servant in the house of God, in which he labored more than forty years. I had thirteen years acquaintance with him of unbroken love and fellowship, during which time he suffered many sore trials and afflictions which he related to me by letter and otherwise, the greatest of which were brought upon him by false brethren, and some unruly members who would not listen to the most mild reproofs, but persist in holding up the hands of them who lay in wait to deceive. He bore these heavy trials with great patience and firmness, and saw the exclusion of those who would

not be otherwise corrected, and had also the satisfaction of seeing the church settled in peace and unity under the pastoral care of Elder Wm. Pollard, a man firm in the truth. This gave Eld. McColl great relief, for the care of the church was his burden continually. Some time after the church was thus settled, that eminent servant of God passed from the field of action to wear a crown of glory, which Christ the righteous judge, will give to all them that love him. Though gone, his memory is still dear to many of the tried and tempted children who are yet in the field contending for the faith once delivered to the saints, which he preached without the fear of man. May the Lord protect you Dear Brother, and all who love our Lord Jesus Christ in sincerity and truth, is the prayer of your unworthy Brother,

JOHN C. BATEMAN.

JANUARY 25, 1870.

BROTHER BEEBE:—Twenty-seven years have elapsed since I hope the Lord revealed himself savingly to me, and enabled me to rejoice in hope of eternal life. I then felt a peace and heavenly clam within my breast, believing my light had come, and the glory of the Lord had risen upon me; and with Paul I could say, it was "above the brightness of the sun," for I saw that the whole world lieth in darkness, and all the light we poor sinners have, is reflected from the Sun of Righteousness, for we of ourselves are a dark body, having no light but borrowed. But oh how often since then has my mind been eclipsed, and I had to go days, weeks and months, mourning without the sun; with groanings which could not be uttered, and made to inquire,

"Do I love the Lord or no;

Am I his, or am I not?"

We are told to grow in grace and in the knowledge of the Lord, but I feel I have made slow proficiency in divine things, and I know and feel my ignorance, and thought you, brother S. H. Durand, J. F. Johnson and others, regarded me as such, by not giving me their views on certain scriptures which I requested them; but if you can discover any thing in this poor scribble that would lead you to conclude I had ever been with the Lord, and can give me your fellowship. I will be willing to subscribe myself,

IGNORANCE

TENTH OF ISRAEL, March 22, 1872.

DEAR ELDER IN ISRAEL:—In the typical land of Canaan, the Canaanites vexed the Israelites, when they were weak; but "it came to pass, when Israel was strong, that they put the Canaanites to tribute." Judges. i.

And now this is true of the anti-typical Canaan; for although the Canaanites are still permitted to dwell in the land, and are wont to trouble and vex Israel, yet they are made to serve under tribute. As it is written, "The elder shall serve the younger." This is God's arrangement, and therefore it is best. The land of promise is a goodly land; nevertheless it is a militant state, and here we have fightings and fears. For having followed our Joshua (the successor of Moses) into this new kingdom, we are called to "go forth unto him without the camp, bearing his reproach." And under his leadership, we must "war a good warfare," and fight the Canaanites, and all our many adversaries, who oppose us and would dispossess us of the land. For this kingdom is given to the saints of the Most High, and they alone shall possess it for ever. Dan. vii. 18.

But then, notwithstanding we have received a kingdom which cannot be moved, of which our gracious Sovereign has given us the fullest assurance, yet before we enter upon the glorious triumphant state of this kingdom, we must be tried, as gold and silver are tried and be purified and made white. Like our glorious Leader, we must be made perfect through sufferings. We must first suffer with Christ, and then we shall reign with him. "He for the joy that was set before him, endured the cross, despised the shame, and is set down at the right hand of the throne of God." And so we likewise must take up the cross, deny ourselves, and follow in his steps. But why the cross and the shame? Because we are yet in the flesh, and in the land of Canaan, wherein the Canaanites dwell.

Of our Captain it is said, "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto Him that was able to save him from death, and was heard in that he feared; though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." Therefore it was in the days of his flesh that our Conqueror fought the battles of his people, and overcame our enemies; and in the flesh he suffered and was put to death.

Because the children are partakers of flesh and blood, he took part of the same, for the sufferings of death, the destruction of their enemies, and their deliverance. "Wherefore in all things it behooved him to be made like unto his brethren." So then, as joint heirs with him, they likewise

suffered in the days of their flesh, and are called to endure the cross, despising the shame. For he not only fights for them, but in them, striving against sin, and resisting unto death. As it is written, "For thy sake we are killed all the day long; we are accounted as sheep for the slaughter."

The works and sufferings, warfare and death, life and victory of our strong Deliverer, are fulfilled in his followers, and realized by them. And all this was and is accomplished in the land of Canaan. Here our Captain fought and suffered, died and conquered; and here we who are of the regeneration fight and suffer, die and live through him.

This then, is the battle ground—the militant state of the kingdom of Israel—the country where the Israelites and Canaanites dwell together, but in a state of warfare. Here we shall see "As it were the company of two armies. This is that heaven of which it is said, "And there was war in heaven." And it is here, in the days of our flesh, that our warfare is accomplished in us, by the Captain of salvation who suffered for us in the flesh.

For though we are his brethren according to the Spirit of holiness, yet we are sinners according to the flesh; and therefore he partook with us of flesh and blood, and as one with us, suffered for our sins; he was put to death in the flesh, and quickened by the Spirit. Therefore our sin and suffering, warfare and death all come through the flesh; while our holiness and rejoicing, life and victory all come through the Spirit.

"Therefore brethren, we are debtors, not to the flesh to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live." Now then, we through the Spirit, are one with Christ, and partakers of his holiness and life; and he through the flesh is one with us, and bore our sins unto death.

And so our Elder Brother is both the Son of man and the Son of God; he is the Son of David according to the flesh, and the Son of God according to the Spirit of holiness. Therefore he possessed two natures in one person. And so it is with his brethren: they are born of the flesh, and born of the Spirit. And "that which is born of the flesh is flesh; and that which is born of the Spirit is spirit." "And these are contrary the one to the other." And yet every Israelite in the land of Canaan, or every child of God in the church militant, is a partaker and possessor of both these in one person. For these are *our* flesh, and *our* spirit. Or it is *our* "outward man," and *our* inward man—*our* "earthly house," and *our* indwelling spirit. And therefore they cannot be separated, for God hath joined them together. Nevertheless these are so unlike in their origin, nature

and tendency that "He that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

So now here arises a holy warfare, and the Christian's breast is the battle ground. On the side of the flesh is the world and the devil, in dire array; but on the side of the Spirit is Heaven and Christ, in invincible majesty and power. Panoled in our flesh, our Joshua met our enemies, suffered and died, and then arose victorious over them. And now we follow him to the field of battle, and fight and suffer and die with him in the flesh; but we also live with him in the Spirit, and are made the happy partakers of his victory and joy.

However, the "good warfare" still goes on, and our Conqueror, who is seated upon a white horse, with bow and crown, is going forth conquering, and to conquer. And so Israel now dwells upon the tented field, in earthly tabernacles, and must yet fight and suffer, watch and wait, until the final victory is given through the Spirit.

SHULAMITE.

March 10, 1872.

DEAR BROTHER BEEBE:—I send you for publication, (if you see fit, and have room,) the copy of an experience, which we think, from the dates and circumstances, must be that of our son E. R. Myers, who now lives in the state of Delaware. The paper was found by his father, in a desk which he left at home. I do not think he would object to the publishing of it as he was not satisfied with the little that he was enabled to say on coming before the church. He also lived from home at the time when he joined the church.

Your sister in hope.

H. R. MYERS.

March 11, 1866.

It is with much trembling that I undertake to write what I trust the Lord hath done for such a sin polluted wretch as I am, feeling that I can do nothing without the aid of him that doeth all things; I feel my inability to write as I would. The first that I remember thinking very seriously on the subject of religion was about three years and a half ago, though I had often had serious thoughts on death, and a horror of the grave; at about that time I began to think more about it, and to wish that I was a christian, like some others; I tried very hard to be good, but on looking back felt that I had not bettered my condition any, but on the contrary it rather seemed worse. I went on in this way, sometimes trying to mend my ways and become good, at others thinking but little about it: I never hated the Old School Baptists, my parents were members of that church, and although brought up to attend that meeting, yet I never felt any particular interest in it until I

was brought to realize what a great sinner I was, and that I could do nothing for myself; that I was lost unless saved by grace alone: this was about nine months ago. I had been on a visit one Sunday, and was returning in the evening; my mind was led back over my past life, I saw that I was utterly lost, and could do nothing; I prayed in my heart to the Lord to save me, a wretched sinner. My burden was gone all at once, ever thing seemed so bright and there was such a calm within; my soul was filled with joy and gratitude, and I praised the name of Him, that doeth all things well. Oh! I felt so happy, and thought, I would never have any doubts or fears. I felt like a new song had been put in my mouth. I went on in this way a while, then fears began to arise, and I began to doubt, and to think I was deceived, and thought such a sinner as I was could never be saved, that the Savior had not died for such a worm as I; then sometimes these words would come into my mind, "Why art thou cast down, O, my soul? and why art thou disquieted within me? Hope thou in God, for I shall yet praise him, who is the health of my countenance, and my God." This and other passages would sometimes relieve my mind, and I would rejoice as in the light of His countenance; there is always some hope left however dark the day; I feel there is one in whom I can trust, who is unchangeable, who hath power, and control over all things. Praise be to his holy name.—As the hart panteth after the water brooks, so panteth my soul after thee, O God. I love to hear his saints talk; to hear them praise his name; to hear them tell what he has done; but I am so unworthy, there is no good in me, all is corruption; when I would do good evil is present with me. The Bible seems like a new book to me; I delight in reading it, my heart turns to it, when I am troubled. This passage of scripture has been a great comfort to me: "We know that we have passed from death unto life, because we love the brethren; for I do love the saints. If I prefer not Jerusalem above my chief joy, I do not know myself. O if I were only worthy to become a member of the church of the Most High, only a door-keeper, but I am so poor and needy: nothing of myself; all vanity."

October 21, 1866.

I will now try to write some more, though I hardly know what I shall say, for my mind seems clouded. I was drawn toward the church, and after much consideration, and some encouragement from some of the saints, I went before the church, on Saturday Sep., 21, 1866, and tried to tell them what I hoped the Lord had done for me, and I know not what I could have said satisfactory, but they saw fit to receive me as a candidate for baptism, and I was baptized the next day by Eld. G. Conklin, and received into the church, unworthy though I am.

EDITORIAL.

MIDDLETOWN, N. Y., JUNE 10, 1872.

Brother Isaac Taylor of Coles Co., Ill., desires our views on the following questions. "Was it Adam that transgressed, or was it the spiritual church? And was Christ's body a spiritual body? And was his spirit put to death for the sins of his people?"

As we have no personal acquaintance with the brother who asks for our views, we feel bound to hope that he has no speculative motive to serve, and that he is an honest inquirer after the truth. We do not doubt there are many brethren especially in some of the western states, whose minds have become perplexed through the mischievous artifice of wicked designing spirits who have for years been laboring to sow the seed of discord between the brethren of the west and those of the east, by distorting and misrepresenting the published views, standing, and sentiments of those whom they show a disposition to malign.

It was the case with our blessed Redeemer when sojourning on the earth, that many sanctimonious hypocrites came to him under false pretenses, in their hearts only designing to ensnare, or embarrass him with their questions; but really only desiring to extort from him some words on which they might accuse him, and thereby prejudice the people against him. And to this day we may in truth repeat the words of the apostle. "There are many unruly and vain talkers and deceivers, specially they of the circumcision; whose mouths must be stepped; who subvert whole houses, teaching things which they ought not, for filthy lucre's sake." Titus i. 10, 11. The apostle Paul has beseeched the brethren, as we also now beseech them, to "Mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." Rom. xvi. 17, 18.

We can hardly think the questions now proposed would have been suggested to the mind of our brother Taylor, nor to any honest hearted child of God, unless by being confused and muddled by the cunning craftiness of those who lie in wait to deceive.

It seems strange to us that any sincere believer in Christ who accepts the scripture as the inspired truth of God, should ask whether it was Adam, or the spiritual church that transgressed, alluding as we suppose to the transgression by which sin entered into the world. In answer to this first question, we deem it sufficient to refer brother Taylor to the testimony of God through his

holy apostle, as recorded in the fifth chapter to the Romans, in which the offence which brought sin and death into the world; is in so many words called "Adam's transgression." We therefore answer brother Taylor, It was Adam that transgressed. But our brother may still ask, Was it Adam to the exclusion of the church of Christ, or what he calls the Spiritual church? We answer, The woman that was created in Adam, being deceived was in the transgression; and farther, all his posterity which was created in him was in the transgression; all on whom that transgression brought death, were in that transgression. "By the offence of one judgment come upon all men to condemnation." "As by one man's disobedience many were made sinners."

All the members of the church of God were by nature members of the earthly Adam, and in him, and in his nature were made sinners by his transgression; so that they were by nature children of wrath even as others. If by the qualifying adjective *Spiritual*, brother Taylor means to inquire whether the spirituality of the church became contaminated or defiled by sin and transgression, we reply, we do not so understand it, for as all the earthly nature of God's chosen and redeemed people was in the earthly Adam and all were made sinners by his transgressions, so all their spirituality or spiritual life was in Jesus Christ, and hid with Christ in God. It was the natural life of mankind that was in the earthly Adam. He was not spiritual, but natural, but the second Adam, which is the Lord from heaven, we are informed, is that which is spiritual. "And so it is written." The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterwards that which is spiritual. The first man is of the earth earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we (the saints) have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. 1 Cor. xv. 45-50.

The next question proposed is. "Was Christ's body a spiritual body?" If brother Taylor alludes, as we presume from the connection of this with his next question, to the body of his flesh in which he suffered upon the cross, and which was made of a woman, we answer, No, for if it were it could not die. But if he means his resurrected and glorified body, in which he has ascended up on high; then we answer, Yes.

In his advent to the world, the

Word was made flesh, and dwelt among us. For he took not on him the nature of angels, (which is spiritual) but he took on him the seed of Abraham; he was made a little lower than the angels for the sufferings of death. He was put to death in the flesh, not in the spirit, for the spirit is life, and when he was put to death in the flesh he said to his Father. Into thy hands I commit my spirit and yielded up the ghost, or spirit. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is the devil; and deliver them, who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted. Heb. ii. 14-18. "For Christ hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death IN THE FLESH, but quickened by the Spirit." "Forasmuch then as Christ has suffered for us IN THE FLESH, arm yourselves likewise with the same mind," &c, 1 Pet. iii. 18, iv. 1. Thus it will be seen that the body in which Christ suffered was the body of the flesh of his members, the flesh of the seed of Abraham. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. In taking on him the seed of Abraham, he took our flesh; he took part of the same flesh that the children of God are partakers of, and in taking our flesh he was found in fashion as a man, and all the iniquities of his members were laid upon him; for they were found upon that flesh in which he suffered, and himself bear our sins in his own body on the tree; and he put away our sins by the sacrifice of himself. Identified with his people in their flesh, he was made under the law, that we in our fleshly nature were involved in, just as we who are quickened by his spirit are made partakers of his holiness. Thus as Christ took on him our flesh, it was that by regeneration, we should receive his spirit. As he was put to death for our sins, we should be delivered from death by his resurrection, or regeneration life. Identified with his people in their flesh, they are in the regeneration, identified with him in his Immortality which he has brought to light through the gospel. The law which held us under its condemning power in our flesh, did not abate its rigorous demands on him, when he in our flesh came under its jurisdiction but pursued him to the

utmost extent of its dominion; not one jot or tittle was allowed to fail till all was fulfilled. "Know ye not brethren, how that the law hath dominion over a man as long as he liveth." Rom. vii. 1. When Christ was put to death in the body of his flesh, the law could pursue him no farther. And as it was in the flesh of his people he died. "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him that is raised from the dead; that ye should bring forth fruit unto God." Rom. vii. 4.

This is what we understand to be the Regeneration, spoken of in the scriptures. In the generation of our flesh, we were under the dominion and curse of that holy law which we had transgressed in the earthy Adam. This body of sin is put away by the circumcision of Christ. Circumcision is the cutting off of the flesh, and thereby dissolving the relation in which his people stood to the law, which once held dominion over them. Now, says the apostle, "what the law could not do, in that it was weak through the flesh, God sending his own Son, in the likeness of sinful flesh and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit." Rom. viii. 3, 4, and in verse second, he says. "For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." Now. "If any man be in Christ Jesus, he is a new creature, old things are passed away, and all things are become new." The old relation to the law in the flesh is passed away. We know no man henceforth after the flesh, yea, though we have known Christ after the flesh, yet henceforth know we him no more." Flesh and blood cannot inherit the kingdom of God. In the resurrection of Christ's body from the dead, it was changed from a fleshly suffering body, to a spiritual resurrected heavenly and immortal body, and is henceforth known as his glorious or glorified body. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit. This regeneration changes the relation of those who are the subjects of it from carnal or fleshly, to spiritual and heavenly; from legal to gospel; from mortal to immortal, and from condemnation to justification. Natural generation brought us forth in the life, and flesh, and condemnation of the earthy Adam. Regeneration brings us forth in our relation to the second Adam, the Lord from heaven as the children of the Resurrection, no more to be known in the flesh, but dead to the law, and "Risen with Christ. As his resurrection from the dead was a regeneration; in it God fulfilled

what was promised to the fathers, to us their children, as it was written in the second psalm, "Thou art my Son, this day have I begotten thee," so he is called the first begotten from the dead, and the first born; the first fruits of them that slept, &c. So by his resurrection from the dead, God has begotten us again, to a lively hope; and to an inheritance which is incorruptible, undefiled, and that cannot fade away; and to an inheritance which flesh and blood can not inherit. Now while the saints are in the flesh, they groan, are burdened, for their flesh wars against the spirit, and the spirit against the flesh, but in their resurrection, they shall be changed. These mortals shall put on immortality, and although sown mortal and corruptible they shall be raised immortal, and incorruptible, and in their change be fashioned like unto the glorious Redeemer's resurrected and glorious body.

This regeneration of the church in Christ redeems her from under the law, puts away the body of the sins of the flesh by the circumcision of Christ, "Quickens all her members together with Christ, raises them up together from under the law, and from its dominion and curse, and makes them set together in heavenly places in Christ Jesus.

It is by this regeneration life, which brought again from the dead the crucified body of our Lord, that every member of the spiritual body of Christ have been, or shall be quickened with spiritual life and born again individually and experimentally, at God's own appointed time and place.

The last question of brother Taylor, has been fully involved in those preceding it. Christ was not put to death in the spirit, for his spirit is the spirit of life and immortality, the Spirit of the Lord God. If his spirit could die, we could have no security from death in being born of it. The spirit of Christ is not a death dealing, but a life giving spirit, and it is in this particular the apostle calls attention to the opposite attributes of the first and second Adams. In the first we all die, in the second we all are made alive. The one was made a living soul: but the other is a quickening Spirit.

Falcon, Ark. April, 20, 1872.

MR. BEEBE:—Please give your views on Rom. xi. 29. "For the gifts and calling of God are without repentance." and oblige an ENQUIRER AFTER TRUTH.

REPLY.—The simple meaning of these words is that the gifts and callings of God are irrevocable. God is immutable; and what he does is forever; restricted in all cases only by his design and pleasure. Unlike the fickle sons of men, He is of one mind, and none can turn him. He has declared the end from the beginning, and from ancient times the things which are not yet done; saying, My counsel shall stand, and I will do all my pleasure." This de-

claration of the apostle is made in confirmation of his testimony concerning the gifts and callings of God in reference to his people whom he foreknew; both of the Jews and Gentiles. Things looked very dark and discouraging sometimes, in regard to the fulfillment of his gracious promises; but still the fulfillment of all his promises are no less secure and certain, because he in his wisdom sees fit to try the faith of his people, and to hide the counsel of his will for a season, to make it brighter shine in its final accomplishment. He called Abraham to be the father of an innumerable seed, which should be like the stars for multitude, and like the sand of the sea shore; but how dark the prospect of fulfillment of the promise when stricken with age, to all human perception, ready to sink childless into his grave; even after Isaac was born, and Abraham reassured that in Isaac the seed should be called, he was commanded to offer his only son Isaac upon the altar! Jacob once seemed to resign all hope and yield to despair, when Joseph was not, and Simeon was not, and his beloved Benjamin was called for. All these things, said the patriarch, are against me; and he thought his gray hairs would go down in sorrow to the grave. But nothing of all God had promised failed. Very many instances might be cited where God's people have been called like Abraham to hope against hope.

Among the gifts of God which are irrevocably given, we may speak of the gift of the church to his dear Son. The receipt of this gift is acknowledged by the Son. "Thine they were, and thou gavest them me." My Father which gave them me is greater than all. This gift has never been recalled, annulled or revoked in any instance; for our blessed Redeemer stands engaged to raise them all up at the last day. And it is still the will of the father, that of all that he has given him, he shall lose nothing.

The unspeakable gift of Christ to his church is never to be repented of; God will not alter the thing that has gone out of his mouth. He has raised him up from the dead, and set him at his right hand, far above all principalities and powers, thrones and dominions, and has given him to be the head over all things to his church, which is his body, the fulness of him that fleth all in all. God has given to his Son the heathen for his inheritance, and the uttermost parts of the earth for his possession. And it is of the gift of universal dominion, over Gentiles as well as Jews that the apostle is treating in the context. But the assurance extends to all the gifts which he has given us in Christ Jesus before the foundation of the world. God will never repent what he has given them, or any of them, for the gift of God is eternal life, through Jesus Christ our Lord. The very nature of the

gifts forbids that we should fear that they may be recalled.

The callings of God are equally sure and certain. "Whom he did foreknow, them he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover whom he did predestinate, them he also called, and whom he called, them he also justified, and whom he justified, them he also glorified. Well might the apostle say of the gifts and callings of God, "Who hath saved us and called us with a holy calling; not according to our works but according to his own purpose and grace which was given us in Christ Jesus before the world began." The gift of repentance which Christ is exacted to give to Israel with the remission of their sins, are irrevocable. The gifts of prophets, apostles, evangelists, pastors and teachers, which our Savior was exalted to receive, and which he did receive and give to his church, with the gift of his peace, and all the blessings of the new covenant, are yea, and in him, Amen, to the glory of God by us. The gift of the Spirit to quicken, teach, comfort and guide us, and to make known to us the deep things of God, and to make intercession for us; all, all are secured by two immutable things in which it is impossible for God to lie; that we may have strong consolation who have fled for refuge to lay hold on the hope set before us. Which hope we have as an anchor of the soul, both sure and steadfast, entering into that within the vail. This hope we have, for God has given us everlasting consolation and good hope through grace. For, "the strength of Israel will not lie nor repent: for he is not a man that he should repent." 1 Sam. xv. 29.

When our Lord bestows gifts upon his chosen, he gives not as the world gives; for the world can give the recipient no power to retain or enjoy the gift; but Jesus says of his sheep, "I give unto them eternal life, and they shall never perish neither shall any pluck them out of my hand," so what he gives he is able to secure to them the benefit of forevermore. His callings too are always imperative and effectual; for the dead shall hear his voice, and they that hear shall live.

Inquiries After Truth.

ELD. BEEBE—DEAR BROTHER:—I respectfully request a little space in your valuable paper for the purpose of introducing myself to the readers of the "Signs." I have been trying to preach for nearly six months, and being young in the gospel I desire to be advised. I request your views of Acts ii. 38.

My correspondents will oblige me by addressing all communications to me at Harrisonville, Mo.

Your brother in Christ,

J. W. CHATHAM.

Circular Letters.

The Elders and messengers composing the Baltimore Old School Baptist Association, convened in Baltimore, Md., May 15th, 16th & 17th, 1872, to the churches of which she is composed, sends greeting in the Lord.

DEARLY BELOVED:—Through the tender mercies of our covenant-keeping God we are spared, and permitted to see the close of another year of our mortal life, and another meeting of this Association; and in accordance with a custom of long-standing in the church of Christ, the pillar and ground of the truth, we present you with this our annual epistle of love in the Lord, hoping it may please the Lord to guide us in the way of understanding, and make fruitful our barren minds in things pertaining to the Spirit and power of God, without which we shall fail to present any thing in honor of the name of our God, or that will be profitable unto his dear people; and as a variety of subjects have been presented in these epistles from time to time, in connection with the common salvation, (Jude 3) we propose to address you at this time on the subject of brotherly love: "Let brotherly love continue."—Heb. xiii. 1.

These words are recorded in the close of the epistle to the Hebrews, in which are given divers admonitions, beseeching the brethren to "suffer the word of exhortation, and remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body." Also admonishes them in regard to many other things. But we will try to confine ourselves to the words first named, as a subject upon which to address you.

Relationship is implied in these words: "brotherly love;" but we look alone to Christ as the source from whence it arises, together with every good and perfect gift. The inspired penman in contemplating this glorious subject arranged in infinite wisdom, says, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love."—Eph. i. 3, 4. Therefore if we have understood this portion of the word of God, together with numerous other declarations of divine truth, we cannot conceive of any spiritual blessing which the church ever has, or ever shall receive, which she was not blessed with in Christ before time was; and loved they were with an everlasting love. Is not the love which God bears unto his people the moving cause of all that follows? This love was manifested in the sufferings of the dear Redeemer, when he laid down his life for the sheep. "In this was

manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him."—1 John iv. 9. And this unspeakable gift of God is bestowed freely on worms of the dust, not for any thing good foreseen in them, for they were by nature children of wrath, even as others. "But God, who is rich in mercy, for his great love where with he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved.)" Therefore those addressed in the text are partakers of the love of God, it being shed abroad in the heart of the believers; and by this are they to know that they have passed from death unto life, because they love the brethren.—1 John iii. 14.

"Let brotherly continue." There is in this relation something very dear to hearts that are united in the love of God. Brethren, on the ground of their being born of God,—children of the same family, and enabled by the Spirit of adoption to cry, Abba, Father.—Gal. iv. 6. "And if children, then heirs; heirs of God, and joint heirs with our our Lord Jesus Christ." These admonitions are resting on brethren in a spiritual sense, who have the capacity to receive spiritual instruction, and who possess a teachable spirit. "All thy children shall be taught of the Lord." The apostle confirms this admonition to brethren of the same faith and order, partakers of the heavenly calling. Where the love of God has been manifested, let it continue. But how is this love to be manifested? The apostle declares it a fruit of the Spirit. The pure mind of the brethren is stirred up, or put in remembrance of things which have been taught them by the Spirit. John in all his epistles has written at large on the delightful theme of love, and the manifestation of it in the believer, pointing out the path in which it leads, and the commandments it observes. "If ye love me, keep my commandments." So the love of God must be manifested by a faithful observance of what God has commanded, and also to avoid what he has not commanded. They are to "love one another with a pure heart fervently."—1 Peter i. 22. On the contrary, "Let no man put a stumbling-block or an occasion to fall in his brother's way."—Rom. xiv. 13. Again, "I beseech you, brethren, mark them which cause divisions and offences, and avoid them."—Verse 17. These commands and admonitions, dear brethren, are recorded in the word of God for our learning, if we are of that brotherhood unto whom these words are addressed. How delightful to see brethren walking together in love, peace and harmony, each esteeming other better than themselves, bearing one another's burdens, and so fulfilling the law of Christ; endeavoring to avoid that

course which is likely to lead astray the weak. Every one that doeth righteousness is born of God. But while this apostle defines and describes that which is from above, and is the gift of God, and characterizes every true believer in Christ, he also gives the opposite, and makes it doubtful, if not impossible, that the love of God can dwell in such. "Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him."—1 John iii. 15. How the line is drawn by this workman between the fruit of the Spirit and that of the flesh. Exhorting the brethren unto a steadfastness in the faith and in the love of God. How well calculated to humble the soul in the dust before God, is a view of what Christ has done and suffered in the room and stead of poor sinners, that through him they might have life, and have it more abundantly. Without this view by faith of Christ, who bore our griefs and carried our sorrows, we will not be brought to the feet of Jesus, nor to the feet of one another. As the apostle expresses it, "Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren."—1 John iii. 16.

Now, dear brethren, in conclusion, having quoted some portions of the word of God, and given such views as we have, we feel willing to submit what we have written for your consideration, hoping that nothing may occur in and among us to interrupt the free exercise of brotherly love. Let, O let brotherly love continue.

WM. GRAFTON, Mod.
F. A. CHICK, Clerk.

Corresponding Letters.

The Elders and messengers composing the Baltimore Association of Old School Baptists, convened with the Ebenezer Church, in Baltimore, Md., May 15th, 16th & 17th, 1872, to her sister Associations and Conferences with whom she corresponds, sends christian salutation.

BELOVED BRETHREN:—We write you again, according to former custom, an epistle of love and fellowship. We have reason to adore and praise, when we remember all the goodness of God to us. Hitherto has he helped us. As an association we have passed through many changes, yet in all things and at all times have we been made to realize the help of the Lord. But few of those who saw her organization, and at that time took a firm stand for the truth of God, contending earnestly for it, are among us now, and those few have hoary heads blossomed as the almond tree, and are near their long home. Soon it may be said in its full sense, "The fathers, where are they?" And it is a solemn question, Shall we who are

younger be found walking after the same pattern when they are gone, and their words of counsel are heard no more? The Lord is able to still keep us looking to the copy. May he so keep us that we may never swerve from it.

Our association has been both pleasant and profitable to us all. We are glad of such a privilege. We have sat under the banner of love in the banqueting house; we have been fed with the word of life; we have had the pleasure of once more welcoming to our midst a goodly number of your Elders and messengers, who have broken to us the bread of life; and we have evidences that they too have not been sent empty away, but have also eaten of the same food. We refer you to them for a further account of our affairs. Our session has been harmonious throughout; there has not been a jar either in the business of the meeting, nor in the preaching. We are encouraged to still hope for good things.

We ask a continuance of your correspondence. We are glad of your loving fellowship.

Our next associational meeting is appointed to be held with the Hartford Church, to commence at ten o'clock a. m. on the Wednesday preceding the third Sunday in May, 1873, when and where we hope to meet and greet your messengers again.

WM. GRAFTON, Mod.
F. A. CHICK, Clerk.

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Indiana:—Jas T Drake 1 50, John Randall 4.....5 50
Illinois:—Mrs E Rhea 6, Geo Bond 2, I Lawler 2.....10 00
Missouri:—W S Walker.....3 00
Kentucky:—Mrs P Burnett 2, H T Montford 1 50, A L Woodson 2 30, John C Caddell 10, I W Lora 1, Rd Humphrey 2, Eld T P Dudley 2, G W Yount 3 50.....24 35
Ontario:—John C Bateman.....8 00
Total.....\$436 85

Obituary Notices.

Our dear brother, **Wm. B. Weed**, departed this life in Dale Co., Ala., in the 49th year of his age. He was baptized in September, 1835, in the fellowship of the same church with our mother, and was ordained a Deacon of that church in July, 1840, and moved to Alabama. He used the office of a deacon well, and thus purchased to himself a good degree and great boldness in the faith. But he has gone to the land of rest, to join in the song of eternal joy.

With rapturous awe on him to gaze
Who died to set him free,
And sing and shout redeeming grace,
Through all eternity.
Let us be still, and know that the Lord is God.

JAMES H. WEED.

Another mother in Israel has been called home, and I am requested to send her obituary for publication.

Sister **Ruth Townsend** died at her daughter's residence in Middleburg, Schoharie Co., N. Y., May 3, 1872, aged 87 years. She leaves six sons, two daughters, a number of grand-children, with other friends and the church, to mourn their loss, but not as those who have no hope, for their loss is her gain.

Sister Townsend has been a member of the Middleburg Old School Baptist Church, as near as we can learn, about sixty years, and was a worthy and steadfast member. In the time of the division among the Baptists she stood firm in the apostles' doctrine. She had been gradually wearing away for a number of years, as it seemed, with old age. She gradually lost her mind and reason, so that for two or three years she has not been able to attend meeting.

Elder L. P. Cole preached on the occasion of her funeral, to a large and attentive congregation, an excellent discourse from Rom. v. 21.

ORPHA BORTHWICK.

Sister **Nancy Hagadone** departed this life April 5, 1872, at the residence of her son-in-law, George J. Borthwick, at the age of about 86 years. She experienced a hope in the mercy of God when quite young, but circumstances were such that she never united with the church until July 2, 1843, when she was baptized by Elder A. A. Cole, in the fellowship of the Middleburg Old School Baptist Church, of which she remained a worthy member until the day of his death. She never had the privilege of meeting with the church as often as she would have been glad to, but her mind was

firm in the doctrine of the bible. For several years past she had been blind, so that she could not get around much; but she always seemed to have the presence of the Lord to sustain her in all the trials and afflictions she was called to pass through. She was truly a mother in Israel, and was beloved by all who knew her. She was a daughter of Dea. Edward Taylor, who lived in Sullivan County, and died about thirty-nine years ago. She leaves two sons, five daughters and a number of grand-children, with the church, to mourn their loss; but we sorrow not as those who have no hope; for our loss is her eternal gain. She longed for the time of her deliverance, and was ready and anxious for the Lord to take her home. She retained her mind to the last, and in her last moments her eyesight returned, and she went like one going to sleep in the arms of Jesus.

Eld. I. B. Whitcomb preached on the funeral occasion an interesting and appropriate discourse from 1 Thess. iv. 13, 14.

ALSO,

DIED—Her husband, Peter Hagadone, on the 12th of December, 1863, in his 80th year. He was baptized by Elder A. A. Cole on the same day with his wife.

Eld. L. P. Cole preached an able sermon at his funeral.

ORPHA BORTHWICK.

Livingstonville, N. Y.

It becomes my painful duty to forward the obituary of our beloved sister, whose demise I witnessed last night, after a stroke of paralysis, of ten days standing, all of which time she was speechless, and consequently we had no means of knowing her sufferings.

Mary A. F. Morris was born Dec. 4, 1803, joined the Baptist Church in 1834, and departed this life April 16, 1872. She took a bold and decided stand with the Old School Baptists, and continued a firm, consistent and orderly member until her death. As a wife, she was all that was requisite to fill the measure; as a mother, she was kind and tender; as a neighbor, her kindness won for her the love and respect of all who knew her; as a Christian, there was in her most beautifully combined every natural quality and spiritual grace, by which she adorned the doctrine of God our Savior. Her light shone brightly through a long and useful life, and in death she passed its lonely shadow leaning upon the rod and staff of that God who never slumbers, and who never leaves nor forsakes his people. Hence she had nothing to do but pass the fiery ordeal and fall asleep in the arms of Jesus.

Asleep in Jesus! O for me
May such a blissful refuge be;
Securely shall my ashes lie,
Waiting the summons from on high.

The loss of sister Morris is very great to the church, to her neighbors, to her children, and to her bereaved husband it is irreparable. But we feel to adopt the language of Job, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

S. C. JOHNSON.

Caledonia, Miss.

YEARLY MEETING.

By permission of providence a Yearly Meeting will be held with the church of Middleburg, Schoharie Co., N. Y., on the fourth Saturday and Sunday in June, 1872, to commence at ten o'clock a. m. each day, at the meeting house near James Borthwick.

We earnestly desire our brethren and friends from sister churches, especially ministering brethren, to meet with us. Deacon Cooper will meet those who come on the cars, at Middleburg Depot, on Friday evening.

In behalf of the church,

JAMES BORTHWICK, Clerk.

Three Days Meetings.

Please publish the following named June meetings:

At Bethel Church, in Shelby Co., Ky., commencing on Friday before the first Saturday in June.

At Salt River Church, in Anderson Co., Ky., on Friday before the second Saturday in June.

At Goshen Church, in Anderson Co., Ky., on Friday before the third Saturday in June.

At Little Flock Church, in Anderson Co., Ky., on Friday before the fourth Saturday in June.

Each meeting to commence at 10 o'clock a. m., and continue three days.

Brethren, sisters and friends, especially ministers of our order, are cordially invited and solicited to attend said meetings.

Most affectionately,

J. F. JOHNSON.

Associational Notices.

Warwick Association will be held with the Middletown and Wallkill Church, at Middletown, N. Y., beginning at 10 o'clock a. m. on Wednesday before the second Sunday in June, and continue on Thursday and Friday following.

The Middletown and Wallkill Church hope to welcome a goodly number of brethren, sisters and friends at the Warwick Association, to be held at our meeting house in this village. Facilities for Railroad travel from all directions will make it very convenient to find us. The Erie and the Midland both pass through our village. A general invitation is extended.

Chemung Association will be held with the Chemung Church, at Waverly, N. Y., commencing at 10 o'clock a. m. on Wednesday before the third Sunday in June, and continue the two succeeding days.

Those coming to the Chemung Association from the south, on the Lehigh Valley train, on the noon train, the day before the meeting, will stop at Milon, and be met by John Watkins and sister Murray; also on the 6 o'clock train at Athens Depot. Those from the east can stop at Smithboro on the day before the meeting, where brother David Mullock will meet them. Those coming to Waverly will be met at the depot; but if not met, they will inquire for brother Vail or James N. Harding.

We wish to see a goodly number of brethren, especially those in the ministry.

Conference of Western New York will be held with the church at Riker's Hollow, Steuben Co., N. Y., commencing on the third Sunday in June, at 10 o'clock a. m.

The brethren and friends coming to the Annual Conference of Western New York will be met at Blood's Station, on the Buffalo, Corning & New York R. R., on Saturday, and conveyed to places of entertainment.

Those coming by way of Canandaigua, and the Lake to Naples, will please inquire for Harvey Weld, at Naples.

Brethren in the ministry, and also brethren, sisters and friends generally, are cordially invited to meet with us.

By order of the church,

H. C. OLNEY, Clerk.

The Sandusky Association will meet, if the Lord will, with Honey Creek Church, in Seneca Co., Ohio, three miles east of Melmore, on Wednesday before the second Sunday in June, 1872, at ten o'clock a. m., and continue three days.

Brethren coming by the cars will stop at Tiffin, on the day before the meeting, where they will be met and conveyed to places of entertainment and to the meeting. We should be pleased to see some of the brethren in the ministry from the east attend with us.

LEWIS REITZ.

The "Signs of the Times,"

DEVOTED TO THE
OLD SCHOOL BAPTIST CAUSE.

IS PUBLISHED
ON THE FIRST, TENTH AND TWENTIETH,
OF EACH MONTH,
BY GILBERT BEEBE,

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 40.

MIDDLETOWN, N. Y., JUNE 20, 1872.

NO. 18.

CORRESPONDENCE.

DAWN Mo. September 1871.

BELoved FATHER IN ISRAEL, AND ALL THE FAITHFUL IN CHRIST JESUS:—A voice within me says, Write! write! and I say, what shall I write? We read that "They that feared the Lord spake often one to another, and the Lord hearkened, and heard it, and a book of remembrance was written before him, for them that feared the Lord, and that thought upon his name."

But we read of a class who want to be heard for their "much speaking." And our blessed Savior has again said, "The gospel must first be published among all nations." But when they shall lead you, and deliver you up, *take no thought beforehand what ye shall speak*; neither premeditate, but whatsoever shall be given you in that hour, *that speak ye; for it is not ye that speak, but the Holy Ghost.*" And yet again he says, "I will give you a mouth and wisdom which all your adversaries shall not be able to gainsay, nor resist." Now, beloved in the Lord, whether I write, or speak in the spirit, ye yourselves must judge. "Holy men of old spake as they were moved by the Holy Ghost; and if we have not the Spirit of Christ, we are none of his; without him we can do nothing. Search the scriptures, for in them ye think ye have eternal life, and they are they that testify of me. For we are unto God a sweet savour of Christ in them that are saved, and in them that perish; to the one, we are the savor of death, unto death, and to the other, the savor of life unto life. And who is sufficient for these things? Alas, none of us, except Christ dwells in us, the hope of glory; in whom dwells all the fulness of the Godhead. For it has pleased the Father that in him shall all fulness dwell; and ye are complete in him, which is the head of all principality and power; hence, we must have a "Thus saith the Lord," for all we say or do, and contend earnestly for the faith once delivered to the saints; not only in word, but in deed. For as ye have received Christ Jesus the Lord, so walk ye in him. Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

"Children of the heavenly King,
As ye journey, sweetly sing;
Sing your Savior's worthy praise,
Glorious in his works and ways.

Ye are traveling home to God,
In the way the fathers trod;
They are happy now, and ye
Soon their happiness shall see."

Thus I consider our gospel messenger, the "Signs of the Times," as a medium so to do, "that we may speak often one to another," as it were face to face. Though sundered far apart in an enemy's land, and very many of us having never seen each other in the flesh, yet if we are all taught of the Lord, in the school of Christ, are we not one? One Lord, one faith, one baptism. But I find myself almost daily wishing "our paper" was enlarged, as I exceedingly regret to see the "Obituary Department" so small, that much interesting matter must necessarily be crowded out. Death was the penalty of sin, passed on our first parents, therefore to its mandate all must bow: but we read that the day of one's death is better than one's birth, and better to go to the house of mourning, than to the house of feasting. I was reading not long since in a "Local," that no people as a nation honored their dead more than the "American people." While we thus revere our nationality, shall we as a church forget our dead, as it were, because the grave's mouth is closed upon them, and let the busy mart of this time world bear us resistlessly along on its turbid billows also, to that "bourne from whence no traveler returns." Methinks every reader of the "Signs" will answer, No; rather let their hallowed example be as a beacon light, a guiding star, to show our benighted feet the way, and their memory as sweet smelling incense, after a long life spent in service of their Divine Master: they point with radiant finger to that blissful home on high, where Jesus by the Father sits, having entered within the Holy of Holies, to make intercession for us. Yea, brother Durand, I love to read of this sublime and triumphant translation from sorrow, sickness, pain and death. "For the chamber where the good man meets his fate is privileged beyond the common walks of life." And being dead, they yet speak: for they shall be as trees planted by the waters, and that spreadeth out her roots by the river; their leaf shall be green; and

they shall not cease from bearing fruit.

Friends, patrons, and readers of "our paper," brethren and sisters, let us all consider these things. Cannot we throw in our little mite, assist our beloved editor? (beloved for the truth's sake) to either enlarge his sheet, or make it a weekly, as suits his own convenience best? I was pleased, and entertained, in reading a piece of brother Cook's in Vol. 37, No. 24, of Dec. 15th, 1869, in which he disposes of all the subjects in the "Signs," in a manner so concise and brief; and I cordially agree with him. He says, "We all have our preference, and it seems right we should, else the "Signs" would fail to please many."

My aged mother is one who eagerly looks for the Ordination column, to see who is chosen and set apart for the ministry. It is indeed soul cheering to see young soldiers of Jesus fast pressing into the ranks, to take the place of those worn out in service, or those that have ceased to wield the warrior's sword, but wear the conqueror's crown. Standing in unbroken column and firm phalanx, not for filthy lucre's sake, or such perishable things as silver or gold; not holding their lives dear, but because he who called them is faithful and true, and because He has said, "Thy people shall be willing in the day of thy power." Therefore they will stand.

Ye Soldiers of Jesus, pray stand to your arms,
Prepare for the battle, the gospel alarms:
The trumpets are sounding, come converts and see,
The Standard, and colors of sweet liberty.
Though Satan's black banner is waving so near,
Take courage, brave soldiers, his hosts do not fear;
With the sword of the Spirit, you'll force him to yield,
And leave no opposers alive in the field.
In the mount of salvation, in Christ's armory
There's swords, shields, and breastplates,
and helmets for thee,
O be not faint hearted, though he roars like a flood,
He'll not stand before the bright armies of God."

But highly favored of the Lord, as is his blessed ministry, I feel to leave these matters with him, for He has said he will not leave himself without a witness, and his words will not return to him void. But when I read of those that have long been captive-bound, in heavy chains, in Babylonish bonds; (confusion) coming out of her, and taking their

stand among the saints, the humble followers of our Lord, they who having had a name to live and were dead, then, O then I exceedingly rejoice; he becomes my song in the night, in the house of my pilgrimage; my soul doth magnify the Lord, and rejoice in God my Savior: I feel to exclaim with one of old, "I have heard of thee with the hearing of the ear, but now mine eyes doth see thee."

I shed glad tears of joy when reading the departure of Eld. Gold from Babylon, that great City of the evil one. For whosoever eateth of her fruits, it shall become as ashes to his lips. Also my heart was made glad in perusing the most excellent letter of Eld. Hassell, stating the particulars of the immersion of Eld. Gold. Truly the Lord has not forgotten to be gracious, neither will he cast off forever.

April 17th, 1872.

DEAR KINDRED IN CHRIST:—You will see by the above date that much time has taken its flight since I penned the above. Like Martha of old, I have been cumbered with many cares, the past autumn and winter, instead of, like Mary, "choosing the better part." And now the singing of birds has come, and the voice of the turtle is heard in the land, yet I do not know that I am any more in the pathway of duty than formerly; but it has surely found me nearer the gaping tomb, with a frail body and worn out nerves. I have sometimes felt that my days on earth were numbered, and my soul's sincere desire is, that I may have on the whole armour of God; not clothing myself, but being clothed upon, that all I have, and all I am, and all I hope to be in this world may be his.

"Now, my remnant of days
Would I spend to his paradise,
Who hath died my poor soul to redeem;
Whether many or few,
All my years are his due,
May they all be devoted to him."

I sometimes think my days have fallen on an evil time; I compare myself with righteous Lot; my soul is vexed within me, at the bold presumption, the daring blasphemy of the people by whom I am surrounded, and O! my soul, be thou confounded, and my spirit overwhelmed within me, [they are people professing godliness, a so called Christian church, meeting every Sunday to commemorate the Lord's Supper, scoffing at Old School

Baptists, ridiculing and sneering at Revelation, and Inspiration, and denying the teachings of the Holy Ghost." Well, no marvel they do; for they know nothing of it; their rock is not as our Rock, our enemies themselves being judges. They spurn with the most abject contempt the idea of experimental religion. I am as a speckled bird amongst them. They are against me: "The beasts of the field come to destroy." But my soul, come not thou near their dwellings, nor be partaker of their dainties. They sit in the council of God as being God's; they soar among the clouds; they set their lips against the heavens; they rush on the thick bosses of Jehovah's buckler, and enter within the black cloud where even angels cannot look or saints approach, save through the emblem of the rainbow of peace; for David says, "Clouds and darkness are round about him; righteousness and judgment, are the habitation of his throne." They have said they will be like the most High. But God will bring them down to hell, to the side of the pit; and though they hide themselves in the top of Carmel he will search them, or in the bottom of the sea, he will command the serpent, and he shall bite them. "I will overturn! overturn! overturn! whose right it is, saith our God. When I have heard the people scoff at "experimental religion," I have mentally compared the almost overwhelming sorrow of Sister Phillip's anonymous correspondent with their wanton wicked hardihood, methinks I could hear her exclaim with good old Jeremiah, "Behold if there is any sorrow like unto my sorrow, wherewith the Lord hath afflicted me in the day of his fierce anger? or cry in deep despair in the language of another, "Thou hast cast me into the deep, into the midst of the sea, and the floods compassed me about; all thy billows and thy waves passed over me; the waters compassed me about, even to the soul; the deep closed over me, the weeds were wrapped about my head. I went down to the bottom of the mountains; the earth with her bars were about me forever." Yet thou hast brought up my life from corruption. O God, my God, when my soul fainted within me, then I remembered the Lord, and my prayer came in unto thee, into thy Holy Temple." But these wicked ones know not God, they are not in trouble as other men; but if they are without chastisement, of which all the sons are partakers, then are they bastards, and not sons. But take courage, ye little ones."

"Let not your hearts despond and say, I cannot stand the trying day; He has affirmed, by strong decree, That as thy days, thy strength shall be."

A godly sorrow worketh repentance not to be repented of. "Though thou hast lain amongst the pots, ye shall be as the wings of

a dove covered with silver, and her feathers with yellow gold." "Thy people shall be willing in the day of thy power; from the womb of the morning, thou hast the dew of thy youth."

And ye servants of the Most High God, ye ministers of his; he maketh his angels spirits, his ministers a flaming fire: the anointing oil of the Lord is upon you; He hath anointed you with the oil of gladness, above your fellows. Acquit you like men, be strong, blow ye the trumpet in Zion, sound the alarm in the holy mountain; say unto Zion, Thy God reigneth. How many of you when first called to the ministry, could say with the prophet Isaiah, "Here am I, send me?" None, except your lips are touched with a live coal from off the altar. But pass ye on, armed before the Lord, into the land of Canaan, that the possession of our inheritance on this side of Jordan be ours, when called to cross over to the heavenly Canaan. Our High Captain himself will lead the way.

And the seventy returned with joy and said, "Lord even the devils are subject to us, through thy name." And he said unto them, "I beheld Satan as lightning fall from heaven. Behold I give unto you power to tread on scorpions and serpents, and over all the power of the enemy, and nothing shall hurt you. Notwithstanding in this, rejoice not; (being vainly puffed up in your fleshly minds;) but rejoice that your names are written in heaven." "Yea, in the spirit ye shall raise the dead, give eyes to the blind, and cause the lame to leap for joy." How vastly superior your mission, to the pomp and panoply, the coronets and crowns of earthly kings, their robes of royal purple trailing in the dust.

"How far the heavenly robes exceeds,
What earthly princes wear,
These ornaments how bright they shine;
How white the garments are."

My attention was especially drawn to an article in the "Signs," last Fall, but as the paper is not before me, I can neither give the number, name, nor date, but doubtless many of the readers will recollect it. I think it was from a young man in Texas, who had lingered in a spell of typhoid fever, and had a remarkable dream, in which he thought he was in heaven, and asked Eld. Beebe's views on "visions." Will the brother, father Beebe, and all the saints bear with me while I give my ideas in all meekness and fear on the subject? I know we are warned not to give heed to idle dreams, false prophets and fables, but we have many instances, in David, Job, Daniel, and numbers of the holy men of the Bible, that I think will sustain me, that visions are yet prophetic; and as John frequently alludes to heaven,

which doubtless in some instances means the church militant, I conclude that the brother's dream is pointing to that entire peace, union, harmony and love, that will soon prevail in the visible church, here while on earth; when all true Christians will see eye to eye. I feel to believe that the time is near at hand when not a jar, or discordant note, will be heard in the visible kingdom, for all thy people will be taught of the Lord, and great will be the peace of thy children. "That golden thread" he saw, which was always in the way, yet not particularly annoying him, is death; as we will not as yet have tasted death naturally. To the truly pious, it is an angel of mercy, and not of terror, ere the silver cord be loosened, or the golden bowl be broken, or the pitcher at the fountain. It is as it were a golden thread, floating above our heads, to be snaped asunder to let the captive soul go free, and claim its kindred to the skies. "Death is but the curtain drawn, to let the saints go home."

Some years ago I promised Bro. Slawson that I would write on the subject, but I have felt so inadequate to the task, I have never attempted it; a subject fraught with so much interest, so dark, and seeming so far above me; but as He who is faithful and true, has promised to bring light out of darkness, and make crooked things straight, if in accordance with His divine will, he may give me light and liberty. However I feel greatly encouraged when I think of such a minister as Eld. Trott, leaving a dying record that the matter is true; I feel to make the attempt in my next contribution, leaving it as I do all my articles, to the judgment, and criticism, of father Beebe.

One of the little ones, as I hope, of our heavenly Fathers kingdom.
NANCY SHIELDS WITHEROW.

TENTS OF ISRAEL, March 27, 1872.

DEAR ELDER IN ISRAEL:—In my last I spoke in more general terms of the ground and nature of the warfare in which we are engaged, yet with special reference to myself. And now I will go on to recount the mercies of the Lord in my deliverance, and talk of his power in giving me the victory. As related, he withdrew his sensible presence from me and I was left alone, when to my surprise and dismay, I found that my enemies were not all yet destroyed, as I so joyfully thought in my first entrance into Canaan; for they soon engaged me in that fearful conflict, out of which the Lord delivered me. Now I was made better acquainted with myself, and taught something of my own weakness and his strength. I found that without him, I could do nothing. My enemies were too strong for me, and they reduced me to a pitiable condition; but my gracious Prince was too strong for them, and I was more than conquer-

or through him. "I was brought low and he helped me." Thus was I made to "worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." And so the very conflicts, trials and dangers into which my enemies brought me, were made to yield a tribute of praise to the glorious name of Zion's King and to sweeten and lighten my joy. In this way a channel was opened through which mercy and grace flowed to me, bringing succor and sweet relief. "Where sin abounded, grace did much more abound." Yea, my Lord's grace was sufficient for me and his strength was made perfect in weakness. For ah, I was made to see and feel that I am weakness itself; but he renewed me with might by his Spirit in the inner man, and I was made strong in the Lord, and in the power of his might; and though deeply abased in myself, yet I was greatly exalted in his name, and he became my song and my salvation.

Now my enemies were all confounded: the Canaanites no longer vexed and buffeted me; but they were made to serve me, under my beloved Prince, who made my enemies even to be at peace with me.

My enemies! Yes, sad truth, I yet have enemies; even in this fair and goodly land of promise, which God has given to his people Israel. For not only are there many adversaries round about this people, but likewise within, where the uncircumcised Canaanites have their strong holds and lurking places. And I have learned to fear these, more than those without; for since they are ever so near me (because they are in all parts of the land,) I am exposed to them at all times and in all places, and know not when they may ensnare and betray me into trouble. For notwithstanding they are made to serve Israel under tribute, and to bring a rich revenue of praise and glory to Israel's King, yet they are very treacherous, and cannot be trusted in the least; for, in many ways, they will take advantage of the unsuspecting Israelites, and decoy and mislead them, ere they are aware. And when their unwary feet are beguiled and ensnared by the wiles of those subtle foes, then they will turn upon the poor Israelites, and goad and vex them without mercy or pity. And so the children of Israel are much exposed and tried, even in the land of Canaan: for they are unwillingly made subject to all this vanity and vexation under which they groan being burdened. Nevertheless, they are a people whom the Lord has blessed; and therefore, in all their conflicts, and trials, they are more than conquerors through him that loved them. For the Lord their God is with them, and the shout of a King is among them. And the arm of the Lord is made glorious in delivering them out of all their troubles and conflicts; so that they magnify his power, and extol his holy name. For

although they are weak and small, despised and helpless in themselves, as worms of the earth, yet with united heart and voice they exclaim, "Thanks be to God, who giveth us the victory through our Lord Jesus Christ." Yes, through him alone is the victory given; for his "is the kingdom, and the power, and the glory, forever. Amen."

But how should we know this, unless we were first made to know our absolute nothingness and total weakness? If we had no enemies to fight, were not overcome in the conflict, how could we sing the song of victory through Him that loved us? Therefore the wrath of our enemies is made to praise the Lord, in making known to us his power and love, which we could not otherwise know in such wonderful and joyous measure. When I began to understand this, and was made to see something of the excellent working of our God, O, how my heart was filled to overflowing with adoration and love, wonder and praise! For something of the overpowering majesty, grandeur and glory of the LORD were now shown to me, in his "great and marvellous works," as the universal and absolute Sovereign, doing "all his pleasure," and working "all things after the counsel of his own will."

And now, as Sampson ate honey out of the carcass of a lion, so my losses, sufferings and conflicts were made to yield me comfort, through the delivering power and sweetening love of my risen Savior, who "reigns victorious over heaven and earth most glorious."

Now I could not murmur on account of those afflictions, or ask exemption from them, unless it was the Lord's will, since the Father of glory appointed them in love and mercy, "And all for the lifting of Jesus on high."

But with filial reverence I could now address him, and say, "I know, O Lord, that thy judgments are right and that thou in faithfulness hast afflicted me. Let, I pray thee, thy merciful kindness be for my comfort, according to thy word unto thy servant. Let thy tender mercies come unto me, that I may live; for thy law is my delight."

SHULAMITE.

MOLALLA OREGON, April 29, 1872.

DEAR BROTHER BEEBE:—If you will not think me too presuming, I will direct a few thoughts to you for your own special consideration. You have frequently complained of the brethren writing long Obituaries for the "Signs," and say that they cannot be interesting to any but the near relatives of the deceased. Now my dear brother, I beg leave to differ from you in this particular; for when I receive the "Signs," I generally read the obituaries before I read any other matter, and I am

not alone in this; for other brethren, in fact all whom I have conversed with on the subject, and they are many, say that it is the same with them. It is very interesting to me to read the obituaries even of those I never saw, nor heard of before, and especially so of those I never saw but with whom I have become intimately acquainted through the columns of the "Signs" and more especially those with whom I was personally acquainted in my youthful days, and still more especially of those who are near and dear to me by the strong ties of consanguinity. I want the writers of obituaries to state when, and where the deceased was born, and their several localities, when, and where they were called to a sense of their condition as lost and ruined sinners, and when, where, and how they were brought to the Lord Jesus, and made to see him in all His loveliness as a suitable Savior, suited to their case and condition, when, where and by whom baptized, and into the fellowship of what church baptized; when, where and how they died; and what evidence they left that they had gone to rest with Jesus, that is, their dying testimony. These all to me are very interesting to read. But you say that you have not room for such long obituaries, and say you will be obliged to abridge them, or leave them out altogether; Now, my brother, I will ask you a question: How much more interesting are marriages than obituaries? It is common to see long columns of marriages published in the "Signs." Now I ask, To whom are these interesting? Not to me I assure you; for I never read them. To whom then can they be interesting? To none but the relatives and immediate acquaintances of the parties, and they are apt to know all about it, outside of its publication in the "Signs." Besides this, Marriage is not strictly speaking a religious institution; consequently it does not correspond with what the "Signs" is intended for, which is to give religious information and instruction; for the comfort and edification of God's dear little children, If a child at all I have been built up, comforted and edified in reading the dying testimony of those who have gone before, when with their latest breath they testified to the truth as it is in Jesus. Then obituaries are in keeping with the design of the "Signs of the Times; but marriages are not. These remarks, brother Beebe I submit to you for your consideration. Your companion in the cause of the dear Redeemer,

JOHN STIPP.

(Editorial reply on page 142.)

POETRY.

(Written for the "Signs of the Times.")

"Even to-day is my complaint bitter;
my stroke is heavier than my groaning."

Affectionately inscribed to Mrs. Annie Spragins, of New Market, Ala., by R. Anna Phillips.

Weary, O, so weary,
Where sin and toil and pain,
In my foot-path dreary,
Make all my daily gain;
To all in good, assumes my need,
No nothingness my righteous need,
And profitless my every deed.

Reproach hath filled my cup;
Shere poverty is mine;
I've naught wherewith to sup
In meats or drinks divine.
Thus poor and starving, I complain,
But heavier still my stroke and pain,
Than pours with this my sad refrain.

O, wherefore art thou sad
Beneath reproaches heap?
For these should make thee glad,
The way of Christ to keep.
Soon sufferings thus shall find release,
The warfare of the soul shall cease,
And war shall end in endless peace.

Did I but know that I
Partook of Jesus' pain,
To wage my all, and die
For his dear sake, were gain
Unmeasured by a mortal sting—
To sorrow's cup my lips would cling,
And heaping ills a gladness bring.

But could I then receive
The ordeal that he gave?
Could then my heart believe,
Or lean on hope to save?
Ah no; to know would take their name;
Belief and hope would lose their aim,
And I "another gospel" claim.

Give me to know and feel
That to believe on Thee,
Not knowing, is a seal
More blessed than to see:
Poor doubting Thomas owned by sight
His Lord and God, with true delight;
But I may claim in faith's lone right.

Then hail the falling rod,
Assuring thee an heir;
And bless thy Father, God,
This token to declare:
Chastisements fall on those alone
Whom God doth love, and soon will own,
As Christ in heaven's eternal throne.

Shall this be all my own?
My soul hath never craved
A throne, nor yet a crown,
But simply to be saved.
Let others ask a higher seat—
Enough for me, in Christ complete;
Looked on and loved, low at his feet.

Sweet place! thou priceless pearl!
Sending a welcome beam
Down from the glory-world,
While whispering angels' glam,
Bearing and borne in thy down flight,
To weary hearts of lost delight,
Thy full fruitions there to plight.

Then blest reward—sweet home!
How dear to nature's heart!
But ah, to those who come
In pilgrimage apart,
From nature's law, or need, or end,
How sweet some token to befriend,
Where both in Christ divinely blend.

Home!—Rest in Christ remains;
'Tis there the heart attends
Her treasures and her gains;
And hence her home appends.
How blest? Let those who nightly spread
Their tent o'er a sojourner's head,
Tell of its glories faintly shed.

Then, sister, cease thy heart
To crave exemption's rest,
Till thou hast filled thy part
In suffering with the blest;
To-day thy stroke is heavy, sure;
'Tis God's own hand, to make thee pure;
'Tis his to make thy soul endure.

So shalt thou be as gold
By fires well refined;
The Master's image bold
In thy clear face hath shined;
Courage! Soon will the weary rest;
Peace! peace! unto the soul oppressed!
Eternal pillows with the blest!

Newman, Ga., May, 1872.

Circular Letters.

The messengers of the several churches composing the Delaware Association—
assembled with the church at Bryn Zion, sends this her annual Circular to the churches.

BELOVED BRETHREN:—According to a long and time-honored custom, you will expect from us an address, called a Circular Letter. The scriptures inform us that in ancient times they that feared the Lord spake often one to another; and the Lord hearkened and heard it; and a book of remembrance was written before him for them that feared the Lord and thought upon his name. The desire to speak to one another of things in which we feel a common interest, is from the Lord, and is productive of comfort and encouragement to the saints. To this end the children of God, according to his appointment, are gathered into congregations, or churches, where, separated from the world, they can commune together of the things of Zion. This has led to the assembling of a limited number of churches, who are convenient to each other, in what are called Associations, where many who seldom see each other at any other time have the privilege of speaking comfortably to each other of their joys and sorrows, and the goodness of the Lord. As there are many in the bounds of our association who cannot attend with us, it seems very proper we should send them a letter of love. In these letters it is customary to select some portion of scripture and present the admonitions, reproofs and comfort contained therein. Having no objection to this custom, we would call your attention to Romans xii. 2: "And be not conformed to this world, but be ye transformed, by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." The church of our Lord Jesus Christ, chosen of God, preserved in Jesus Christ, and called to be saints, are separated from the world. Though in the world, they are not of it, and they are assured that the world hates them. By the world here, we understand all mankind not included in the election of grace. It is sometimes called the world of the ungodly, the world that lieth in wickedness, &c. The church is called a chosen generation, a royal priesthood, a holy nation, a peculiar people. Between these God has put a difference; he has placed a great gulf which cannot be passed. This world that still lieth in wickedness has ever been trying to seduce the people of God, and draw them off from their allegiance to their rightful Sovereign; for this purpose they spread their net, and tried to counterfeit the religion of Jesus Christ; have professed great zeal for the Lord, have compassed sea and land to make proselytes; have gotten u

many inventions to help the Lord on with his work of saving sinners. They say to the Lord's people, We seek your God; come and let us build together. And many of the saints have been deceived and taken into captivity by them; hence the great importance of the admonition. If there was no danger of the saints being ensnared and conformed to this wicked world, the admonition would not have been given. The children of Israel were commanded to dwell alone, and not to associate or mix with the heathen world, by which they were surrounded; though they transgressed this law, and brought trouble upon themselves.

To be conformed to this world, is to be made like it. Evil communications corrupt good manners; and the only safe course for the children of God to pursue is to have no dealings, *religiously*, with them. Be ye separate, saith the Lord; touch not, taste not, handle not. We must necessarily buy and sell and trade with the world, in worldly things, but we should be careful not to sit at their religious feasts, nor compromise our dignity as the children of God by recognizing or encouraging their idolatrous practices; for by so doing we become conformed, in *appearance* at least, to them, and bring leanness to our souls. Satan is ever ready with his temptations, in every conceivable shape, to draw us off from that strait and narrow way the Lord has commanded us to walk in. The love of popularity, under the guise of what the world calls charity, an inherent principle of our carnal nature, and the love of money, which the scriptures tell us is the root of all evil, which while some coveted after they have erred from the faith, and pierced themselves through with many sorrows.—1 Tim. vi. 10. This last is perhaps the most successful weapon with which Satan has ever assaulted the church, and at no former period has it been more prevalent than now. God has wonderfully blessed the church in this country, by exempting her from persecution, so far as her religious freedom is concerned. Her enemies cannot molest or harm her. This ease and comparative comfort, for which we ought to be very thankful to the Lord, seems to have brought with it coldness and deadness of soul, and a disposition to make a settled home, to heap up wealth, and lay up treasures on earth. This carnal appetite increases, and fattens upon what it feeds. We plunge into the traffic and speculations of the world, instead of seeking the kingdom of God first. It occupies a secondary place with us, and we become gradually conformed to the world, and are astonished to find our hearts so cold, dull and stupid in spiritual things.

In comparing the present state of the church in her affluence and ease, with former persecutions, even in this country, we could almost envy

our ancestors, shut up in prison, and preaching the glorious gospel of Christ through the iron grated windows of a prison, to the listening thousands outside. In reflecting over these things, we are led to exclaim with the poet,

"More the treacherous calm I dread,
Than tempests bursting o'er my head."

But be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God. In whatever the children of God differ from the world of the ungodly, they owe to the love which was bestowed on them in Christ Jesus, in consequence of which in due time they are born again, of an incorruptible seed, by the word of God, which liveth and abideth forever. And the only reason why they are not entirely conformed to the world, is because they are born of God, and his seed remaineth in them; and they cannot sin, because they are born of God.—1 John iii. 9. The continual renewing power of the Holy Ghost, which is given to us, by which we are kept by the power of God through faith unto salvation. That eternal life which Christ gives to all his sheep cannot be destroyed by all the works of the devil; but disobedience to the law of the Lord brings chastenings and scourgings, which are administered in love; for he dealeth with us as with children. The children of Israel did not lose their inheritance in the land of Canaan by their wicked idolatry and disobedience to the law of God. It was secured by the promise and oath of God; but they were called to endure terrible chastenings, and to pass through many sorrows. Obedience to the law of our Lord is the channel through which blessings flow to his dear children. "Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live. Turn ye, turn ye, from your wicked ways, for why will ye die, O house of Israel?"—Ezekiel xxxiii. 11.

That we may know what is that perfect will of God toward us, we are admonished to give heed to his law, by endeavoring to obey all his commandments, to try to live in strict conformity to the divine rule, and thereby to prove what is his perfect will concerning us. He has a rod for his disobedient children; for he will visit their iniquities with stripes; but untold blessings, a full storehouse of fat things full of marrow, of wine on the lees well refined, to bestow upon such as reverence and obey him. As the branch cannot bear fruit of itself except it abide in the vine, no more can ye except ye abide in me.—John xv. 4. "And herein is my Father glorified, that ye bear much fruit."

This world with all its delusions will soon pass away, and with some of us the time is short. Let us en-

deavor to look to the Lord for strength and grace whereby we may serve God acceptably, and prove something of the glory of that inheritance which he has to bestow upon us.

May the Lord preserve you from all the snares of Satan, and the delusions of the world, and bring you at last to the full enjoyment of your inheritance beyond the skies. Little children, keep yourselves from idols.

E. RITTENHOUSE, Mod.

B. C. CUBBAGE, Clerk.

The Elders, and messengers composing the Delaware River O. S. Baptist Association, in Session with the Kingwood church, Hunterdon Co., N. J., May 29th, 30th & 31st. 1872, to the churches whose messengers we are, greeting:

BELOVED BRETHREN:—According to the custom of our association, we send you this our annual letter, as a token of our interest in your welfare. What God has revealed in the scriptures, is interesting and profitable to the people of God. "All Scripture is given by inspiration of God, and is profitable for doctrine, for correction, for reproof, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

It is usual to select some subject, contained in the scriptures, to contemplate in our annual circular, on some point or points of doctrine, practice, or order, and we are not disposed to depart from that order in this letter.

We have selected as a subject to present, for your meditation, instruction, and comfort, the Death and Resurrection of the Saints. A saint is a holy being or person called to holiness, and the term *Saints*, is used both in the Old and New Testaments, to present the people of God, obedient children, and servants of the living God.

In the New Testament, the term is used in speaking of, or in setting forth the disciples, or followers of Christ, such as the saints at Ephesus, Eph. i. 1, Romans i. 7, and many other portions of scripture.

The saints presented under the gospel dispensation, were born of God, made partakers of the divine nature, yet retaining the Adamic or earthly nature, the nature derived from Adam, and under sentence of death.

Death came by man, 1 Cor. i. 21, also by man came the resurrection of the dead. But it was not the same man that death came by, that the resurrection came by. Death came by the earthly man, but the resurrection came by the last Adam, the Lord from heaven. The first man, Adam, was made a living soul, the last Adam a quickning Spirit. 1 Cor. xv. 45. There was no seed of death even in the earthly man when he came from the hand of his maker, he was only animated earth. We are not

informed that there was any death in him, and the fact that death came by him, proves that death was not in his original constitution, and as there was no intimation given only in connection with transgression, we conclude that death was the penalty of Adam's eating the forbidden fruit. But we have direct testimony in relation to this subject. Wherefore, as by one man sin entered into the world, and death by sin, and so death passed upon all men; for that all have sinned, Rom. v. 12. The life of all the earthly family was in Adam, the head of that family; when he forfeited his life, theirs were forfeited and the sentence passed upon Adam was passed upon all his descendants. "Dust thou art and unto dust shalt thou return" Gen. ii. 19. Adam received knowledge, by eating of the tree of knowledge of good and evil, but no additional life or faculty of mind. He was earth before, and only earth after he had eaten. He was pure earth before he ate of that tree, but was polluted earth after partaking of it. He was a living soul before he transgressed, there was no germ of death in his organization, though the life he possessed in his best estate was natural, or earthly, yet it was pure, and there was no seed of death in him. But by eating of the tree of knowledge of good and evil, he and all his posterity were impregnated with death. The seed was sown that must ripen in death, the germ was planted, that in due time would spring up in death. For since by man came death, by man came the resurrection of the dead; the man Christ Jesus. The dead can only be raised by the power of God. For there was in man no life but natural or creature life, and that life was forfeited, there was in him no eternal, or immortal life to raise it up again. And had there been in the earthly man a vital principle capable of reproducing the man as the life of the tree may remain in the root after the tree is cut down, yet it would be the same life reproduced, natural, and not eternal, and would be equally incapable of seeing the kingdom of God, or of entering therein.

But we proposed to contemplate the death and resurrection of the saints, and have endeavored to show that in their first birth they received only natural life, and that forfeited by sin; and under sentence of death, and that without power to reproduce even itself again.

But the scriptures present another life, and Head, in whom the saints were chosen and blessed before the foundation of the world, before they had an existence in the earth, and he was given to be head over all things to the church, which is his body, the fulness of him that filleth all in all. He is God and man, the Creator and upholder of all things. Spiritual or Eternal life was given to the people of God in him, and was

not forfeited when man sinned. There was no life forfeited by sin but the life given to them in their earthly head. "And this is the record, that God hath given to us eternal life, and this life is in his Son."—1 John v. 11. This life has never been separated from him. He gives eternal life to his sheep, the saints; yet he still keeps this life for them. He (Christ) is the life of his people, and when he shall appear then shall they also appear with him in glory.

Jesus declared himself the resurrection and the life. He had power to lay down his life, and power to take it again. The life that he laid down was the life of his people, which the law had a claim upon; and when found in the Son of God, justice could not relent, but demanded payment in full. Jesus was the head and life of the spiritual family at the time of the transgression, even as Adam was the head and life of the natural family. And as the sin was committed in the earthly head, that consigned God's chosen people to death; so that which was condemned to die in his people had to be taken into union with him, that he might satisfy justice and honor the law by suffering the penalty, and then rising from the dead could present them to his Father, saying, "Behold, I and the children which God hath given me." "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is the devil, and deliver them who through fear of death were all their lifetime subject to bondage."—Heb. ii. 13-15. When the sentence was fully executed upon the children, in their head, he took his life again; for he could not be holden of death; justice had no farther claim upon him. The bands of death were loosed, and he triumphed over the last enemy that shall be destroyed. Death was swallowed up in victory. It was that immortality or eternal life which dwelt in Jesus, that raised him from the dead; for that could not die. It was that seed that was planted in the flesh of Christ; that germ which sprang up. That which thou sowest is not quickened except it die; and that which thou sowest, thou sowest not that body that shall be, but bare grain; it may chance of wheat, or some other grain; but God giveth it a body as it hath pleased him."—1 Corinthians xv. 36, 38. The body of Jesus was flesh and blood, like his children; but in him was immortality; so that when the kernel died the germ or divine eternal life sprang up; the body that came forth was not flesh and blood, but was like the seed or germ that survived death, immortal. It was the same body that arose that died, but not like the body that died, but like the seed immortal. The body of Christ that came forth out

of the tomb was not earth, but spirit. There is a natural body, and there is a spiritual body: but that was not first that was spiritual, but that which was natural, and afterwards that which was spiritual. Christ's soul was not left in hell, neither did he see corruption. He was the first fruits of them that slept; and as the first fruits, so is the harvest. The life of the saints was raised with Christ; they were quickened together with him, raised up together with him, and made to sit together in heavenly places in Christ Jesus. The entire harvest is secured by the resurrection of the Head of the body, for the head and body cannot be severed and survive; neither could live unless they were one; they must live or die together. "But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits, afterward they that are his at his coming." Then cometh the end, when he shall have delivered up the kingdom to God, even the Father, when he shall have put down all rule, and all authority and power; for he must reign till he hath put all enemies under his feet; the last enemy that shall be destroyed is death. The victory will then be complete.

We will now examine the record in relation to the resurrection of the saints. Paul put great stress upon the resurrection of the dead. "But if there be no resurrection of the dead, then is not Christ risen." We have seen that Christ is risen; so the question is forever settled, *there is to be a resurrection of the dead.* As Christ is the resurrection and the life, all that are in him shall be made alive, or raised from the dead.

The saints are begotten again unto a lively hope, by the resurrection of Christ. They are born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. The first birth was of the earth, and was corrupted by sin. The second birth is spiritual; for natural life is developed by birth; it has descended by ordinary generation from their earthly head. Adam was but a creature of God, not a son. Christ is the Son of God, and the only begotten of the Father. The sonship of the saints is in the Sonship of Christ, who is "The Mighty God, the Everlasting Father, the Prince of Peace." In the new birth, immortality is planted in the earthly man, or a new life is developed in the man; it is Christ in them the hope of glory. This, like the leaven in the parable, is hidden, until the whole is leavened. The immortality is put in the man, and the whole man must be leavened, or Christ; for they (the saints) shall be changed into the same image, which

will be accomplished in the resurrection of the body. The seed planted or sown in the mortal, is immortality; so that when the mortal is put off, the immortal is put on. But how is this to be accomplished? By the immortal spirit already implanted. That which will survive the execution of the sentence of the law, the death of the body, as the divine nature of Christ lived when the man was dead; dwelt there to raise up the body of Christ; so the divine spirit dwells in the saints, and that is the same Spirit that raised up Jesus from the dead. This is the germ of life, or the resurrection. But ye are not in the flesh, but in the spirit, if so be that the Spirit of God dwells in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal body by his Spirit that dwelleth in you.—Rom. viii. 9-11.

We are led to the conclusion, from the above, and many other portions of scripture, that the immortality implanted in the new birth is the vital spark that outlives the body, and will raise up the body, and present it without spot or wrinkle, or any such thing, before the Father, in the resurrection. The kernel sown may be covered with earth, but the earth will not sprout, but the life of the grain will spring up and produce a body just like its own. So also in the resurrection of the saints, the spirit already dwelling in them must spring up, and the whole man will be immortal; they will awake in the likeness of Jesus, to dwell in his presence for evermore.

As sure as the Head has risen, so all the members of his body must arise. And as the whole body of Christ arose, so all the saints must arise; there will be no part left in the grave; but it will be said of the saint after his resurrection, as of Jesus after he left the tomb, "He is not here, but is risen."

When shall the resurrection take place with the saints? It will be when they awake with the likeness of Jesus; for then they will be satisfied. The line dividing time from eternity is exceeding narrow. On this side there are days and years; but on the other side it is now; no past; no future. One day with the Lord is as a thousand years, and a thousand years as one day. There is no counting of time, thousands of years past, as we count time, or millions of years in the future, are all open to the view of our God, and with him all time and eternity are present; it is now with him, and ever was now, and ever will be now with him. And when the saints pass the line, and enter upon eternity, they will see as they are seen, and

know as they are known. There will be no waiting on their part, but they will enter at once upon that glory that shall be revealed in the saints.

We are prone to connect our time views with those eternal things which present the past, present and future, as now. But we should remember that we see but in part, and know but in part, while on this side of the line, and that our vision is dimmed by the veil of flesh, so that now we see through a glass darkly; but when we cross the line, all our dimness will have passed, for we shall see as we are seen, and know as we are known. Then will be brought to pass the saying that is written, Death is swallowed up in victory. And the triumphant song will be sung by all the saints, O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law; but thanks be to God which giveth us the victory through our Lord Jesus Christ.

Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of him in peace, without spot and blameless.—2 Peter iii. 14.

Dear brethren, may God grant that we may attain unto the resurrection of the saints, that we may be near and like our God, to whom be glory henceforth for evermore. May grace, mercy and peace be with your spirits.

P. HARTWELL, Mod.
WM. J. PURINGTON, Clerk.

Corresponding Letters.

The Delaware Association convened with the Bryn Zion church, in Kent Co., Del., to the associations with whom we are in correspondence, addresses this her annual apostle:

DEARLY BELOVED:—We recognize you, in the one sense, as strangers and pilgrims, scattered throughout several different and distant states; and in another sense, as kindred of one family, as fellow-citizens with us, and with all the saints; and of the household of God. Conscious of a common interest and a common inheritance, we naturally desire to hear of each other's welfare and sympathize with each other in adversity and in every trial, as well as rejoice with and for each other in prosperity.

Our present interview has proved to be a refreshing season. A goodly number of your messengers have been with us, and they have brought us cheering accounts of peace, of prosperity, and of abounding fellowship throughout the wide circle which they represent. It has been good and pleasant for us to dwell together in unity, and sit together under the droppings of the sanctuary, and in heavenly places in Christ;

we have sat down under his shadow with great delight.

You will see by our minutes that our churches are in fellowship and in the enjoyment of prosperity and peace.

The word preached during our present session has been eagerly listened to by a large and solemn audience.

We trust that your messengers have felt that their labor was not in vain, and that it was good for them to be here.

So far as we are able, it is our desire and purpose to reciprocate by minutes and messengers, and we hope you will not forget us.

Our next session will be held with Welsh Tract Church, on Wednesday before the fourth Sunday in May 1873.

E. BITTENHOUSE, Mod.

B. C. CUBBAGE, Clerk.

The Delaware River Old School Baptist Association convened with the Kingwood Church, Hunterdon Co., N. J., to her sister Associations and Conferences with whom she corresponds, sends christian salutation:

DEAR BRETHREN:—Through the abounding mercy of our covenant keeping God, we have been privileged with another anniversary meeting, and a goodly number of messengers and brethren have been in attendance. We have been favored with the presence of a goodly number of ministering brethren from a distance, from Maine to Georgia, and intermediate states, who have come among us, not only as messengers from other associations, but as messengers and servants of the living God, bringing good news and glad tidings to God's dear children, preaching a complete and full salvation; and if not deceived, we have been made glad, as were the saints of old by the coming of Titus. Notwithstanding the seducing spirits that are abroad in the world, whereby many are deceived, yet there is a remnant according to the election of grace, who have been kept from bowing the knee to modern Baal. The letters from our churches indicate a steadfastness in the faith. Some of them have experienced some little refreshing from the presence of God, while others seem to say, O that it were with us as in days that are past, when the candle of the Lord shone round about us. But the Lord alone can give light; and rather than try to kindle a fire ourselves, we feel to wait for the salvation of God, being assured by his word that he is not slack concerning his promise, as some men count slackness, but is long-suffering to usward, not willing that any should perish, but that all should come to repentance; and as Christ is exalted a Prince and a Savior to give repentance unto Israel and the remission of sins, we are assured that all Israel shall be saved in the Lord with an everlasting salvation. In the midst of trials and conflicts, we look forward to that pe-

riod when all God's dear children shall be enabled to say, Thanks be to God who giveth us the victory through our Lord Jesus Christ.

Our meeting has been harmonious. Christ and his cross has been the theme of our brethren in the ministry, and our anticipations have been realized, and we desire to thank God and take courage.

We desire a continuance of your correspondence, and will try in some degree to reciprocate the favor.

Our next annual meeting is appointed to be held with our sister church at Southampton, Bucks Co., Pa., on Wednesday before the first Sunday in June, 1873, when and where we hope again to greet you.

P. HARTWELL, Mod.

WM. J. PURINGTON, Clerk.

Subscription Receipts.

New York: —Thos A Harding 4, Dea M Benedict 2, Theodore Graham 3, Mrs George Bell 2, Mrs H H Faulkner 2, Lemuel Winchel 2, Mrs P Eggleston 2, Eld L F Cole 2, Eld I Hewitt 4, Dr A C Hull 5, J D Hubbell 4, Catherine Garaghty 2, N M Bush 5, Lovinia Crosby 4, S Wheeler 2, Edward Howell 4, Mrs M Forshee 2, James Linkletter 1 50, Mrs A Forshay 2, Dea J B Van Duzer 2, Wm E Hull 3, E M Bradner 2, Joseph Conklin 2, L L Purdy 2, J Y Drummond 2, Wm Springsteen 2, M P O'Conner 2, Mrs A D Hynard 2, E D Uptegrove 2, Mrs Olive Wiggins 1, D S Slawson 2, E Smith 2, Jas Vandeburg 2, Miss M A Shepherd 2, Mrs L Boice 6, Thos Relyea 4.....	\$94 50
Maine: —Sarah Gould 2, Eld Wm Quint 8, Isaac Curtis 2, Eld H Campbell 2.....	14 00
New Jersey: —Sarah A Cousins 4, Jacob Shepherd 2, Delaware River Association 23, Wm H Johnson 2, Eld P Hartwell 6 50, W W Meredith 4, Lewis Hulse 2.....	43 50
Pennsylvania: —Eld Wm J Purington 3, Catherine Rutnerford 2, Franklin Terry 2, Wm Yerkes 2, Sarah Van Cleve 1, Jas Leach 2, Mrs S A Lane 2, I C Addis 2, Wm Craven Esq 2, Gen J Morrison 2, S A Burgess 2, Ellen Hill 4, John H Yerkes 2, Mrs L Mahew 2, Margaret Terry 2.....	32 00
Delaware: —Geo W Lindsey.....	5 00
Virginia: —Eld J G Woodfin 2, J A Cox 2.....	4 00
Distric Columbia: —B F Waddy.....	2 00
Mississippi: —Matthew Tubb 2, Isaac McWhorter 4, W E Edwards 3 35.....	9 35
Tennessee: —Mrs E Reager 2, E J Lunn 3 60, Y J Harville 4.....	9 60
Georgia: —Wm W Hinton 1 50, J R Battle 5.....	6 50
North Carolina: —Eld C B Hassell.....	2 00
Arkansas: —Eld L Parifoy 2 50, E Good 2, Ellen McDonald 2, R F Kel-lam 5.....	11 50
Louisiana: —E Duggan 1 50, A An-try 5 50.....	7 00
Texas: —John B Trotter.....	50
Oregon: —Wm Clymer.....	4 00
Ohio: —C W Holt 2, Phebe Brady 2, John Barger 2.....	6 00
Michigan: —Aaron Dewey 2, Eld J W Whitehall 2, J R Godfrey 6.....	10 00
Indiana: —M G McClelland 6, Eld J H Gammon 2, J S Goodin 2.....	10 00
Illinois: —Israel Hill 3 50, C W Kem-per 3 50, G W Murphy 1 50, H B Smart 5 50, John Downey 2.....	16 00
Missouri: —E C Moore 4, C Snell 2, I S Price 1, Mrs H Shields 2.....	9 00
Iowa: —I A Whiteley 6, Wm Watson 2.....	8 00
Kentucky: —Wm R McGrew 3 50, J T Smith 2, Franklin Lathan 2, Samuel Reed 2.....	9 50
Total	\$313 95

EDITORIAL.

MIDDLETOWN, N. Y., JUNE 20, 1872.

REPLY TO BROTHER JOHN C. BATEMAN, ON PAGE 129.

"Lay hands suddenly on no man."—1 Tim. v. 23.

Brother John C. Bateman, of Canada, has requested an expression of our views on the subject of the laying on of hands, in the Ordination, or formally setting apart to the work of the gospel ministry such as we are satisfied have been called thereinto by the Holy Ghost. We are aware that some brethren have objected to laying on of hands in the ordination of ministers of the gospel, on the ground that our hands are empty and we can confer no gift upon the person on whom we lay our hands. It is true that gifts of the Holy Ghost were received by the primitive saints when the apostles laid their hands on them, as in Acts viii, 17 and xix, 6. But in these instances those on whom hands were laid were not thereby set apart for the gospel ministry. But in the case recorded Acts xiii, 1—3, Barnabas and saul, who had previously received the gift of the Holy Ghost and were already called to the work of the gospel ministry by the Holy Ghost, were set apart to that particular work, by the special command of the Holy Ghost. It is the order of the gospel that the ministers of Christ shall have the fellowship of the church, and that fellowship formally expressed by the church of God, as dictated by the Holy Ghost. Not only Barnabas and Saul, but Timothy, and others, were then set apart in the primitive days, and that particular form separating, or setting them apart, is most undoubtedly an apostolic form. And as we have the Apostles for our example and are required to continue steadfast in their doctrine, we see no reason why we should depart the form which they have given as a pattern.

There must be some form of Ordination, and it would be presumptuous in us to attempt to improve upon the manner and form which has the sanction of their example and practice. So far as we are informed the pattern and example of the Apostles and the primitive saints has been honored in the church of Christ from the day of Pentecost unto the present time; and we can see no good reason now why we should depart from it.

We have met with some who object to laying on of hands, others who are opposed to giving the right hand of fellowship, and still others who object to a presbtery, or council of Elders, in the ordination of ministers. If we indulge in laying aside the examples of the apostles, and forms which they have sanctioned, where shall we drift to? If in no formal manner, ministers are to be

set apart great confusion and perplexity must inevitably ensue.

The charge of Paul to Timothy in our text, not only recognizes the proper form, but enjoin great deliberation. "Lay hands suddenly on no man, neither be partaker of other men's sins; keep thyself pure."

Great distress and disorder has resulted from premature or hasty ordinations. In the case of the ordination of Barnabas and saul, the church acted with commendable deliberation. There were several gifts in the church at Antioch, of prophets and teachers, but the church fasted, and waited until the Holy Ghost directed them to act; and then only two were to be set apart, while Simeon, Leuciaes and Manaen were to await the dictation of the Holy Ghost.

Should we suddenly, spurred by some spasmodic excitement, or sudden impulse, lay hands in ordination on such as the Holy Ghost has not called to, and qualified for the ministry, we thereby assume a fearful responsibility, we bid them God speed, in a work to which the Holy Ghost has not called them, and thereby are partakes of their sins, from all such complications we are commanded to keep ourselves pure.

Some mens sins are open beforehand going to judgment, and some men, they follow after. The rule to judge by, given to Timothy, is also given to us as recorded in the first epistle and third chapter. The person to be ordained must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach, not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with gravity, not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil."

With all these plain instructions prayerfully observed, a church or presbytery may, in some cases, judge beforehand of the mischief which is sure to follow if they suddenly lay hands on such as lack the indispensable requisites demanded by the rule. If we ordain one who is given to wine, we can foresee and prejudge that he will bring reproach upon the cause; if one who is covetous, and not given to hospitality, he will be greedy of filthy lucre, and if we ordain a novice, we shall but pander to his pride, and he will fall into the condemnation of the devil.

Likewise the good works of some are manifest beforehand; if they possess the qualifications called for by the apostle, we may judge beforehand that they will be good ministers of Jesus Christ.

But still our judgment of them may be at fault, for it is only the sins

of some men, and the good works of some that can be safely anticipated by us. There are evidently others some whose sins follow after, and although they may seem at first to be all right, may afterward depart from the faith and order of the gospel, and like salt that has by filthiness lost its savor, be good for nothing but to be cast out and trodden under foot of men.

REPLY TO BROTHER STIPP. ON PAGE 139.

In objecting to lengthy obituaries, we did not intend to object to the publication of such incidents connected with the death of the saints, as are of general interest, and calculated to edify the saints. But a general biography of all whose deaths are inserted would fill up our paper, and exclude, what we honestly, though perhaps mistakenly, believe far more important, for the benefit of the readers generally.

We cannot all to mind the time when we have inserted "long columns of marriages" in the "Signs," or even one column wholly taken up with them; unless we include the many marriages reported in the obituaries. Indeed we doubt if there has not during the forty years past been a much greater number of marriages stated and published in obituaries, than there has been under the Marriage Heading of the "Signs."

We have never regarded death as a more religious institution than marriage; both are ordered by the Lord; and the latter was of sufficient religious importance to occupy conspicuous places in both testaments. And an inspired writer has informed us that it is honorable in all. Incidents of thrilling interest may be connected with both, which may be instructing and generally beneficial: as the account of the death of Abel, of Stephen and others, and the marriage Boaz and Ruth, Isaac and Rebecca, and the marriage in Cana of Galilee.

We could fill a very large portion of the "Signs with obituary notices; and many of them spun out in eulogizing the dead, and almost in a stereotyped form; which in our judgment would utterly fail to carry out the design of our publication.

We certainly have a better opportunity to know what kind of matter is most acceptable to our readers than others, and if brother Stipp could see all the objections which have been presented to us, against leaving out other communications to make room for lengthy obituaries, he would hardly be willing to gratify his peculiar taste, at the expense of what his brethren desire.

HOW THE MACHINE WORKS!

We clip the following scrap from the "New York Herald," from which it appears that the religious market is overstocked with Presbyterian ministers. Less than one half of those run through their mill can find employment as pastors—The market is unusually dull for Chaplains for the army and navy, and unless some feud can be instigated to bring on a war, or the constitution can be so changed as to make room for the surplus under the patronage and pay of the government, what will the poor fellows do? Whether the machinery of the other denominations has acquired equal velocity, we are not informed but the supply, seems to cover the breadth of our land as did the frogs of old, in the land of Egypt in the days of Moses and Aaron.

The "Observer," (a Presbyterian paper) seems puzzled to know what to do with them. After supplying all their foreign and domestic Missionary fields, Sabbath School offices, and filling up the rank and file of their Colportage, a hungry surplus still remain unsalable on their hands.

As money is the motive power that runs the machine, we see no other way to check its too rapid motion, but to withhold the filthy lucre and cease to pay a premium for incompetency and laziness, until relieved from some of the burdens and dead weights with which they complain of being overstocked—But read the extract:

"The "Observer" discusses the growing difficulty of "too many ministers." It appears that out of 4,347 Presbyterian ministers, only 1,603 are pastors. Many pious and good people contribute money for the purpose of educating young men for the church. The "Observer" asks whether this violation of the "demand and supply" law of political economy is not a grave mistake, and has called testimony from all quarters in regard to it. It now says:

Many of the wisest Ministers and best laymen regard the beneficiary system an evil, not a good. They say that men are fostered and forced or carried into ministry who ought not to get in; that gratuitous education for a profession is a premium offered to incompetency and laziness, and that the ministry is now overstocked, burdened and degraded by the induction of dead weights through this agency."

Marriages.

May 9, 1872, by Elder A. B. Francis, in Frenchtown, N. J., Mahlon Emmons and Clarissa L. Brink.

May 11, 1872, by Eld. P. Hartwell, at the parsonage, Mr. George W. Staples, of Pennington, and Miss Adelia W. Blackwell, of Hopewell.

May 15, by the same, at the same place, Mr. Amos Horton and Miss Delia Lake, both of Hopewell.

Obituary Notices.

Please publish the death of my daughter, **Jane Milne**, wife of Wm. Milne, who died at my house in Red Bud, Ill., Dec. 24, 1871, aged 23 years, 11 months and 24 days. Her disease was consumption. Her trust was in the Lord.

WM. BRICKEY.

DIED—At her residence, sister **Margaret E. White**, April 2, 1872, aged 33 years, 1 month and 4 days. Her disease was supposed to be consumption. She obtained a hope in Christ in 1859, and united with the Little Flock Church, and was baptized by the writer in 1868. She continued to enjoy the sweet fellowship and regard of the members until death closed her career. She has left a deeply afflicted husband, four daughters, two sons, and numerous relatives, (Eld. Isaiah Gimon, is her father, living in Mo.) to mourn their loss, which we confidently believe is her gain.

God grant to sustain the afflicted ones she has left behind, with those consolations which he alone can give.

A large audience met at her late residence, where the writer addressed them from 2 Cor. v. 1.

O take me from this world of woe,
To my sweet home above,

Where tears of sorrow never flow,
And all the air is love.

My sister spirits wait for me,
And Jesus bids me come;
O steer my bark to that bright land,
For Eden is my home.

PETER AUSEMUS.

Coatsburg, Ill.

Departed this life April 11, 1872, after a brief illness of about three days, **John Jefferson**, in the 69th year of his age.

Mr. Jefferson was born in Loudoun Co., Va., moved thence to West Va., and in the year 1854 to Iowa, and settled at Middletown, Des Moines Co., at which place he died.

Mr. Jefferson was a brother to Elder Jefferson, of Va., and had for years been a reader of the "Signs" and of the "Editorials," but was not a member of the visible church, there being no church of our faith near him. He was highly respected by the community around him, and held the office of P. M. at Middletown, though not of the party in power at Washington. He was an honest and faithful civil officer, an upright and valuable citizen, moral in his deportment, and a lover of the doctrine of grace. He leaves a son, two daughters, one of the latter (Martha) now having the care of the Post-office, all of whom are highly respected.

I attended a meeting in their village on last Sunday, in memory of the deceased, and spoke from 1 Cor. xv. 51, 52.

May the Lord, who holds the issues of life and death, the God of comfort, bless those who are left to mourn, and resign them to his holy will, and may his reigning grace prepare them for the climes of ultimate glory, for the Redeemer's sake.

I. N. VANMETER.

Macomb, Ill.

Mrs. **Jane Vermilya**, wife of brother Edward Vermilya, died at her home near Canton, Bradford Co., Pa., April 3, of dropsy and heart disease, with which she had been afflicted for a number of years, suffering severely. She was 56 years of age. At the age of twenty-two she received a hope in Christ, which was her stay and comfort during all her afflictions, and in which she died. She had never been baptized, but had often expressed a desire to be, and was much troubled when she had allowed an opportunity to pass. They moved from Delaware Co., N. Y., a number of years ago, and heard but little gospel preaching since, until lately, except at associations. She appeared to greatly enjoy the meetings that

have lately been held there, and took much interest in the constituting of the church in that place. She was much revived and rejoiced in her soul to see the Lord gathering the brethren and sisters in that vicinity together in church order, and adding others of his redeemed to their number. She still seemed to hope that she might yet be permitted to follow her Savior in baptism, until within a month or two of her death, but when the opportunity was presented, her health would not allow. I heard her relate some of her experience during the winter, and found in very clear and interesting.

On the 18th of February she was able to hear the funeral sermon of her grand-child, **White**, son of Sherman and Augusta Vermilya, aged two and a half years, who died after an illness of three days. The text was Mark x. 14, 15. She then said she thought and felt to hope that when I came again I would preach at her funeral. It was so. Her funeral was attended by a large number of relatives and friends, April 5, and a discourse preached from John xiv., last clause of 2d and 3d verses.

Her loss is deeply felt by our dear brother and her two affectionate sons and daughters-in-law, and also by a large number of relatives and friends; but for her we believe the change a gloriously happy one.

SILAS H. DURAND.

DIED—In Wallkill, Orange Co., N. Y., May 19, 1872, **Faances E. Uptegrove**, youngest daughter of Edwin L. and sister Mary Uptegrove, aged 23 years and six months, lacking three days.

Though confined but two weeks to her bed, disease of a complicated nature had been making a direct inroad upon her health for about seven years. Her sufferings at times were intense, which were borne without an apparent murmur, even with fortitude, so much so that even her most intimate acquaintances (outside her own family) were not aware of its ravages upon her system. In her manner she was affable and cheerful. The bereavement has fallen heavily upon her parents and only sister. Their anguish has been much mitigated, with the feeling that their loss has been her gain.

On Tuesday before her departure on Sunday, she was made to realize that death was near. She bade her friends an affectionate farewell, and desired those around her to sing the 1238th hymn:

"On Jordan's stormy banks I stand," &c., uniting her voice with theirs, as far as her strength would permit.

A fitting discourse was preached at her funeral, by Eld. Wm. L. Benedict, from John xi.

RUTH A. HORTON.

Please allow me a little space in our messenger, to publish the departure from this life of one of Zion's purest and noblest sons, **Dea. Robert W. Honnoll**.

Brother Honnoll was born Nov. 6, 1798, joined the Primitive Baptist Church in 1842, and was a consistent member, and a firm supporter of the cause of truth, up to the day of his death, which took place August 18, 1870. As a husband, brother Honnoll was unsurpassed. As a father, he was seldom equaled. As a christian, there was in him combined every natural quality and spiritual grace, by which he adorned the religion of our dear Redeemer. His light shone brightly through a long and useful life, and in death he passed its lonely shadow, leaning upon the rod and staff of the Redeemer. Though his illness was long, and his pain excruciating, yet christian fortitude faltered not; and when the time for his departure came, he had naught to do but fold his arms in death's cold embrace, and enter that happy land of rest.

The loss to the church and community is great, and to his dear and devoted children it is inexpressible, and to his aged and feeble companion it is irreparable; but we feel sure that our loss is his gain, and God

is glorified. And although we have lost one of earth's noblest citizens, and one of the church's useful and brightest members, we ought to say, "It is the Lord; let him do what seemeth him good."

S. C. JOHNSON.

Caledonia, Miss.

Salathiel Haney departed this life at his late residence near Britts Landing, Perry Co., Ten., on the 25th of March, 1872, in the 52d year of his age.

Brother Haney united with the Old School Baptist Church at Bethel, in 1851. His life was one of usefulness, and he was beloved by his brethren, and respected by his many friends. He had been afflicted for several years with a bronchial affection, which had increased upon him rapidly for several months. On the 7th day of March he visited Cincinnati on important business, and was much exposed. Soon after his return home he was attacked with pneumonia, and during his illness he appeared to have a premonition that his disease would terminate fatally; and so conscious was he of the result, that he refused the medical aid which was offered him, and expressed an entire willingness to die. He summoned his children to his bedside, and gave them a confident assurance of his faith in the religion of Jesus Christ. He leaves a wife and three children to mourn. May the Lord comfort them.

The funeral services were performed at the grave, on the 27th, by Eld. A. I. Edwards, from the following text: "And all thy children shall be taught of the Lord, and great shall be the peace of thy children."—Isa. liv. 13.

ALSO,

Departed this life, on the 18th day of October, 1871, **Mrs. Sarah E. Rushton**, the beloved wife of brother John G. Rushton, in the 36th year of her age.

Sister Rushton professed a hope in Christ and was baptized on the 10th of June, 1865, at Bethel Church, by Eld. James McKeel. She lived the life of a devoted Christian. For many years she had been the victim of painful bodily affliction, and during the last few weeks of her life her sufferings were extreme, and she was often heard to express the desire, the Lord willing, to be removed beyond the reach of earthly pain. Upon the approach of death she calmly submitted to her fate, and selected the following hymn to be sung at her funeral:

"Jesus, my Savior, to thee I submit," &c. The funeral was largely attended by her friends, and an appropriate sermon was delivered by Elder John A. Edwards, from the words, "Comfort ye, comfort ye my people, saith your God," &c.—Isa. xl. 1, 2.

E. J. LUNN.

DIED—Near Centralia, Ill., March 6, 1872, our brother, **Harvey C. Kearney**, aged 44 years, 1 month and 4 days.

The melancholy circumstances of our dear brother's unexpected death have cast a pall of deep sorrow over the hearts of all who knew him. He had started on foot to a town a few miles distant, to attend to some business, taking the track of the Illinois Central Rail Road. Having been deprived of his hearing in early life, his usual vigilant apprehension of danger seems to have been somewhat relaxed in this instance, for a train overtook him, unobserved by him, until too late to avoid the danger. The locomotive struck and threw him from the track, injuring him so severely that death ensued some fifteen hours afterwards.

He had never made a public profession of a hope in Christ, but had frequently spoken of the atoning blood of the crucified and risen Jesus, as his only hope of salvation. The Old Order of Baptists were the people of his choice, and he was very desirous of uniting with them, as soon as God in his providence should so order it.

He was an affectionate and faithful husband and father, and a true brother and friend. He leaves an afflicted wife, (also

deaf) an interesting little son, two and a half years old, also two sons and a daughter by a former marriage, with a large circle of relatives and friends, to mourn our loss, which is his unspeakable gain.

Yes, Harvey, though thy form, nor voice,
Nor pen, no more shall greet us here,
Thou'rt now at rest where saints rejoice,
And bliss untold forbids a tear.

O, monster, death, where is thy sting;
To him whose trust in Christ was stayed?
Thy boast but sets him free, to sing
That song by angels ne'er assayed.

Thy triumph, though it causes grief
And sorrow deep, our hearts to pain,
Through Jesus' blood it shall be brief;
The dead in Christ shall rise and reign.

T. D. KEARNEY.

Indianola, Iowa.

Associational Notices.

The White Water Association will meet with the Nettle Creek Church, Randolph Co., Ind., on Wednesday before the second Saturday in August, 1872, at ten o'clock a. m., and we invite brethren and sisters to visit us.

Those from the east will come on the noon train, on Tuesday, and stop at Hagerstown. Those from the west will come on the evening train, and stop at the same place, where they will be met by the brethren and conveyed to the meeting, eight miles north of Hagerstown, which is on the Cincinnati & Chicago R.R., in Wayne Co., Ind.

CHARLES CROUSE.

YEARLY MEETING.

A yearly meeting will be held with the Middletown & Halcott Church, on the first Saturday and Sunday in July, (6th & 7th.) The meeting will be at the same place as last year, in the Methodist house.

Brethren and sisters, and especially those that preach the word, are invited to meet with us

By order of the church,
JAMES MILLER, Clerk.

By permission of providence a Yearly Meeting will be held with the church of Middleburg, Schoharie Co., N. Y., on the fourth Saturday and Sunday in June, 1872, to commence at ten o'clock a. m. each day, at the meeting house near James Borthwick.

We earnestly desire our brethren and friends from sister churches, especially ministering brethren, to meet with us. Deacon Cooper will meet those who come on the cars, at Middleburg Depot, on Friday evening.

In behalf of the church,
JAMES BORTHWICK, Clerk.

Three Days Meetings.

Please publish the following named June meetings:

At Bethel Church, in Shelby Co., Ky., commencing on Friday before the first Saturday in June.

At Salt River Church, in Anderson Co., Ky., on Friday before the second Saturday in June.

At Goshen Church, in Anderson Co., Ky., on Friday before the third Saturday in June.

At Little Flock Church, in Anderson Co., Ky., on Friday before the fourth Saturday in June.

Each meeting to commence at 10 o'clock a. m., and continue three days.

Brethren, sisters and friends, especially ministers of our order, are cordially invited and solicited to attend said meetings.

Most affectionately,

J. F. JOHNSON.

The "Signs of the Times,"

DEVOTED TO THE
OLD SCHOOL BAPTIST CAUSE,
IS PUBLISHED

ON THE FIRST, TENTH AND TWENTIETH,
OF EACH MONTH,
BY GILBERT BEEBE,

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

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ELIZABETH H. BOGGS, Principal.

The Principal is happy to refer to the following gentlemen, in addition to her numerous patrons:

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OF THE

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 40.

MIDDLETOWN, N. Y., JULY 1, 1872.

NO. 19.

CORRESPONDENCE.

LOCKTOWN, N. J. June 4, 1872.

DEAR ELDER BEEBE:—The following is a copy of a letter of Sister Mary A. Cornell, of Harborton, or second Hopewell, to sister Ketuiah Myers, of the Kingwood church. Its perusal has afforded me a great deal of satisfaction, and thinking it might also be of some comfort to others, of the tried children of God, I have obtained through sister Myers, the liberty of copying it, and sending it on for a place in the "Signs." In her letter replying to sister Myers request, she says, "I know I am a poor illiterate, ignorant sinner, without any knowledge of grammar, or composition, but the Lord has chosen such in many instances to shew forth his praise; and if you, brethren Francis and Myers, think you would like to have my poor letter published, so be it, if Eld. Francis will take the trouble to set it in order."

Brother Beebe, I wish to know if you think it should be required, on examining candidates for baptism, for them to answer a question like the following, or else be rejected. "Have you ever felt the law of God, just in your condemnation?" As I understand the matter, of course every child of God on being brought from darkness to light finds the sentence of death in himself and a just condemnation resting upon him, but may not such a one give a satisfactory evidence of being born again, and yet, not at once be able to comprehend the force and meaning of the question named?

Yours in the fellowship of the gospel,

A. B. FRANCIS.

TITUSVILLE, N. J. March, 10 1872.

DEAR SISTER:—I have received your very kind letter of the 4th, of February, I was very glad to hear from one of the Lord's family; I have not heard a sermon all winter except through the "Signs," as we have no meetings at Harborton this winter. How good and kind it is of our Heavenly Father, that he has raised up and sustained that precious medium of correspondence for the scattered children of his kingdom. I think, my dear sister we have many things in our experience that bring us near, but when you ask me for my experience, I tremble and hesitate. But, trusting in the Lord

to guide and strengthen me, I will endeavor to comply with your request, as you kindly did to mine. I scarcely know where to date my first serious impressions, for I was very young, I cannot remember when I was not troubled with serious thoughts; so I must think the Lord has led me about and instructed me all the days of my life. When I was very young I would lie awake at night thinking of a future state, I don't think I so much feared to die, as I feared the punishment of the wicked; while I accepted in the literal sense, of a lake of fire and brimstone. How I came by these impressions, I do not know, as I never went to meeting, and my parents were not professors; but my trouble was none the less severe; often I would wish that I never had been born, and blamed my parents for bringing me into this world of sorrow; and I promised myself, if I should live to grow up, I would never be the means of bringing any one into the world to suffer what I did now, and felt I should in the future. I kept all my troubles to myself. When about six years of age, my father gave me what was called the New England Primer: I was very fond of my book; I remember one Sunday morning after mother had done her work and sat down, I brought my book and asked her to read some for sister and I, She read some, I do not remember what, save the two four-lined verses called the morning and evening prayer. When she had done, she said, "You should learn them by heart and say them night and morning." That was all the religious instruction I ever remember to have received from any one, and it suited me; I seldom forgot the evening prayer, but fear I sometimes forgot in the morning; it relieved my conscience, and did for several years; but one day our teacher requested all the school who could read, to learn the Lord's prayer, (which was in our spelling-book,) and said we should repeat it every night. This was a new idea, and I thought it would be more acceptable, and something new; so I adopted it and often, after a romp with my sister and brother, would run carelessly over those sacred words, and think my task was done, and that God must be pleased, as so many think yet. Time passed on in much the same way, until I was fifteen or

sixteen years old, during which time I had seldom attended meeting, and when I did, I did not expect it to do me any good.

When I was in my-fifteenth year we moved to the neighborhood of Harborton; I think it was soon after this, I was led to read the New Testament, and it seemed to read differently, from what it had formerly, whether it was real or imaginary; for sometime I felt quite encouraged but it did not last long, I was young and thought I had grieved the Holy Spirit, and it troubled me very much; I think it was about this time I thought I would try and pray to God three times a day. Sometimes I could seem to please myself; at other times I could not say a word, but my mind would wander to the ends of the earth. I tried to do all I could towards keeping the law; I had no ear for Old School Baptist preaching. Eld. Trott, preached at Harborton at that time, then Eld. Suydam, then came David Stout. He was counted unsound, but before he left he succeeded in stirring up the natural feelings of many. He held three or four days meetings, assisted by one Mulford, but he had to leave the church. His doctrine suited me, but I did not feel like committing myself; thanks to the Lord, who has kept me to this day. Now, perhaps this is nothing but the working of nature, but I often thought if I should ever settle down, I should have so much better opportunity. When I was in my twenty-fourth year, I was married, but I forgot about the opportunity, but I hope the Lord did not forget me; my convictions followed me to my new home, and I set about trying once more to work out my own salvation. My husband's family leaned towards the Presbyterians, though none of them were professors, but he was Old School Baptist in faith, though he never made a profession. There where a number of good books, so called, about the house, and I thought some of them could not fail to tell me just what to do to be saved; so I read first one and then the other, and tried to follow the instructions, but to no purpose; the more I strove the worse I seemed to be, and the farther I seemed to be from what my soul desired. I thought that I had certainly committed the unpardonable sin, be that what it may; I felt that I could not help myself, if it was the Lord's will

that I should be cast off, it must be so, and that I deserved his anger, but I do not think I felt resigned, for although I had said, "I can do no more," yet my breathings were, Lord have mercy on me, a sinner, Lord save, I perish &c." So time passed. (I have no dates) My husband always went to meeting, but I did not, though I might if I would, I felt that it would do me no good. I remember he came home from meeting one day, it was a lovely day in summer; and he was saying something; I do not remember what, when I said I would never go to meeting, read the bible, nor any other good book again, as it did me no good, that I could see: I had not yet told any one the state of my mind: he did not speak then, but told me afterwards, that he never had such feelings as my words caused him. I think it was not long after this, I retired one night weary in mind, and body, with the old cry of the Publican in my heart. I do not know how long I slept, but I awoke, it was with feelings that I cannot describe; whether in the flesh, or out of the flesh, I knew not. Though sensible where I was, it seemed that I dwelt in light, a glorious light without and within, I did not see with my natural eyes, I know not whether I opened my eyes or not, the whole room, and my whole body seemed made light, and in the distance I beheld what something told me was the precious Savior, who bore the sins of his people. I felt as though I must shout or sing aloud; I believe some precious words passed through my sleepy mind, for strange to say I could not watch one hour, but like poor tired human nature fell asleep. The next day was Sunday, I felt very happy and light, everything seemed new and bright, but I did not understand what it meant. I had never heard or read a christian experience. I went about my work on Monday cheerful and happy, singing such hymns as suited my feelings, when all at once it occurred to me that all this relieved and happy feeling was but one of the devices of Satan to lull me in carnal security, that he might the more easily lead me captive at his pleasure. Those who have experienced such revulsions alone can know the harrassing doubts and fears that followed me, and sometimes still rise. But never since that ever to

U. L. MacGraw
HOPEWELL
MERCER CO N J
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be remembered night, have I felt that sinking weight of sin that bore me down. I did not see it go, but in the morning it was gone. Well, I had my day of sunshine, I knew not whence it came, nor whither it went, and so I plodded along till in the winter following, when I took up a book called "Booth's work on grace as it reigns in the soul." I became interested in it, for it told me more than all the works on divinity I had ever read, and under God, showed me the difference between law and gospel. I had always been an arminian, and should have remained one, but for free and sovereign grace.

After I had been brought to understand something of the Lord's dealings with poor unworthy me, I told my husband, and was rejoiced that he had been led in the same way, and nothing but a sense of his unworthiness had kept him back from the little despised church.

Though I felt unworthy, I felt it my duty, but thought I would wait for him, but that never was to be, for the next summer, he was taken home, to the church triumphant, as I hope and trust. I could not say the Lord's will be done, but I can now. I would not call him back if I could, though I sometimes feel that I cannot endure life without him. This was in the summer of 1849. In September of that year, I told the church at Harberton what I saw of the Lord's dealings with me; was received and baptized by Eld. C. Snyder, since which time I have been trying to walk in the strait and narrow way, but in a very weak and uncertain manner. I have written more perhaps than is profitable, but my mind has run on. Sometimes I think of many things of interest I would like to say, but they have gone from me at present, so I will close. Write to me when you feel inclined, I shall be much pleased to hear from you, or any of the Lord's dear children.

Remember me; as ever, your sincere sister in Christ,

MARY A. CORNELL.

ELD. G. BEEBE DEAR BROTHER:—I almost fear to address a child of God, and especially you, his servant, as brother, for I feel that if you could look within my sinful heart, and see the sin that lies buried there, you would shrink from claiming a relationship with me.

For a long time I have felt such a longing desire to speak to the dear lambs of Christ's fold, who are scattered over this world, a desire not only to speak to them, but to clasp them by the hand and express my love for them, but as that is impossible, I feel to-day, I would like to talk a little with them through our common medium, the "Signs. But first, dear aged brother, let me speak to you of the comfort, the joy one poor unworthy soul has received

in reading your clear soul comforting editorials. O, dear father, very many times have I longed to go to you and clasp you by the hand and express something of the joy your words would bring to my fainting, famishing soul. I often feel I could not live without the "Signs: for months, they contain all the preaching I hear. As I see my neighbors and friends preparing to attend their meetings, I feel O, could I only have the privilege!

I live in a land of, so called churches, but the preaching I should hear were I to attend, is so different from the doctrine of the bible, and my own experience, I cannot go to hear it. I find much more comfort in reading my bible at home.

Dear brother, and brethren and sisters who may read this, I would I could find language to express the love which exists in my heart for these people, far and near. It matters not how far separate we may be, when I read your words telling of the indwelling spirit of Christ, my own soul is stirred within me, with a love that far surpasses every earthly love. I often say, "Why this feeling?" Why do I thus feel for a people who are so despised by the world? I sometimes hope it is because we may be all of one family. We may have been taught by one great teacher, even Christ, O, this salvation by grace alone, is very precious to me, I see no other way for mortals to be saved. Nothing different, I feel could reach such a poor helpless sinner as I; I am so helpless I have not power to command even a thought. Sometimes when I most desire to rest my thoughts on Jesus, they are as far as possible from him. I am as helpless as an infant—O, what can such a helpless being do? I long to live free from sin, I long to be perfect. Christ said to his disciples at one time, "Be ye therefore perfect, even as your Father which is in heaven is perfect." But Oh, so different am I, I see nought but sin and corruption within, I am so tired so sick of sin. I once thought as I grew in years, I should grow in grace, I should become better, should be enabled to live a life more devoted to my heavenly Father if indeed I was a child. But with shame and great sorrow, I must confess to you all, instead of growing better, I grew worse, I found every year more and more sin within my deceitful heart, which so annoys my peace of mind, I sometimes cry out O wretched, wretched being I am, when shall I be delivered from it all.

I long to feel a calm quiet trust in my God. I long to feel at all times to say "Thy will, not mine be done." I do so long to feel this confidence and trust in my heavenly Father, that my will may be wholly swallowed up in his. Ever to trust myself, my all in his hands, but how

to obtain this feeling, I find not. But, dear brethren and sisters, there has been times when God in great mercy has bestowed upon me this feeling of trust for which I would ever praise his name. There has been many times during the past year, and O, to-day, my heart is filled with praise to my God for all his mercies shown. I would I could find language to express to you half I feel as I sit alone to-day and contemplate the glorious plan of salvation by free unmerited grace. My heart is filled with wonder and admiration for such a Savior, such a glorious plan of salvation that can, and does extend to the vilest of the vile, even to me. I love to contemplate such a Sovereign, such a God. A being who has all power, whose plans were fixed in himself before time began, and so unalterably fixed, no power in earth or hell can change one particle of that plan. In that plan the salvation of all who feel their need of such a salvation, who feel the exceeding sinfulness of sin, and long to be freed, to be clothed upon with the robe of righteousness, which is unalterably fixed. It is as impossible for one of these, the very weakest to be lost as it would be to hurl God from his throne, all is fixed by the unerring, almighty power of Jehovah. Men and devils, may foam and rage, it matters not; our Father God is reigning now, as he ever has been, and ever will be. "The Lord is our strength and he is the saving strength of his anointed." He says, "I will be their God, and they shall be my people." "And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places." The bible is so full of such cheering, comforting promises to Christ's little ones sometimes I feel, they ought ever to be filled with praises to his name. But I know by sad, sad experience that these promises are much oftener given to others, than we can claim them as our own. But little of the time can I claim these promises as mine; yet I do ever feel to rejoice that the foundation of God standeth sure, having this seal, "The Lord knoweth them that are his. Even if I am excluded I rejoice in just such a Savior. "But can I bear the piercing thought!

"What if my name should be left out, When thou for them shalt call?"

Although the salvation of every soul for which the precious blood of Christ was shed is sure and fixed, yet "If his children forsake my law, and walk not in my judgments, Then will I visit their iniquity with stripes; nevertheless my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break nor alter the thing that hath gone out from my lips." My dear brethren and sisters, could it be in the order of divine providence that I could

have the privilege of mingling more with these precious saints on earth, what a comfort it would be to me. Those of you that have regular meetings to attend, who have the privilege of often mingling with your Father's family, you know not the privation it is, to be, as it were, alone, yet many around you; but I would not complain, I am blessed much above that which I deserve, for I feel I deserve nought, but to be banished from the presence of my brethren and my God, but in much mercy our God dealeth not with us according to our deserts. I wonder often, why I am permitted to still live and enjoy a hope in the mercy of God, though I so often fear it may be a false hope; yet it clings to me and is as an anchor to the soul. This is the way I live, hoping against hope, hoping yet fearing; but rejoicing in such amazing love as dwells in the bosom of our God.

"Twas with an everlasting love,
That God his own elect embraced,
Before he made the worlds above,
Or earth on her huge columns placed."

I also rejoice in that oneness of Christ and his church. Ah! will it not be a whole, a complete body, of which Christ is the head. Christ said as he ascended to his Father, "Here am I, and the children thou hast given me." And will they not all be there? As I dwell upon this oneness, I feel such a drawing towards His children here on the earth, I feel we are one family, and as members of one family we ought to feel an interest in the welfare of each other, temporally as well as spiritually, I cannot feel an indifference for one of those dear ones, I love them all wherever I see the image of Christ manifested, I believe I love that one. But I am so filled with sin, so different from what I wish to be I am filled with sorrow, and at times long to be rid of this vile sinful body, and as I some times feel, I have a hungering and thirsting after righteousness, I may be filled.

"There is a land mine eye hath seen,
In visions of enraptur'd thought;
So bright that all which spreads between
Is with its radiant glory fraught."

I feel I shall be satisfied when I awake in his likeness."

Dear father, I have written very much more than I intended, I do not wish you to give this a place in your columns to exclude better matter; I feel almost sure if you do insert it at all it will exclude something better. I have not written with a feeling that I could edify, but simply from a heart overflowing with love for those dear ones, so much so, I longed to say it to them, and also to thank those who write for our paper, so much to the comfort and edification of many, many hungry souls. I have been made to rejoice many times as I have read those cheering, edifying communications from so many of your communicants especially those of Eld.

S. H. Durand, and Eld. Wm. L. Beebe, and many others too numerous to mention, and I do from my heart feel to thank them and my Heavenly Father, that he does put it into their hearts to comfort one another.

Dear brother, do with this as your judgment directs, and all will be well. O, my dear aged brother, I feel sensibly that you are growing old. As I think of this, my heart faints within me, and I ask, Who will take his place? I have never written you a word before, but I have long wished to. As our God of love has sustained you, O, may he yet sustain you in your declining years, and as you speak words of comfort and cheer to others, may your own soul be comforted; may your last days be filled with the sensible presence of our God.

Though I never see this again, fear not, for you will not offend the very least of all saints if one at all.

A LITTLE ONE.

ORDINATION.

ALBANY, OREGON, May 22, 1872.

TO ELDER G. BEEBE:—I seat myself to write you a few lines to let you know, and brethren through the "Signs of the Times," that on Saturday the 11th, of May, a Council convened with the Union Church Marion Co., Oregon by request, for the purpose of looking into the propriety of ordaining brother A. T. Beebe to the full functions of the gospel Ministry, all of the churches composing the Siloam Association had been called on for aid: but the following churches only responded by sending their ordained, and other helps viz: Siloam church, Eld. John Stipp, and brother Wm. B. Martin from the Bethel church, Eld. Ezra Stout, Deacon Wm. Olymer, and brother Jesse H. Adams, and J. T. Crooks, from the New Hope church, Eld. James A. Bullock, Deacon David Baker, and brother T. G. Flanery—These brethren, in conjunction with the Union Church, Eld. A. Shanks pastor, proceeded to organize by choosing Eld J. Stipp Moderator, and J. T. Crooks clerk. Then proceeded to business by calling upon brother Beebe for a relation of his call to the Ministry, &c; the brethren having fully heard from him upon this point, and also his doctrinal views touching the plan of life and salvation through a crucified and risen Savior, also his experience of grace, by which he had been led to hope that he had an interest in that salvation, and having satisfactory evidence of his good moral character, retired for consultation, and agreed that the said brother was ripe for ordination. The council and church then came together again, and proceeded in the following order: ordination prayer by Eld. E. Stout, together with the laying on of hands. The charge was then

given by Eld. J. Stipp, which was very clearly and forcibly done, after which the right hand of fellowship was given by all of the brethren and sisters present, while singing "When I can read my title clear To mansions in the skies." &c. It was a time of peace, love, and christian Union, the meeting will long be remembered by those present, the preaching was mostly by Elders J. A. Bullack, and J. Stipp, and their discourses were able and instructive.

Many of the brethren of the other churches were prevented from attending, by reason of the distance they would have to travel, a few because of sickness, or other causes. Among that number who were prevented from attending was our dear old brother Eld. Michael Loveridge, who had received a severe wound only two days before the meeting; it appeared from information, that he was engaged in spaying a heifer, and the brute struggling kicked him in such a manner as to thrust the knife clear through his nose, from side to side, (a common pocket knife, used on such occasions) the force of the kick drove the knife clear up to the handle, the wound bled him severely, almost to death. Eld. Stipp was informed the next morning before leaving, that a physician had been sent for, but he did not learn whether brother Loveridge was worse, or for what cause the physician had been sent for, and I have nothing later from him. I shall be uneasy until I get to hear. Other Elders failed to get to the meeting who would heartily have aided in the ordination. Brother Beebe had once before been ordained, but it was by a body not in fellowship with us. That order and fellowship might abound among all the brethren towards the brother, it was thought best that he should be properly set apart to the work, and it fully accorded also with brother Beebe's feelings and wishes, for he greatly desired the good feeling, and wishes of the brethren towards him.

I will now close this imperfect sketch, hoping that the Lord may bless you, and all the brethren and sisters, every where with his presence, and finally save us all with an everlasting salvation, is the prayer of a poor old sinner.

Yours in the bonds of the Gospel,

JOHN T. CROOKS.

PRINCE WM. CO., Va., June 10, 1872.

DEAR ELDER BEEBE:—I have a desire to relate to the lovers of truth through the columns of the "Signs," some of what I trust are the dealings of an ever wise and merciful God, in leading me about and instructing me in, and from early life to the present. It is now about forty years since I was awakened to a knowledge of my condition as a sinner in the sight of God. I was about eighteen years of age at the

time, and had become connected with the Methodists. I had joined them believing that the act would elevate me in the estimation of my neighbors, who would regard me as a very religious man, and think highly of me because of my religion. During the time that I was with them, I was led to view myself as a very pious man. I abstained from many practices that I was wont to indulge in before my connection with them. My abstaining from what I then regarded as the pleasures of the world soon caused me to be dissatisfied with my standing among the Methodists. I was under some restraint, while I was with them, I could not enjoy myself as I had hitherto, and I soon began to desire my freedom again. But above all this, there would come over me at times, a deep solemn feeling convincing me of my error in remaining among this people. I could not shake it from me, it would steal over me involuntarily. I endeavored to pray to the Lord from time to time, that he would make my duty plain before me. My mind was exercised considerable upon the subject, and I finally became convinced that it was my duty to leave them. Accordingly I went forward at one of their meetings and requested them to take my name from their list. They refused at first, and told me that I was a good member, and they did not want me to leave them. I insisted however, and my request be complied with, and seeing my determination, they finally yielded and my name was taken from their list. I was with them about two years. I now felt myself again to be free; I was a young man then, and I loved the world, and what I then thought to be its enjoyments. But it was about this time, or at this period of my experience, that I began to realize the truth of my situation as a sinner. I may have faintly realized it before, but I now began to realize it forcibly. I realized more and more, as time passed on. Weeks rolled into months, and months into years. The Lord was bringing me by a way that I knew nothing of. The worldly pleasures that I had before viewed to be so lovely, now began to grow extremely irksome; I lost my fondness for them. All of that self-righteousness, that I possessed when among the Methodists, left me; I began to realize that there was no soundness in me. Year after year rolled around. My affection was weaned from the things of time. A deep and solemn feeling would steal over me, convincing me of the utter vanity of all earthly things. I began to attend the meetings of the Old School Baptists, I heard Eld. Trott preach; he expressed my feelings at that time in such a manner that it was a source of reflection to me; how is it, thought I, that my feelings have been described

by Eld. Trott? Eld. Leachman was in the habit of preaching in the neighborhood occasionally. I was fond of hearing the gospel preached. I felt the burden of my sins pressing heavily upon me; what was I to do? Where was I to go? I frequently left my work, and retired into some place, and there tried to pray to the Lord. I was now thoroughly awakened, and how miserable I felt. By night and by day my mind was exercised upon this subject, it soon began to bear upon my physical system; I lost to a great extent all appetite for my daily food, as well as my rest at night. I could not place my mind upon my daily work. Such was my condition, when I was enabled to rejoice in Christ as my Savior. I was endeavoring to perform a piece of work that day, but I could not place my mind upon it; how miserable I felt. I wandered a little distance from my work and felt that all hope was gone. But here light broke in upon me, and emotions of peace and joy filled my soul.—Unexpectedly as it was I was now enabled to rejoice in Jesus as my Savior. This was in 1859.—The ordinance of baptism was upon my mind, and I went forward shortly after my deliverance, related the exercises of my mind and was baptized by Eld. R. C. Leachman, in the fellowship of the church at Quantico, Prince Wm. Co., Va.

The above brief account of what I trust have been the dealings of God with me, are submitted to you; dispose of it as you think best.

• I am unworthily yours in love,

M. J. KEYS.

ELDER G. BEEBE: DEAR BROTHER IN CHRIST:—I address you by that endearing appellation, not that I feel worthy to address the saints of the Most High as brethren and sisters, for I often feel that it is wicked in me to allow the dear christians to call so unworthy a worm of the earth as I am, brother; but from attending the preached word, and reading the "Signs of the Times," I am compelled to say that if the Old School Baptists are not my brethren I have none on this earth. Often when reading the "Signs," many dear sisters relate to me, secret thoughts of of my poor heart, that I had no idea any other poor soul knew any thing about, save poor sinful wretched me. My love for the dear saints, who write for the "Signs," is so often drawn out that I do feel thankful to my dear Master for conferring this one evidence on me, that I am a child of Grace, unworthy as I feel. For "We know that we have passed from death unto life, because we love the brethren." Then, O trembling, doubting child, hold up your head and rejoice, for this one evidence. You who so often fear that your little hope is a delusion rejoice for,

we know, (there is no mistake in this,) that we love the brethren, and we cannot help it; we could not do otherwise, were we to try with all the power within us.

"A new commandment give I unto you, that ye love one another." O brethren, how easy to obey this new commandment; so easy that we feel the truth of our Lord's words when he said, "My yoke is easy and my burden is light." How easy to let brotherly love continue. How easy to keep the unity of the Spirit in the bond of peace. We have no desire to offend any one, much less one of God's dear little ones. We will not take offence at any thing our brother or sister says, or writes, when they speak or write in accordance with God's word, to the best of their understanding; whether we happen to understand all of God's word, in the same light that our brother does or not. No big I or little you, among God's saints. Dear brethren, it sometimes happens that I differ with some of my beloved brethren on some point, and I much desire that we should see eye to eye. God knows my heart, I speak the truth, I lie not, when I say I would as willingly give in to his views as to have him give in to mine; and much rather when his views are the best supported by God's word. Brethren, there are some words in the English language that hurt with a pain indescribable by me, that our preaching brethren sometimes use in preaching, and sometimes brethren use them in writing; the words are *heresy, heterodox, infidelity*; no harm in the words, if used in their proper places, but I have thought, I have heard them used in the wrong place; then is when they cause pain. The outside world, religious political, and nonprofessors, may call me what they will, I can bear that, though heavy; but when my own dear brother, of whom I expected better things, give them aid and comfort, by using harsh terms, in speaking of me, O brethren, the pain is indescribable then. Dear brethren, be cautious how you use such hard terms. Such language is seldom used among us, for which let us return thanks to our divine master, and pray him that the instances may be still fewer, and farther between. The humble writer felt edified in reading a communication by brother Wm B. Slawson, in No. 18 vol. 39, of the "Signs." Wherein the beloved brother, advocated a uniformity of practice among Old School Baptists every where, in all things. I, for one, would be glad if our brethren South would adopt the practice of our brethren East, viz: to hear something from each and every brother, and sister present at our monthly, or conference meetings. I think brother Slawson has shown from Scripture authority, that it was an Apostolic practice. Hence no Primitive Baptist, should oppose a

practice sanctioned by apostolic example. Indeed it is practiced by our brethren and sisters; so far as my acquaintance extends, at our firesides when we meet or visit each other for social conversation, or past time; but not at our conference meetings; hence you see, brother Slawson, we are one, at least so far as the spirit of the practice is concerned; for we of the South often feel that if we were to hold our peace, the very stones would cry out. In reading brother Slawson's communication last fall, another difference of practice among the household of faith, of different localities presented itself to my mind, which I would gladly have wiped out, if it could be in accordance with the divine will of our heavenly Father, viz: Washing the saints' feet; the word of God sustains the practice, so strong that I am unwilling to believe that any Old School Baptist will pretend to deny our gospel authority for the practice. I am satisfied that the beloved brethren at the North agree with us in the spirit of the matter, and they too are at the feet of their brethren, in spirit and in truth. Then brethren, why not in act and deed also? Then, dear brethren and sisters, never raise your voice, or pen to condemn the practice until you are prepared with God's word in your hand to set aside the literal act of our Lord and Savior, his Apostles and primitive christians, in washing the saints' feet. I am old enough to remember that in the year 1835, all who called their name Baptists washed each other's feet in this locality: not so now, for in 1837 there was a division took place in the family, it appeared that the Baptists at that time in fellowship were not our dear brothers but only half brothers, a sort of Ishmaels, you understand me, brethren. So the division took place, the means, instrumentality, institutions, money-loving missionary, Soft Shell, New School, (Baptists so called) no longer washed each other's feet: No, no, so far are they from it, that they laugh to scorn, Ishmael like, the very idea of the act. One of the New School champions in their ministry not long since in this locality, remarked in social conversation, that he was surprised at the Primitives for keeping up such an absurd practice, in fact, said he, I feel ashamed for them, when a little miss, 12 years old, remarked that she was astonished to hear a minister of Jesus say that he was ashamed of the acts of the Savior, referring him to Mark viii. Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed when he cometh in the glory of his Father, with the holy angels.

It laid the tall Philistian low,
And not another word was said
Which proved the great Goliath dead.

If any one wished to examine our

scriptural authority for feet washing read Jchn xiii.—4:17. Also read in connection, Matthew xxviii.—18:20. Timothy 5:10. Wherein we find that our King did wash his disciples' feet, told them they ought to wash one another's feet: commanded them to teach all nations to observe all things what so ever he had commanded them. And we also find that the primitive sisters practiced washing the saints' feet. Then I feel to adopt the language of the poet and say,

"Give me thy Spirit, O my God,
Then I can well all trials meet;
Deny myself and all my pride,
And wash thy weakest servant's feet."

WM. E. FREEMAN.

Virden Ill, May, 1872.

DEAR BROTHER BEEBE:—In the current Volume of the "Signs" No. 11, is a letter from brother G. W. Staton, in which he clearly shows the impropriety of a gospel minister baptizing an individual without the individual first coming before the church, which was to me very interesting and edifying; but I was sorry to find taught therein that persons are baptised *into* the church or *into* fellowship of the church. Here is his language: "*Into* what are such persons baptized? Certainly not *into* the fellowship of the visible church, but of the preacher. Being baptized by the same spirit into the one body of Christ, we show this by being baptized with water *into* the one visible church of Christ." [Italics mine.] I suppose my dear brother Staton has baptized many *in* the church, but I do not believe he ever baptized *one into* the church, or *into* the fellowship of the church. But contray to such teaching, they by relating their christian experience to the church gained the *fellowship* of the church, and were *received into* the church, and were then baptized by him, the servant of the church *in* the church. We call, and I think rightly, baptism and the Lord's Supper the ordinances of the church, and the ordinances are *in* the church, and for the church, and for none but members of the church. We do not let any but members of the church participate in the ordinance of the Lord's supper; and I think we have no more right to administer the ordinance of baptism to any only members of the church. I know that some Baptists whom I highly esteem and dearly love, believe that baptism is the door into the church; but to my mind such a view presents an irreconcilable difficulty. Because if you take in a member at or through the door of baptism, and afterwards exclude him, you have to put him out by a different door, which is undoubtedly the door of fellowship. But when we make fellowship the door in we put him out at the same door at which we took him in. In other words, when the church hears the individual's experience, that experience produces fellowship; and

because of that fellowship she receives him or her into the church. And when the member violates the commands of Christ, the church loses fellowship for him or her, and it is withdrawn. The question has been asked, "What will you do with one who refuses to be baptized?" and as some brother or sister who reads this may be perplexed on that point, I will try to answer it. First. No one can gain the fellowship of the church who refuses to be baptized. But if after one is received into the church, he or she rejects or refuses to be baptized, he or she should be dealt with just as one guilty of any other offence, and if the neglect or refusal is persisted in, the church is bound to exclude the member. Jesus gave the apostles instructions how his church was to be builded. Matt. xvi, 16, 18. "And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee that thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it." And when Jesus was seated "upon the throne of his glory," and, according to his promise, had sent the "Spirit of truth," and qualified them to sit on their thrones of judgment, (Matth. 19, 18,) we have an account (Acts ii. 41, 42,) of thousands of just such stones as Peter; that is those to whom the Father has revealed that Jesus is "the Christ, the Son of the living God," being builded on this ROCK in this church; and the record says "They continued steadfastly in the apostles' doctrine and fellowship." There was of necessity an embracing of the apostles' doctrine, and an obtaining of their fellowship, before they continued in them; and I have no doubt but that they obtained the apostles' fellowship by convincing them that they had embraced the apostles' doctrine before they were baptized. And we read of one Simon, Acts viii. 13, (who I have no doubt obtained Philip's fellowship) who was baptized, who in a very short time lost the fellowship of Peter; and no doubt of Philip also, and the church; by trying to purchase the gift of God with money. 18, 13, verses. And all who try to purchase such gifts as are possessed by God's ministers, with money, should and will lose the fellowship of his church throughout her pilgrimage on the earth.

Brother Beebe, if I had not firmly believed what I have written to be taught in the Bible, I could not have been induced to have written it, and I did long hesitate before I became willing to make public a difference in opinion between me and one whom I believe to be far more enlightened in the scriptures than I am; but a sense of duty impelled me. But I am fallible. And if I am in error I will thank brother Staton, or you, or any of my Father's family, to correct me; and if you think this will injure the cause we all love, burn it.

Yours in the love of the truth,

C. A. JACKSON.

Circular Letters.

The Elders and messengers composing the Warwick Old School Baptist Association, convened with the church of Middletown & Wallkill, June 5th, 6th & 7th, 1872, to the churches of which she is composed, sends love in the Lord:

DEARLY BELOVED BRETHREN:—

As it is expected, from our former custom, to write a Circular Letter to you, we will at this time follow the same example, and have chosen for our subject the most common complaint of every living creature in Christ, our Head, with the most positive assurance that the Lord hears our cry, and proves to us that he is a covenant keeping God. The words you will find in Psalm lxxvii. 9: "Hath God forgotten to be gracious?" And in Isaiah xxx. 18: "And therefore will the Lord wait, that he may be gracious unto you." We will not try to explain all there is contained in this mighty subject before us, for language would fail, even if we had the ability; yet we will prove, by every one who has named the name of Christ, that the words of our text are true and faithful, and by the mouth of two witnesses every word shall be established.

We are well aware that the so called religious world will differ with us on this subject; for eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him; but God hath revealed them unto us by his Spirit.—1 Cor. ii. 9, 10. And we cannot but speak the things we do know, and testify that we do see. Many there are who will tell us that the Lord has forgotten to be gracious, because we have forgotten him; yet, we all know, by past experience, that such is not the case; they are found liars unto us. We do know that although a mother may forget her sucking child, the Lord will not forsake his people.

Although we have him oft forgot.
His loving kindness changes not.

The mountains may depart, and the hills be removed, yet his loving kindness he will not take from us, neither will he break the covenant of grace; for all his promises are yea and amen, to the glory of God. He has promised, and he will perform. Nothing shall separate us from his love. Whom he loves, he loves to the end. All those who have felt the burden of sin, know that it is a reality; they know it is the one great thing that mars our peace and joy in this world. If sin, according to some, could separate us from God's love, then it would prove that sin was nothing but a myth, a nothing. But we know, by the power of the Spirit of God, that we can never be taken from his fond embrace, nor be plucked out of his hands. He has conquered death, hell and the grave, and brought

in everlasting righteousness. Our sins were laid upon him, and by his stripes we are healed. Our sins were laid upon the Lamb of God, who has taken them away. Who then shall lay any thing to the charge of God's elect? The prisoner is free, and can face all the accusations of Satan, with the response that Jesus died. Yet we carry about us a body of sin, which often brings us into captivity. God's countenance is withdrawn, and we are in the dark as regards our knowledge of him, or our standing in him; for we have no knowledge except what the Lord in mercy is pleased to give by his Spirit, who teaches us that all our deliverances and salvation are of him, and only through that source can we have a spiritual understanding to know the deep things of God. The inspiration of the Almighty giveth them understanding.—Job xxxii. 8. Without that understanding, we are blind, and often exclaim, Hath the Lord forgotten to be gracious?

Beloved brethren, you know by the dealings of the Lord with you, that you are unable to bring home to your minds those days of comfort and joy once possessed, when the candle of the Lord shone about you, when you thought all your troubles ended, when you felt as if you could sing of his glory all the day long. Dear brethren, that is no doubt the case with us all, as long as we can see the day star from on high, and can look upon the Sun of Righteousness, we can sing of his glory, and our willing souls would stay in such a frame as this; yet the night also appears, darkness and gloom rests upon our poor souls, and we cry out and ask, Hath he in anger shut up his tender mercies? But we receive the same assurance that David did, "This is mine infirmity. But I will remember the years of the right hand of the Most High."—Psalm xxx. 10. Blessed comfort indeed when we can look back upon the times and seasons when God made bare his arm, when his right hand got him the victory. We can then say with Isaiah, "The Lord is waiting to be gracious." In all our trials we must and do learn that the Lord is the Sovereign; he does not wait until we move, as some teach, but he waits until the right time to favor Zion has come. He is a God that changes not; his counsel and purpose must stand; and as he overruled all things, they have to come to pass in the order in which they stand. It is vain to rise up early and sit up late, to eat the bread of sorrow. All our sorrowing and weeping, to bring about the promised rest, will avail nothing with him. He giveth to whom he will, and when it doth please him. If we should bring an oblation, or offer an ox or lamb, to gain his favor thereby, we should only lie down in sorrow. He has chosen us in the furnace of affliction, and we all must and will have our trials and sorrows, for the trial

of our faith, for God's glory, and for our good. We should set our affections on things in heaven, and manifest that we are strangers and pilgrims, as all our fathers were, and learn that salvation is of the Lord. We become bankrupt, and have nothing to pay.

Nothing in our hands we bring,
Simply to the cross we cling.

All our props are gone, and we find that the Lord alone is our refuge and strength.—Psa. xli. 1.

Beloved brethren, we have ample proof from scripture testimony in this view of the subject, some of which we will mention. Look at faithful Abraham, ready to kill his promised Isaac. The Lord was there waiting to be gracious; the awful moment was upon him, the sword was drawn, the voice came, the ram, which he could not see before, was there, and a sacrifice was provided. The children of Israel at the Red Sea realized the same blessed promise, at the same awful moment, when they expected to be destroyed. All other hope had fled, when deliverance came. "Stretch forth thine hand," came a voice from above, and the sea divides, and Israel is safe. Now they can sing, The Lord is my strength and my song; he is become my salvation. Look at the trial of Mary and Martha; the Lord of life and glory lets Lazarus die, be buried, out of sight. The poor tried soul cries out, "If thou hadst been here, my brother had not died." But the good Lord was only waiting to be gracious; she should see the power of his resurrection. The poor disciples that went to Emmaus were sad; their hope had well nigh fled; they could not see the Lord; yet he was waiting to be gracious, and to feed them at the right time and season. Poor doubting Thomas would not believe, except he could lay his fingers in his Lord's wounds. The Lord appears, when the door is shut, with, "Peace be unto you." How graciously he bids doubting Thomas to "Reach hither thy finger," and with full assurance he exclaims, "My Lord and my God!" How often, dear brethren, is it thus with us; we not only wish to see, but we like to feel our Christ; and when we do, we can speak of him as the chiefest among ten thousand, and the one altogether lovely; we are then ready to acknowledge him in public as well as in private meetings, and long to speak of him to all that look for him. But let him withdraw the rays of the light of the Sun of Righteousness from our souls, and then we are like some flowers, which shut up as soon as the natural sun is withdrawn. We then exclaim, O for the north wind to awake, to blow upon the garden of our God, that the spices thereof may flow out. We are poor mortals, and only see as through a glass darkly. We have to look again, and again; we forget, and

lose sight of ourselves; but let us look again, for his word is a lamp to our feet, and a guide to our path; we may have a thousand fears and faintings, yet the race is not to the swift, nor the battle to the strong; but let us run with patience the race set before us, looking unto Jesus; his ways are just and wise.

"Keep silence, all created things,
And wait your Maker's nod;
My soul stands trembling while she sings
The honors of her God."

Poor doubting, trembling sinners often feel as if they were walking in darkness, having no light; yet how could it be said that their heart is at enmity with God? Would they then long after his light and countenance? Never. Therefore wait, poor soul, for he is only waiting to be gracious to you. Stay upon his love and goodness, and trust in his mercy.

To those of our brethren who are in the ministry, who feel themselves little, small, and deficient in the mysteries of the kingdom, we would point them to the unerring word of our God. If any of you lack wisdom, let him ask of God; he is a God waiting to be gracious; he will unfold his word to you, so that you can feed the church of God, over the which he has made you overseers.

If the church, in any of her branches, is cold and forsaken, let them bring all their tithes into the storehouse, and prove the Lord; walk in his ways blameless, live in peace, and the Lord, who is waiting to be gracious, will bless you.

To those who are young and inexperienced in the deep and hidden things of our God, we would say, Go on in the strength of God; he will manifest himself in due time; for he will finish the good work he has begun in you; he will make darkness light before you. He neither slumbers nor sleeps.—Isa. xlii. 16.

To all our Father's family who are rejoicing in God their Savior, we would say, Contend earnestly for the faith once delivered to the saints; let your light shine in the candlestick; stand up to your duty; God will stand by you; he has blessed Israel; yea, and Israel shall be blest. Surely there is no enchantment against Jacob; neither is there any divination against Israel. According to this time it shall be said of Jacob and Israel, What hath God wrought?—Numbers xxiii. 20, 23.

To those old soldiers who are daily expecting their discharge from the warfare here below, we would say, in the language of the holy scriptures, "Lift up your heads, for now is your salvation nearer than when you first believed." Your desire to depart and be with Christ, which you know is far better, will soon be realized; the Lord is waiting to be gracious. A few more trials, a few more conflicts, and the war will be over.

"A few more days, or months, or years,
In this dark desert to complain;
A few more sighs, a few more tears,
And we shall bid adieu to pain."

Those who are cast down by suffering and affliction, we would point you to Jesus; cast all your burden upon him, take the yoke he has laid upon you, knowing his arm is below you and the trial, to hold you up. He shows you what he has done, and who he is.

"I must, I can, I do believe."

May we all be enabled to take the position of Stephen, amidst all our trials. He looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God. Jesus is always in the right place. Up, then, is the watchword; look unto him.

"Survey the beauties of his face,
And on his glories dwell;
Think of the wonders of his grace,
And all his triumphs tell."

To all them that look for him he will appear, without sin unto salvation; he will come, and will not tarry; he is waiting to be gracious. Let all the redeemed vessels of mercy say, Come, Lord Jesus; come quickly.

May God's abounding grace be with you all, and may the peace of God, which passeth understanding, dwell with us all, for Jesus' sake.

GILBERT BEEBE, Mod.

WM. L. BENEDICT, Clerk.

The Elders and messengers composing the Chemung Old School Baptist Association, convened at Waverly, N. Y., June 12th, 13th & 14th, 1872, to the churches of which she is composed sends greeting in the Lord:

DEARLY BELOVED:—Through the blessings and mercies of our covenant keeping God, we are spared, and are permitted to see the close of another anniversary of this mortal life, and another meeting of this association; and in accordance with a custom of long standing in the church of Christ, we present you with this our annual epistle of love in the Lord, hoping to be guided by the Spirit and power of God. We propose to address you at this time on the subject of Forgiveness: "Forgive, and ye shall be forgiven."—Luke vi., part of 37th verse.

This admonition was given to the twelve apostles, by Christ, after he had chosen them to the gospel ministry, admonishing them to love one another as dear brethren, and also to love their enemies, to "do good to them which hate you, bless them that curse you, and pray for them that despitefully use you." The true spirit of forgiveness, humility and meekness, leads to esteeming the brethren far better than ourselves. The love we bear to them for Christ's sake, renders them precious in our sight. We behold in them the true Spirit of Christ, and love them for his sake. Where the Spirit of Christ is, there is peace, long-suffering, kindness and forbearance. "A good man, out of the good treasure of his

heart, bringeth forth that which is good; but an evil man, out of the evil nature of his heart, bringeth forth that which is evil." "For of the abundance of the heart the mouth speaketh." A view of what Christ has done and suffered for the sins of his people, in their room and stead, is sufficient to humble the soul in the dust before God, and bring him to the foot of the cross of the dear Redeemer, while he sings of his matchless love and grace. In this happy frame of mind he harbors no enmity in his heart towards the worst of foes. He has no beam in his own eye, and perceives no mote in his brother's eye. He has no desire to accuse or condemn his brother, but like Stephen when stoned by his foes, cries, God, forgive them; for they know not what they do. While the stones flew about Stephen, the heavens were opened to his eyes. There is a need for every persecution, but woe to him by whom the offence comes. When our heavenly Father sees fit to afflict his loved ones, he first prepares them by a double portion of the grace of faith. Then, although they may be led through the deep waters of affliction, yet they receive strength from God, and find his grace sufficient for them; and they endure patiently, like Job, who was suffered to be afflicted, for the trial of his faith, so that he says, "In my flesh I shall see God, whom I shall see for myself, and not another."

How delightful to see brethren walking together in love, peace and harmony, bearing one another's burdens, endeavoring to observe the things that make for peace; the strong bearing the infirmities of the weak. It is not the Spirit of Christ, but the spirit of Cain, that causes one brother to hate and desire to kill another. The children of God should love one another with a pure heart fervently, and put no stumbling block in his brother's way. If you forgive men their trespasses, your heavenly Father will also forgive you your trespasses.—Matt. vi. 15. O that brotherly love may abound in the church of Christ, the Zion of our God, that each of the sheep of our heavenly Master's fold may say to the enemy of all righteousness, Get thee behind me, Satan. Let us pray to be kept from temptation, that the church of the living God may arise and put on her beautiful garments, and go forth, clear as the morning, having on the breastplate of righteousness, and the garments of salvation, that the voice of the turtle may be heard in our land, that the singing of birds may come, that the spices may flow out from the garden of the Lord, and peace and harmony prevail in our borders, and Christ be all and in all. Let us put on then as the elect of God, holy and beloved, bowels of mercy, kind-

ness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another, if any man have a quarrel with another; even as Christ forgave you, so also do ye; and above all things, put on charity, which is the bond of perfectness; and let the peace of God reign in your hearts, to the which ye are also called in one body, and be ye thankful. Let the word of Christ dwell in you richly, in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. Forsake not the assembling of yourselves together; and forgive one another, in love to God our Father, to Christ our Elder Brother, and our dear brethren, the children of the true and living God, to whom, with his Son Jesus Christ, and the Holy Spirit, be all the glory of our finished salvation.

J. P. SMITH, Mod.

SILAS H. DURAND, Clerk.

Corresponding Letters.

The Warwick Old School Baptist Association to the Associations and Corresponding Meetings of like precious faith with whom she corresponds, sends christian salutation:

BELOVED IN THE LORD:—Our God who is rich in mercy, and unchangeable in his purposes of mercy to those whom he has loved with an everlasting love and drawn with loving kindness, has bestowed upon us as an Association of churches, a privilege which we believe has been appreciated by those who love our Lord Jesus Christ, who have the glory of his kingdom, the order and ordinances of his house at heart, and who love one another with a pure heart fervently.

Such have been gathered from the North and the South, from the East and the West, and have enjoyed sweet communion, and fellowship with the Father, with his Son Jesus Christ, and one with another, and have been made to sit together in heavenly places in Christ Jesus. Those who acknowledge one Lord, one faith, one baptism, one God, and Father, who is over all, and in all his children, being born of one Spirit, are kindred in Christ, and must be kindred in spirit, composing one family, and are all of the household of faith. They mind the same things, love the same truths, and feel ever to contend earnestly for the faith once delivered to the saints.

Dear Brethren, your Messengers, although some of them were unknown to us in the flesh, have come to us preaching, that faith and those principles of doctrine, which are

most surely believed by us, and no discordant note has been sounded, no root of bitterness has been planted, or suffered to grow up among us; but love, peace, fellowship and union have prevailed, and the gospel of peace so fully proclaimed, as to afford the assurance that the Son of peace sent them, gathered us, and has been present with us, blessing us with spiritual blessings in heavenly places in Christ Jesus.

We are grateful dear brethren, for your kind remembrance of us, grateful to your messengers who have journeyed so far to see us, and whose preaching has been comforting and edifying to us.

May the Lord bless you and them, and bless their labors of love to our mutual consolation and encouragement, that we may ever abound in the work of the Lord.

Our next Association is appointed to be held with our sister church at Warwick, Orange County, N. Y., to commence on Wednesday, before the second Sunday in June 1873.

GILBERT BEEBE, Mod.

WM. L. BENEDICT, Clerk.

The Chemung Old School Baptist Association, to the several associations and corresponding meetings with which she corresponds, sends love in the Lord:

BELOVED BRETHREN:—Through the abounding goodness of God, we have been permitted to meet again as an association, and we think we have realized the presence of our covenant keeping God with us, for which we desire to be thankful. It has been greatly to our comfort and encouragement that your messengers and ministering servants have come to us, bringing your greetings in the love and fellowship of the gospel, and speaking unto us the word of truth. We do trust that their coming and their labors may not be in vain. We are not without trials, nor are we left without any encouragement in this dark and trying day. Some of the churches of which we are composed seem to be passing under a cloud, while others are enjoying a good degree of peace and prosperity. We desire to have our trust in the Lord, who is the confidence of all the ends of the earth, and of all them that are afar off upon the sea, and hope that he will be pleased to restore that peace in all our borders that we have enjoyed for many years, and make us more thankful for all the wonderful favors bestowed upon us.

Our next meeting is appointed to be held with the church at Canton, on the Wednesday, Thursday and Friday before the third Sunday in June, 1873.

J. P. SMITH, Mod.

SILAS H. DURAND, Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., JULY 1, 1872.

REMARKS ON MALACHI I. 2, 3.

Brother W. R. Daniel, of Tennessee, has desired us to give our views on the text referred to above, which reads as follows. "I have loved you, saith the Lord. Yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the Lord: Yet I loved Jacob, and hated Esau, and laid his mountains and heritage waste for the dragons of the wilderness." By turning to Rom. ix. 9-13. brother Daniel will find a much more reliable explanation of the text proposed for consideration than can be given by any uninspired writer; for there the apostle has referred to this scripture as illustrative of the sovereignty of God in the Election of his people in Christ Jesus irrespective of any merit or demerit on their part. God was neither induced by the good works, nor deterred from choosing them by their bad works. For the children being not yet born, at the time when God spake concerning them to Rebecca, and therefore their works were not developed, for they had done neither good or evil. But this discrimination was made as we are told, to carry out the purpose of God, and to demonstrate his sovereignty in Election; or in the choice of that people which Jacob represented. "That the purpose of God according to election might stand not of works, but of him that calleth." If God had bestowed his love on them according to their good or bad works, then it would not have been according to election: nor would their election or rejection displayed his sovereignty, or shown that their interest in his love depended alone on him, by whom they are called.

As all the human family are by nature children of wrath, none can be loved of God, for any thing lovely or attractive in their earthly nature; but all who are loved of God are so loved in Christ Jesus, and as they were chosen in him before the world began. God's distinguishing love to Jacob as his elect, is in Christ Jesus, and Paul was persuaded that neither death, nor life; nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." Rom. viii. 38, 39. This special love being in Christ embraces in him all his members, and God has loved them in Christ even as he has loved Christ, and He loved him before the foundation of the world: John xvii. 23, 24. This love of God to them in Christ did not abate or cease when they fell in the earthly Adam, "But God who is rich in mercy for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved);

and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." Eph. ii. 4-6.

In his earthly nature Jacob differed in no wise from Esau, he was his twin brother; of the same parentage and birth, except that Esau was the first born; and so God's chosen people in their carnal or fleshly nature were hateful and as unlovely as any other of mankind; and in the same nature with others they were equally the children of wrath, or hatred, as the non elect. Now the burden of the word of the Lord to Israel by Ma'achi is, "I have loved you." Glorious assurance, blessed declaration, and coming from the mouth of God himself, is perfectly reliable and certain. But, alas! how slow are God's elected vessels of mercy to appreciate the sovereign, distinguishing, immutable and eternal love to them! How prone to question it, and to inquire, "Wherein hast thou loved us? Even the saints who have felt his flame of this love shed abroad in their hearts, have seasons of doubts, fears and murmuring, and sometimes fretfully inquire, Wherein hast thou loved us? What have we that others have not? and we even sometimes think our lot is not as good as that of those whose eyes stand out with fatness and who have more than heart can wish, while the waters of a full cup are wrung out to us. But, "Was not Esau Jacob's brother? saith the Lord;" just the same by nature, he was no worse, nor we any better. Surely then, boasting is excluded, we cannot exult over others, or say to our earthly brother Esau, we are better than thou. All that makes us to differ is of him that calleth." Who hath saved us, and called us with an holy calling not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began." 2 Tim. i. 9.

How astonishingly discriminating, although Esau was Jacob's brother and equal in the flesh, God has loved Jacob, and hated Esau. He has loved the the members of Christ which were chosen and loved in him, with an everlasting love, while all who are not in Christ Jesus are only standing in the flesh, dead in sin, under condemnation and wrath, without hope and without God in the world.

"And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness." As Jacob represents the elect of God, and their heritage and righteousness of the Lord, so Esau represents the religion of the world, and of anti-christ, whose mountains may represent their worldly religious establishments, and their heritage what they inherit of sin and misery and death from the first Adam. God's righteous judgments shall sweep away their refuge of lies, and spread utter desolation over their heritage. As when from affluence and apparent comfort nations and cities are blotted

out, and dragons and owls take their places: so the figure expresses the final down fall of Babylon, and destruction of the man of sin. So in the purpose and decrees of God, Israel shall be saved in the Lord with an everlasting salvation and the wicked shall be turned into hell with all the nations that forget God.

Much more may be written on this important subject; but we have not at this moment the time or space May we heed the reproof to Israel, for their ingratitude and forgetfulness of the goodness and mercy of God so freely and so abundantly bestowed upon us.

We propose in our next number to reply to the inquiry of brother Francis, in relation to the examination of candidates for the ordinance of Baptism, and church membership. And we shall also review the ground taken and arguments used by brother C. A. Jackson, in regard to the gospel entrance into the organized church and kingdom of our Lord.

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Total		\$154 30

Obituary Notices.

I am requested by our dear old sister Mills, widow of Deacon Justinian Mills, to send for publication a notice of his death. He fell asleep in Jesus on the 16th of October, 1871. His disease was general debility. He suffered a great deal, but bore all with patience and christian fortitude, thereby giving evidence of the truth of God's word, which says, "My grace is sufficient for thee." His age was 76 years, 8 months and 16 days.

Brother Mills was born and raised in Maryland, as a Roman Catholic, and was a firm believer in the Pope and priests, until the Lord showed him that he was a poor helpless and lost sinner. I have often heard him say that when he was a Catholic he believed the priests had full power to forgive sins and grant indulgences, and thus prepare their subjects for heaven. He was disowned and disinherited by his parents, who were Catholics, on account of his heresy, as they called it. He married Sarah Y. Higgins, June 27, 1822; was baptized in Kentucky, by old father McMan, March 18, 1835; was born Jan. 13, 1795. He was a subscriber and reader of your excellent paper, the "Signs of the Times," from its first issue, to the time of his death, or nearly, and was a firm believer in the doctrine of salvation by grace alone. He used the office of a deacon well, and was beloved by his brethren. He has left our aged sister, two sons and two daughters, a number of grand-children, with the churches, to mourn his absence, but not without hope. May the Lord bless our aged sister in her afflicted state.

JAMES TEAGUE.

My dear father, Robert H. Francis, is no more. He departed this life at his late residence in Fauquier Co., Va., on the 30th of April, 1872, in the 67th year of his age, leaving a glorious evidence of the power of divine grace in the salvation of poor sinners. It was my privilege to visit him last winter, soon after he was prostrated, on what has proved his death bed. I had a great deal of satisfaction in conversing with him on the subject of salvation. About four weeks before his death, he wrote me a lengthy letter, in which he testified to the efficacy of the provision that God has made for the safety of his chosen, saying that if he was saved it was all of God's grace from first to last. His bodily sufferings were intense, and almost without intermission, for several months before his death. For a few weeks before his death he lay a great deal of the time in a stupor, taking little or no notice of what was passing around him, till towards the last, when he brightened up, and said, "Yes, yes; Come quickly, Lord." These were the last words he spoke, and this gives us great reason to hope that he is gone "where the wicked cease from troubling, and the weary are at rest." He never made a public profession of religion, nor any pretensions thereto; yet he was a firm believer in the sovereignty of God, and a warm friend to the Old Baptists. He leaves a widow, nine children, and a large circle of relatives and friends to mourn, but not without hope that when Christ, who is the life of his people, shall appear, he shall appear with him in glory.

Your brother in affliction,

A. B. FRANCIS.

Locktown, N. J.

DIED—Our dear mother, Mary Weed, wife of John Weed, in Chatahoochy, Co., Ga., Sept. 27, 1870. She was disabled by being hurt in a buggy, of which she never recovered, but lay helpless some six years.

Our mother was baptized in the faith of the Old School Baptists, at Friendship, Gwinnett Co., Ga., by brother K. Rambo, in May, 1834, where she remained a consistent

and orderly member until she received her discharge, ever maintaining a firm and decided stand in favor of the truth of the gospel. Her age was 74 years. As the time of her discharge drew near, she would speak of it with great composure. Her sufferings were great, through which she did not murmur, but manifested much patience and submission. The last time we saw her, she told the writer she was ready to depart and be with Christ, and when she was gone not to grieve for her. We trust she fills a place prepared for her in that heavenly mansion. She has left three sons and two daughters, all, except one, professing the same faith that she lived and died in. We are made to say,

Hope looks beyond the bounds of time,
When what we now deplore
Shall rise in full immortal prime,
And bloom to fade no more.

JAMES H. WEED.

Please publish the death of sister Elizabeth Carson, which took place Feb. 19, 1872, in the 80th year of her age. Her residence where she lived and died, was Washington Co., Pa., in the bounds of the Maple Creek Church, of which she was a devoted member for thirty-five years.

Brother Beebe, in recording the death of sister Carson, we record the death of a remarkable woman. She was the most steadfast woman I ever saw, always contending for salvation by grace alone, and always ready to give the reason of her hope. She was very much afflicted for several years, but her seat in the church was seldom empty. She was extensively known, and only to be beloved. Her whole theme in conversation was of a religious character, of the boundless love of the Savior to perishing sinners. I had the pleasure of conversing with her a short time before her death, and she spoke of her approaching dissolution with as much calmness as if preparing to go on a journey. Blessed are the dead that die in the Lord.

Sister Carson leaves the church, with a highly esteemed family, to mourn the loss of a kind mother. May our God sanctify this dispensation of his providence to our good. I tried to preach on the occasion of her funeral, to a large congregation.

ADAH WINNETT.

Departed this life at his residence in Patoka, Gibson Co., Ind., after a painful and protracted illness, of consumption, for many months, in December, 1871, J. C. Fisher, in the 65th year of his age. I believe. He was received into the fellowship of Patoka Church, and baptized by Eld. A. Devin, in August, 1823, where he continued his membership, and enjoyed the confidence and fellowship of his brethren, until death closed his mortal career. In all the relations he sustained in life, as a kind husband, an indulgent father, a devoted member of the O. S. Baptist Church at Patoka, he was faithful and exemplary. I knew him from his boyhood, and feel confident I never knew a better man. He enjoyed the confidence and warm regard of all who knew him, as a peaceable, honest, upright man; especially was he beloved by those who, like him self, hope for salvation alone through the blood and righteousness of the Lord Jesus Christ, in whom he confidently trusted to the very last, for that eternal rest prepared for the chosen of the Lord; and so he bore his long illness with becoming christian patience, fortitude and resignation. He has left an empty place in Patoka Church, not easily filled; also a wife, nine children, and grand-children, to mourn their loss, yet believing it to be his gain.

JOHN HARGROVE.

Elder A. Hefner departed this life at his home in Titus County, Texas, Jan. 16, 1871. He was born in North Carolina, in 1800; was married to his first wife in 1820; was baptized in the Regular Baptist Church in 1833; emigrated to Alabama in 1835; was ordained a deacon in Yellow Creek Church,

in 1837; emigrated to Texas in 1839; was ordained a minister of the gospel in 1853; was a member in the constitution of the Sulphur Fork Primitive Baptist Association of Texas, in 1846, and was a regular member at every session of the same, and was Clerk up to the last session of the same, when his health was so bad that he begged to be excused.

Elder Hefner was a kind husband, an affectionate father, a generous neighbor, a good citizen, and to the churches of his charge a pastor dearly beloved, and his death is much lamented. His humble walk and conversation, both in the church and before the world, won the confidence and esteem of all who knew him. When we sum up his life, may we not say, A great man has fallen in Israel? Though dead, he lives, and in example speaks. "Blessed are the dead which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

J. A. KNIGHT.

Associational Notices.

The White Water Association will meet with the Nettle Creek Church, Randolph Co., Ind., on Wednesday before the second Saturday in August, 1872, at ten o'clock a. m., and we invite brethren and sisters to visit us.

Those from the east will come on the noon train, on Tuesday, and stop at Hagerstown. Those from the west will come on the evening train, and stop at the same place, where they will be met by the brethren and conveyed to the meeting, eight miles north of Hagerstown, which is on the Cincinnati & Chicago R. R., in Wayne Co., Ind.

CHARLES CROUSE.

The Juniata Primitive Baptist Association will convene with Providence Church, in Friends Cove, Bedford Co., Pa., on Friday before the third Sunday in October, 1872.

Brethren from a distance will be met at Cumberland, Md., and Bedford, Pa., by writing to Abraham McClelland, P. M. McClelland, or George Diehl.

THOMAS ROSE.

The Lebanon Regular Baptist Association will meet, if the Lord will, with Blue River Church, at Knightstown, Henry Co., Ind., commencing on Friday before the third Saturday in August, 1872, at ten o'clock a. m.

Brethren of our faith and order are invited to attend.

Knightstown is central between Richmond and Indianapolis, 33 miles to each. The times of trains passing this point are as follows: Going west, 1 a. m., 8 a. m., and 5 p. m. Going east, 5 a. m., 11 a. m., and 8 p. m. Brethren coming on the cars will inquire for brethren G. D. Porter or Francis Crouch, both living near the depot.

FRANCIS CROUCH.

YEARLY MEETING.

The Old School or Primitive Baptist Church of Fairfield will hold a yearly meeting at their house in Fairfield, Lenawee Co., Mich., to commence on Friday before the fifth Sunday in September, 1872.

Brethren in the ministry, also brethren, sisters and friends, who feel as though they would like to make us a visit, are cordially invited to attend.

CHARLES LIVESAY, Clerk.

A yearly meeting will be held with the Middletown & Halcott Church, on the first Saturday and Sunday in July, (6th & 7th.) The meeting will be at the same place as last year, in the Methodist house.

Brethren and sisters, and especially those that preach the word, are invited to meet with us

By order of the church,
JAMES MILLER, Clerk.

The "Signs of the Times,"

DEVOTED TO THE
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IS PUBLISHED

ON THE FIRST, TENTH AND TWENTIETH,
OF EACH MONTH,
BY GILBERT BEEBE,

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

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ELIZABETH H. BOGGS; Principal.

The Principal is happy to refer to the following gentlemen, in addition to her numerous patrons:

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 40.

MIDDLETOWN, N. Y., JULY 10, 1872.

NO. 20.

POETRY.

(Written for the "Signs of the Times.")

O thou before whom angels bow,
And bright angels veil their faces,
For Jesus' sake look on me now,
For his dear sake remember how
I need thy tender mercies.

O, for Jesus' sake remember me,
A guilty, weak and helpless one,
Unworthy even to look to thee;
But thy pure grace is full and free;
Almighty God, to thee I come.

I come to worship thy great name,
To cast myself at Jesus' feet,
And there thy boundless love proclaim,
And in and through his merits claim
A hiding place, a sure retreat.

A Shelter when life's storms go by,
A covert from the tempest's roar.
O Father, grant that even I,
In Jesus' name may still draw nigh
Thy throne of grace, till life is o'er.

And when my days on earth have fled,
For Jesus' sake be with me still;
Then pillow my defenceless head
On arms of love beneath me spread,
If such should be thy sovereign will.

*S. M. B.

REFLECTION AT THE AGE OF FORTY-TWO.

BY J. T. SMITH.

'Tis now, down the slope of life's evening, I
feel
I surely am traveling, for over me steal
Impressions, that softly and silently speak
Of the "far off beyond," which I fervently
seek.

Though often I fear that the home of the
blest
Will not be mine then, with its hallowed
rest,
Yet I will hope on till the last lonely hour,
Then lean for support upon Infinite Power.

I frequently feel that I never can bear
As many more years of such trouble and
care,
Like the forty-two years of my life that
have fled,
And gone to the shadowy land of the dead.

I often have wondered if other hearts
could
Feel sad as my heart did, with nothing
of good?
Are other hearts torn with misgiving and
doubt,
And tossed by the waves of temptation
about?

Metinks when I see other christians re-
joice,
And yield to their feelings in action and
voice,
That I am not treading that heavenly way,
Else I too could be happy, as happy as
they.

Some hearts will be sad, let them do as they
may;
Some pathways are dark, and some light as
the day;
But if the intentions be pure and sincere,
In Christ we may trust, and have nothing to
fear.

If faith in the last trying moment sus-
tains,
Then fearless I'll welcome grim death and
his pains,
And let go the world, in full hope to arise,
On pinions celestial, to my home in the
skies.

Fair View, Ky., June, 1872.

CORRESPONDENCE.

PIEDMONT, Va., June 18, 1872.

DEAR BROTHER BEEBE:—By re-
quest, I send for publication in the
"Signs," a letter written by our
brother Bender; not by request of
the writer, but by others who wish
to see it appear in your valuable pa-
per. If you deem it proper and
right, publish it; if not, lay it aside,
and all will be right.

I am also requested to send you a
copy of the poetry composed and
written by our much beloved broth-
er R. C. Leachman, while in prison
in the Old Capitol. I do not think
it has been inserted in the "Signs."

I hope brother Bender will not be
offended at the liberty I have taken.
I would not offend one of those that
believe in Jesus, in any wise. If my
heart does not deceive me this morn-
ing, I can adopt the language of
Ruth, "Entreat me not to leave
thee," &c. I hope I do desire to
walk in the footsteps of the flock of
the dear Redeemer, and love that
people with a pure heart fervently;
but my heart is so rebellious, I can-
not do the things I would.

Dear brother, I approach you as a
father. I believe the first gospel ser-
mon I ever heard, with the hearing
ear and the understanding heart, was
preached by you in Paris, Va., from
the words, "Wherefore we both la-
bor and suffer reproach, because we
trust in the living God." And the
interview after the sermon, as also
the sermon, seems to be riveted in
my memory, and it was a time long
to be remembered by me. A short
time before I was baptized by you,
at Upper Broad Run, August 18th,
1841. Since then I have had many
trials, many joys, many sorrows, and
many doubts and fears; have often
been in great heaviness through man-
ifold temptations; still I continue un-
to this day, for some wise purpose
unknown to me, with the same little
hope I had the hour I first believed,
when Christ was revealed to me the
hope of glory. I then felt, and now
feel, that nothing short of Almighty
power can bring the dead to life.
"The hour is coming, and now is,
when the dead shall hear the voice
of the Son of God; and they that
hear shall live." And they are kept
by the power of God, through faith
unto salvation, ready to be revealed
in the last time. How consoling is
the doctrine of salvation by grace,
to poor desponding ones, those who

feel their own dependence upon the
giver of every good and perfect gift;
who has promised to supply all their
needs, and his promise is sure to all
the seed. Just here I fear; lest I
may not be one of that number. Can
it be that I have grasped the shadow
and missed the substance? I can
only say,

"Prevent, prevent it by thy grace;
Be thou, dear Lord, my hiding place."

Brother Beebe, I received from
your reply to Wm. N. Bennett much
comfort, and am encouraged to hope
that I have some of the evidences
brought forward of the new birth.
One thing I must say, I know that
goodness and mercy have followed
me all the days of my life, and I de-
sire to praise and adore that great
name which is above every name, for
the many blessings bestowed upon a
poor unworthy worm of the dust, and
the chief of sinners.

The "Signs" come to us regularly,
full of rich communications from the
brethren and sisters scattered abroad,
all speaking the same things, and re-
joicing in the same truth, evidently
showing that they have been taught
of God. Though sundered far, by
faith we meet around one common
mercy seat. Like the disciples of
old, we feel to say, "Lord, to whom
shall we go? thou hast the words of
eternal life." We do not desire to
go any where else, for we know if we
are not built upon the foundation of
the apostles and prophets, Jesus
Christ himself being the chief cor-
ner stone, we have no hope; and "if
in this life only we have hope in
God, we are of all men most miser-
able." A good hope through grace is
an anchor of the soul, both sure and
steadfast; it enables those who pos-
sess it to rise above the transitory
things of earth, and rejoice in the
God of their salvation. He is a
strong tower, into which the right-
eous run and are safe. O may I be
found among the dear saints in light,
giving glory and honor to him who
ever liveth to make intercession for
his people, purchased with his own
blood.

May the Lord sustain you, my
brother, as he has hitherto done, in
your labor of love, and spare you
long upon the shores of time, as a
faithful watchman, to feed the sheep
and lambs, if it be in accordance
with his most righteous will. With
much love to yourself and family, and
to all the dear saints scattered
abroad, I close.

Yours in tribulation,

EDNA A. FERGUSON.

CATTIKILL, N. Y., March 10, 1872.

MRS. E. A. FERGUSON:—Esteemed
sister in Christ, I do not know that I
should have remembered your name
again, had you not written and
brought it to my mind; yet I had
not forgotten you in my feeble peti-
tions at the throne of grace, which
always embrace all the people that
were given to Christ. Don't you
think that is broad enough? But I
was rather surprised that you, or any
one, should ask me to give any ex-
planation on such a broad passage of
scripture, so full of marrow and fat-
ness, as you yourself acknowledge;
but knowing who is living with you, I
think I can guess the proposer. Yet
I will try, in as brief a way as I can,
to give you some thoughts that may
come to my mind. If there shall be
nothing in it after you receive it, lay
it to my dull understanding, and not
to a will to darken counsel by words
without knowledge.

These disciples were called by
grace to the work of the gospel min-
istry, yet they had no power from
on high, as yet, for the day of peni-
cost had not fully come; so they
turned to their old employment of
fishing. They were called to be fish-
ers of men, yet like all other gospel
ministers, as near as I can learn, go-
ing in the dark, they were fishing on
the wrong side. They toil and labor,
yet no satisfaction of getting reward-
ed for their labor. They must have
been very much discouraged; like
some in these days, they are not yet
fully armed, so they are not ready to
leave all for his sake, but go back to
the beggarly elements of the world,
thinking the Lord's mercy is clean
gone forever. How they toil and
work to catch something; yet the
morning comes; weeping endureth
for a night, but joy cometh in the
morning. The morning came; Jesus
stood on the shore; his watchful eye
was upon his poor disciples, although
they did not know him. Did you
ever know one who knew Christ
when light first came dawning upon
them? O, says the soul, I am clean
gone forever. Even my toil is use-
less. Yet Jesus heard it all, and in
his loving manner he says, "Child-
ren." O what an endearing name.
Gone in the dark, fishing on the
wrong side. Yet he calls them chil-
dren. "Have ye any meat?" Our
Lord knew they caught nothing, but
he teaches us by it that we must
own we have nothing in our hands
that we have caught, or could feed
upon. Those poor disciples felt the

same. They were not rich like the modern arminian brood, who can get any thing they want; all they have to do is to reach out and take it. How unlike those poor disciples, who felt poor, and were willing to confess it. Toiled all night. How can we see where the food is when it is dark? Dear sister, have you ever been in darkness, and thought you would put forth your hand to grasp some precious promise, and get relief? You have only found the word, but no food in it for you; you caught nothing; you toiled enough. So with every child of God; every prop has failed them, and they all have to acknowledge that they have no meat. No long phrases, nor long complimentary address, but simply, No. The good Lord commands them to cast the net on the right side. God's way is always the right way, and in that order we must follow, or we shall be wrong. Peter did not think the other side was best, but obeyed; and obedience is better than sacrifice, and to hearken than the fat of rams. He, like an obedient servant, obeyed, and the result was, they caught a multitude of fishes. These are strange things, and marvelous in our eyes. It is the Lord's doings. "Seek, and ye shall find." One of the Lord's shall. How precious they are. That disciple whom Jesus loved, said, "It is the Lord." Yes, yes, my dear one, when the poor child of God is enabled to obey, and seek him after due order, he will get such a fulness of blessing as to know it must be the Lord who has commanded; for every thing seems to be dripping with the dew of his blessing; the oil runs over, and descends to the skirts of the garment, so that even the saints are afraid the net may break. But such blessings are always like the oil that will not break our heads, but we shall land safely with them all.

He has told us in his holy word to bring all the tithes into the storehouse, and see if he will not pour us out such a blessing that there shall not be room to contain it. When we find it is the Lord that gave us such a rich feast, we feel, like Peter, naked, and throw ourselves in the sea. Poor Peter, as soon as he did come to the landing where Jesus was, he saw the fire the Lord had, also the fish upon it, and bread. How good he was to them. None of Peter's fish, for they had not come as yet. The good Lord, when he comes in his garden, has already the fire of love kindled and the food prepared for his chosen ones. Then he says, "Eat, O friends." I think I have often, in the past few weeks, felt as if I met such a dear Redeemer, with his hands full of food and raiment, and I have equally felt him say, "Bring of the fish which ye have now caught." We should be careful to follow God in all his ways. Bring all the tithes he has given us, (evi-

dences of his love) "that there may be meat in mine house." How such evidences do cheer the drooping mind; how the child of God does feast on the sweet voice of singing of birds, when they come and tell what great things the Lord has done; how the old soldier is revived, the feeble ones encouraged, the poor lifted up, and all have a feast of fat things full of marrow, of wine of the lees well refined. Those dear disciples that went to Emmaus felt sad and gloomy; but their heart burned while the Master talked with them by the way. As yet they did not know it was he. It was dark. We never know Jesus, until he breaks bread; and except we eat his flesh, and drink his blood, we have no life in us. Very often it is the case with us, as it was with those dear ones, we dare not ask him who it is, knowing it is the Lord. It is enough for us to know it is the Lord. Wherever such is the case, the Lord takes the bread and giveth to them. Where the door of the heart is open, he comes in and supps with them, and they with him. He has meat to eat ye know not of. You can never get the dear Savior to attend to any other business, when a longing, hungry soul is longing for the bread which came down from heaven. His meat is to do the will of him that sent him, and to finish his work. Is there a poor longing soul who cannot see his way clear in coming with his one talent? Let such come to Jesus, looking unto him, who is the author, and must also be the finisher of it. If he has redeemed you, he will also manifest himself to you; you will then see he is the giver of every good and perfect gift; not by works of righteousness which you have done, but according to his own purpose and grace which was given you in Christ Jesus before the world began.

Dear sister, are you walking in darkness, having no light? Are you fishing in the dark? Be sure the Master will come, and will ask you, Have you any meat? May we always be directed in the right way, and be directed by his Spirit; for the steps of a good man are ordered by the Lord. May we walk in his paths, for his ways are ways of pleasantness, and all his paths are peace. As long as we walk in his paths, there will be no disposition to set ourselves up against any thing in the church of God, but we shall walk in the paths of peace, and in a quiet habitation, which shall never be destroyed nor taken down.

May God in mercy bless you, and all his Israel every where. Live in peace, and the God of love shall be with you, preparing a table even in the wilderness.

I have written more than I thought I should, but shall not read it over; for if I should read my letters after I write them, I am afraid I should not send many away. I submit this

scribble to your judgment; if there is any thing in it that will stand the test, all right; if not, throw it aside, and say nothing about it to any one.

Yours in the best of bonds,

J. GEORGE BENDER.

NEWTON, ILL., June 13, 1872.

ELDER BEEBE: DEAR BROTHER:—I have been solicited to write my experience for publication in your valuable paper, the "Signs of the Times; but feeling my inability to write for the edification and comfort of the dear children of God, I have deferred it until now. Yet thinking that perhaps a brief account of what I humbly hope the Lord has done for me, may be interesting to some of the wayfaring pilgrims, and relying on the help of God I will attempt to tell the reason of my hope. When I was quite young I used to hear my father read the New Testament, and when he read the parable of the rich man and Lazarus, a horror would take hold of me, for I feared the torment of hell, and from time to time promised to reform; but my promises were only made to be broken. So the time passed on until I reached the age of twenty-three years. There were some professors of religion in our neighborhood and I often heard them express what comfort and happiness they enjoyed in living a christian life. I envied them their happiness, and finally resolved that I too would be a christian. I had tried the pleasures of the world, and they afforded me no relief, and I thought I would be a christian. I had read what the prophet said to God's erring people: "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."—Isa. liv. 7. I felt confident that I could live uprightly and be finally accepted of God. My plans were soon formed, and my work commenced; but alas for the frailty of human nature! Some trifling circumstances would excite my angry passions, and cause me to utter harsh and unkind words; when quite too late my resolutions would recur to me and I would mourn my inconstancy to God. Although discouraged, I still thought, if I would be faithful I would at last succeed. But it seemed to me that I never committed so much sin before in my life. Sometimes at meetings I heard the preacher talk of the happy state of those in heaven, and the dreadful punishment of those in hell; and I thought I soon must go to the one place or the other; and I was often filled with fear. The preacher would tell us that a day was coming when God would judge the world, and the world would be burned up; the thoughts of this would trouble me, and make me fear that the time was near at

hand, and so terrify me, that I would go to some lonely place where none could see me, and on my bended knees, ask God to have mercy on me. I read the bible, and found many promises for the redeemed of God, and that they were saved with an everlasting salvation, and that God, their Father, had promised to remember their sins no more: to blot them out as a thick cloud, and make them holy and without blame before him in love. But I was a sinner, and there was no promise for me, but every thing I read seemed to condemn me. Mine seemed to be an outside ease. When I tried to pray, my prayer seemed to rise no higher than my head. My eyes were now opened and I saw myself a miserable creature; my sins came in upon me with redoubled weight, and I was made to wonder that the Lord had permitted me to live so long. I turned to the law, but found no hope nor comfort there. I read, "The soul that sinneth, it shall die." And in thunder tones the law declared, "Cursed is every one that continueth not in all things which are written in the book of the law to do them." I saw that its mission was to kill. O how I longed to have lived at the time when Christ was on the earth; how I would have intreated him; for I thought the blessed Jesus would not turn away one whose only cry was, Lord save or I perish. But I thought I was so great a sinner that my prayers were forever shut out, and God seemed to be angry with me. I thought I was forever cast off, and determined if possible, to draw away my mind from the contemplation of my wretched condition, and from the dreadful state that awaited me. I quit reading the bible and attempting to pray, but I did not relish sin as I had done formerly, for my conscience thundered against me. I continued in this way a few days, but while at my work one day, this thought came as though it had been spoken to me. You think to live for many years; but I will soon bring you to your grave: your days are rapidly passing away. I had read that, by the deeds of the law, no flesh can be justified in the sight of God. All my sins rose up before me like mountains, and I was justly condemned. I was terrified, and examined myself in vain to find one good thought or desire. I was all defiled within, and I felt the sentence of the law was upon me. I was greatly exercised on the end less duration of vast eternity, the certainty of death, and my awful doom, I got down on my knees and tried to pray; but could not utter a word, only, God have mercy upon me, a poor unworthy sinner. When I arose, these words occurred to my mind.

"I can but perish if I go, I am resolved to try."

I determined to try to pray as long as I had breath, and if I sank to hell, I would go there praying: for I did believe that was my doom, and hourly looked for its execution. I remained for some days in this condition: I could not see how God could be just, and the justifier of one so hell-deserving. I now feared to close my eyes in sleep, for fear that I should awake in torment. My condition at that time I never shall be able to describe, for all my sins from early childhood were presented like mountains before me, with such weight as seemed to be crushing me down to hell. Truly I thought,

"And if my soul were sent to hell, God's righteous law approved it well."

O the vengeance which seemed hanging over my head. Often I wished that I had never been.—I would have changed conditions with the most loathsome beast or reptile. With all this load of guilt and sin upon me, I stood before the sin-avenging God; totally stripped of self righteousness. This was in September of 1867. It being late in the evening, I stood in the door and watched the setting sun, and as I really thought for the last time. Chilled with horror, and pressed down with despair, I stood for some time, when these words came to me as if spoken: You are as a natural brute beast made to be taken and destroyed. Despairing of mercy, I threw myself upon the bed to die, worn out for want of rest. I fell asleep. What passed while sleeping I was unconscious of, but I awoke singing.

"Amazing grace, how sweet the sound,
That saved a wretch like me."

It being now morning, the day appeared all grand and glorious. The sun arose with peculiar splendor and beauty, and every thing seemed to be praising God. I walked out into the garden and stood gazing with wonder and delight. Every thing seemed to be new. Indeed I seemed to be in a new world. My load of guilt was gone, and the love of God was shed abroad in my heart. I felt like a new creature. I could with boldness join in singing praises to him that sits upon the throne, and to the Lamb forever. I was so much transported with joy that I thought my trials were all over, and my burden gone forever; but I could not tell how, nor where. I thought I should walk in the light of God's countenance and rejoice always before him. O what holy and sacred delight then filled my soul; I was willing to give up all, and follow Jesus. But this happiness did not last long; I soon began to fear that I was deceived, I found that I was still a very great sinner, and this made me fear that I had no part nor lot in the matter. And there being no Baptist church in our neighborhood I felt almost alone. Yet I had the privilege of reading

in the "Signs of the Times," the precious communications of the dear brethren and sisters, and they were like apples of gold in pictures of silver to my poor hungry soul. I desired to follow my Savior in the liquid grave, but the time passed on until last fall, when we moved to this state, and I attended meeting and tried to relate some of the exercises of my mind, but could say but very little. The church however received me; but I thought they should have questioned me more closely, lest I might deceive them. I was baptized on the first Sunday in January, (1872.) by Eld. D. Bartley, the pastor of the church. As I came up out of the water I was made to rejoice that I was numbered with the redeemed of the Lord, and felt as if I should never see any more trouble; but alas, since that day I have had many trials by the way, but my Savior has been my support. I feel unworthy of a name or place among the dear people of God; but if I know my own heart, I do love them and desire their company. I can say with the psalmist, "One thing have I desired of the Lord; that will I seek after, that I may dwell in the house of the Lord all the days of my life; to behold the beauty of the Lord, and to enquire in his temple."

But I must close this imperfect letter and submit it to your judgment, to publish it or not. Now my dear old father in Israel, I will say to you, and to all the dear children of God, The conflict will soon be over, and we shall hear Jesus say, "Come, ye blessed of my Father," May the Lord be ever with you, and afford you strength in your declining years, and enable you still to contend for the faith once delivered to the saints. Through all your persecutions, trials and afflictions the Lord has sustained you, and you need not be discouraged, for the great Head of the church has conquered all your foes, and obtained the victory over death, hell and the grave; and his victory is yours: all the sore trials we meet with here, are but tokens of God's love, and there is not one too many, as they are for the trial of our faith which is more precious than gold.

Your unworthy sister in tribulation,
M. JANE PIERCE.

PRINCETON, DALLAS Co. Ark. April 29, 1872.

DEAR BROTHER BEEBE:—With a feeling sense of my insufficiency and weakness, I attempt to comply with the request of several kind friends; yet when I contemplate the goodness of our heavenly Father to one so unworthy as I am, and the great comfort I have derived from reading the "Signs of the Times," although I am the least, I am not only made willing, but desirous to join in praising his holy name. But O, how often have I, in my weakness longed to ask all who have tasted

the goodness of God, and drank deeply of his divine love, if they could, in accordance with God's holy will, grant me the sweet relationship that I fain would claim? Could they grant this to one who is constantly doubting yet believing, fearing, yet hoping, mourning, yet rejoicing? Still, I must say, "Whereas I was once blind, now I see." Old things have passed away, and all things have become new. The Lord is my deliverer, whom I desire to trust forever. Yea, he restoreth my soul; he leadeth me in paths of righteousness, for his name's sake. When the dark billows of sin encompassed my soul, and I was ready to faint, he it was who bade the dark billows subside, and spake peace to my troubled soul. Yes, gradually as the shades of night recede at dawn of morning, and are scattered by the rays of the refulgent sun, so did he cause the lowering clouds of guilt to pass from my sick and fainting soul, and my prayer of supplication was changed to one of praise. Yet, I feared, I grieved because I could not grieve, and in the transition from fear to hope, and hope to fear, I could murmur,—

O, Lamb of God, weak, blind and deaf,
No voice, no speech have I,
O hear my prayer, accept my love,
And all my wants supply.

O how earnestly, and I trust, sincerely did I enquire for the reason of this new and precious hope that filled my heart with joy, when a voice, which was not a voice, replied, It is Christ and him crucified. How glorious and all-sufficient it was,—it is. Although I felt myself unworthy, I sought the company of those whom now I loved with new surpassing love. Never had the sacred word appeared so beautiful as it did when I listened to one whom I esteemed a faithful servant of God. I had not then the slightest idea of telling them of the love which filled my heart. But when they so kindly called on all who were desirous to walk with them, these words came with great power to my mind, "If ye love me, keep my commandments." "Take up thy cross and follow me." O what boundless love filled my soul. I spake to them in a stammering manner; yet I was not excited. My heart seemed to be too full for utterance, and my soul was feasting on the words,—Jesus, Jesus, my Lord and my God. Words are inadequate to express the fulness of love and bliss that filled my soul.

It guides to joy, then points afar,
Beyond the dark and narrow bar
Of time, to sweeter rest.

There was one passage of scripture which had always been a great mystery to me, on which I had thought much, Rev. iii.—20. But while I was feasting on the Redeemer's love it came involuntarily to my mind, and I felt that I had been blessed with the presence of the Lord. O the glorious beauty, the sweet peace of his presence.

May the dear friend who once asked for my views on this text, be blessed with the assurance of the meek and lowly Jesus, whose name be blessed forevermore. Blessed indeed be his name; he has said to my soul, I am thy salvation. My meditations of him shall be sweet. Let skeptics scoff, and unbelievers deride, yet, "One thing have I desired of the Lord, that I will seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to enquire in his temple. Now, with fervent prayer that God may bless his Zion, and grant me a meek and humble spirit, and lead me to walk before him, observing and obeying all his precepts, I desire to ascribe to him all power and glory forever. If I am indeed so blessed as to have my name written in the Lamb's book of life, I will subscribe myself, Yours in the bonds of the everlasting Covenant. Still feeling assured that the least of all is

ELLEN.

TOWANDA, Pa., June 21, 1872.

DEAR BROTHER BEEBE:—For a long time I have been wishing to write to you, to thank you for your very great kindness in sending me the "Signs of the Times." I am an Old School Baptist, and read your paper with delight. I am situated where I cannot hear the preaching of the gospel, as we understand it; but I will contend for the faith as it was once delivered to the saints. God is with me all the time. The bible and the "Signs of the Times" give me great comfort. Although I am a stranger to you in the flesh, yet in sentiment and spirit we are acquainted, and O how much I want to see you, and hear you preach the "unsearchable riches of Christ."

I experienced religion at the age of fifteen years, and was baptized by Elder Madison. At that time I lived at Pittstown, N. Y., and afterwards moved to Ithica, N. Y. I am living at Towanda, Bradford Co., Pa., where I expect soon to drop this flesh. I have the consumption. But death has no terrors for me. God's will be done.

I do love to read the experiences in your paper, for they do my soul good. If I could see you, I would give you mine more fully. The longer I live, the stronger I am in the faith of the saints. I am now in my sixty-sixth year. I can say, "For me to live is Christ, and to die is gain." The last Old School Baptist sermon I heard was by Elder Durand.

If you receive this, please let me know, and send me a few lines, if you can, in the dear "Signs of the Times."

Yours in Christ,

SARAH OGDEN.

DEAR ELDER BEEBE:—Through the mercy of God, my life is preserved, and I am again provided with the privilege of writing a short communication upon the comforting, inexhaustible, and inconceivably glorious subject, of the goodness of God toward depraved and fallen man. Strong and impressive terms are used in Scripture, to present man in his fallen condition. Have you ever reflected, my brethren, upon the style in which the Scripture is written. How beautiful, and how solemn! What a perfect harmony reigns through all of the connected parts. Fraught with meaning, and power; the truth shining forth in its fullness. Paul, in his letter to the Romans, speaks of the depravity of man in this manner, "There is none righteous, no not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable: there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness. Their feet are swift to shed blood. Destruction and misery are in their ways: and the way of peace have they not known. Their is no fear of God before their eyes."

What a woful condition this is; is it not a bottomless pit of corruption? My brethren we have been brought experimentally to know the truth of the apostle's language, all through our frame; in our thoughts, in our speech, in our actions, have we seen the workings of our own corruptions. We find language inadequate to express our feelings, when under the quickening operation of the Spirit we are enabled to discern our real condition in Adam.

"I would disclose my whole complaint,
But where shall I begin?
No words of mine can fully paint,
That worst distemper, sin.
It lies not in a single part,
But through my frame is spread,
A burning fever in my heart,
A palsy in my head."

Bowed as it were in the dust, overwhelmed in the knowledge of our utter depravity; helpless and impotent as the man at the pool of Bethesda, who could not even as much as step in at the troubling of the waters and be healed.

Realizing the purity of the law, and the justice of God in our condemnation, we often look upon ourselves as less than the lowest of the beasts of creation, the very "ends of the earth."

When we come up even with the cross of Christ, behold him as "the way, and the truth, and the life," realizing that in him we have "righteousness and strength:" then can we rejoice with joy unspeakable and full of glory." How often does the enemy assail us, however, in

regard to our experience; some of us may be led to fear that it is all the result of an excited imagination, or that it is not as bright an experience as the rest of the brethren have; in short that it is no experience at all; doubts and fears may arise in our mind until they become great mountains in our pathway, closing us in on every side; but there is imparted within us a bright and blessed hope, which pierces through them all, and waits upon the Lord. That hope is in him. "Christ in you, the hope of glory." How different is the path we travel over, from that which our carnal reason would suggest. Our pathway leads us through fiery trials, seasons of darkness, and at times we are enabled to rejoice in the banqueting house of our Lord. Often do we fall into the error of looking within, into our depraved natures for something good. Are there not times in our experience, my brethren, that a feeling of opposition will arise in our breast against the way in which we are led about and instructed from day to day. Although we find that "all things" in this way are working together for our good. It is a comforting fact however, that the God of Israel forever reigns. He will not allow our carnal nature to proceed only so far as it is good in his sight, the remainder of it he will restrain. All the saints are aware of the facts, that I have endeavored to present. We are perfectly well satisfied that "Christ Jesus came into the world to save sinners:" we know that those sinners were his people; that they were his people before he was manifested in the flesh as their Redeemer. We also know that he has saved them "with an everlasting salvation." When we reflect upon these facts are not the words of the Psalmist applicable in our experience: "Why art thou cast down, O my soul? And why art thou disquieted within me? Hope in God; for I shall yet praise him, who is the health of my countenance, and my God." The question often arising in our mind is in regard to our interest in the atoning blood of Christ; this is the point we long to know.

"I would believe thy promise Lord,
O! help my unbelief."

We look upon the saints as a pure and perfect people: we see so much of the opposite of this within ourselves. It is true that in our blessed Redeemer, we are a pure and righteous people: It is also true, "that in me, (that is, in my flesh,) dwelleth no good thing." A law in our members we find, "warring against the law of our mind: how earnestly we desire to do that which is right upon all occasions; and how far short we come of it! Is it not a glorious privilege, that we are brought to feel as the apostle felt, bowed as we are in our experience from day to day, yet we are highly favored: Ah! we are blessed beyond

our remotest conception. It is true that we are "an afflicted and poor people." Very few, if any of us, are in possession of good physical health; diseased in body, troubled in mind: we can trust in nothing save in the Lord, "As for man, his days are as grass; as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it know more. But the mercy of the Lord is from everlasting, to everlasting upon them that fear him, and his righteousness unto children's children."

Earnestly desiring the welfare of all the dear saints scattered abroad, that they may grow in grace, and in the knowledge of our Lord and Savior Jesus Christ." And that you, Eld. Beebe, may be strengthened in the arduous duties of the station that you have so long and satisfactorily filled; I remain sincerely and truly, yours in gospel bonds,

WM. M. SMOOT.

DEAR BROTHER BEEBE, AND THE CONTRIBUTORS OF THE "SIGNS OF THE TIMES:—How many times during the last eighteen months have I felt a desire to talk with you through this sweet medium, but as often a feeling sense of my poor lean and barren heart has deterred me from writing; for the question would arise, "What can you write to comfort or to interest others, when you feel so poor and downcast yourself? Could others see me as I often see myself, like the barren fig tree, nothing but leaves—a cumberer of the ground; a seed sown by the wayside. Would that I could tell them of the long winter I have passed through, with scarce a ray of sunshine to cheer me on my journey and give me reason to hope that these trials are working for my good in the end. Yes, to some of them, could I speak face to face, I could tell of the dark temptations doubts and fears, and what a restless worm I have been under these trials, and how often I have tried to guard this treacherous heart from repining at the dealings of my heavenly Father; but as this is impossible, I have concluded to pen a few of my thoughts to those who have been enabled to give me comfort, in days that are past and gone. Yes; even today do I remember some of those refreshing seasons, and imagination can feast on the crumbs I gather up, as bread cast upon the waters. I thank God that it is so; for I have felt the need of those crumbs since I have been out here where I hear so little of the kind of preaching that I have been accustomed to hear, I feel at times a total indifference about going, and often stay at home alone to enjoy quiet. But am I left alone? O no; for at such times the dialogue between this rebellious heart and that sweet peace I wish to enjoy begins in this way.—You are hungering and thirsting for such preach-

ing as you love; but what proof have you that you love it, or that it is true? You are of a nervous temperament, and have listened to political orators who have held you spell-bound by the hour, and you were delighted and could not choose but to listen, and they had power over you to make you laugh, or cry as they choose. Now, where is the difference? Well, here it is. That was of the earth, earthy, and only reached my natural feelings, while the preaching that I thirst for, if my heart deceives me not, is not of the earth. Paul tells us how it is, 2 Cor. iv. 5-7. "That the excellency of the power may be of God and not of us." And, as face answers to face in the water, so does the heart of man to man. As the gospel preacher opens the subject, as it is given to him by the Spirit, the doctrine of God our Savior drops as the rain, and distills as the dew, as the small rain upon the tender herbs, and as showers upon the tender grass." Why does it have this effect? Moses tells us, "Because I will publish the name of the Lord," O what a tower of strength! Solomon says, "The fear of the Lord is the beginning of wisdom," and David says, "Lord, thou hast been our dwelling place in all generations," and Isaiah says, "Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength." And he also testifies, "The ransomed of the Lord shall return and come to Zion, with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away. And Jeremiah says, In his day Judah shall be saved, and Israel shall dwell safely; and this is a name whereby he shall be called, The Lord our righteousness." Ascribe ye greatness unto our Lord: he is the rock, his work is perfect, a God of truth without iniquity, just and right is he." Wherever he is preached in this way, I have thought, that the Spirit beareth witness with our spirit that we are children of God, and we feast and grow strong, and then we wonder, if we shall ever doubt our Savior's faithful care and protection, and forget for a season how soon the clouds may obscure our Sun, and we be left to grope our way in the dark, as before. For sometimes before we reach home these sweet feelings are gone and we are back again in doubts and gloom. And although we so much dread those spells, if one should tell us that they have none of them, that they have arrived at a state of sanctification, we would feel at once convinced that they were deceived.

Brother Beebe, there are some out here who sing a hymn, the sentiment of which I cannot subscribe to; I do not find it in your collection.

"Did Christ o'er sinners weep,
And shall our cheeks be dry?
Let tears of penitential grief
Pour forth from every eye."

I would like to see your views

upon this subject. I cannot see why they wish to establish the theory that Christ is wooing and beseeching sinners to come to him, and that they can refuse until their day of grace is passed: for thus they present the creature as being stronger than the Creator, and thereby dishonor the High and Holy One who commands and it stands fast, and who speaks the word, and it is done. Who says, "My counsel shall stand, and I will do all my pleasure." He saith unto the North, Give up, and to the South, Keep not back; bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name, for I have created him for my glory." He openeth and none can shut, and he shutteth and none can open. When he called a dead Lazarus, he that was dead came forth. He says, John v. 25: "Verily, verily I say unto you, The hour is coming and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." This admits of no possibility of a failure, and we rejoice and praise his holy name that it is sure. His children love to look to him, as possessing all power in heaven and in earth; as the Alpha and Omega, the first and the last, and as the bright and Morning Star, and they desire to crown him Lord of all.

In conclusion, my dear old brother, let me say to you and to all the contributors to the "Signs," that I am indebted for some of the few happy moments which have fallen to my lot since I have been out in the west. Mr. Dudley and I agree so well upon experience and doctrine, that we often speak of the same letters and editorials as giving us comfort. Now, dear brothers and sisters, in Kentucky, and elsewhere, one and all. Let us each, as the Lord has prospered us, send our mites to help pay off the debts of the two churches. If we have but little, but little will be required; but remember, "God loves the cheerful giver." Enclosed find two dollars, for your church, one from Virginia, Mr. Dudley's daughter, and one from Mary B. Dudley.

May God bless you, my dear old brother, and should we never meet again on earth, may he grant we may meet around the throne on high, to praise his name forever.

Brother Beebe, if you think it will not crowd out better matter from your columns, you may publish these scattering thoughts for the readers and contributors of the "Signs" but especially for my dear friends which I left in Kentucky, who requested me to write for our sweet messenger, the "Signs of the Times."

MARY BIRCH DUDLEY.

PRINCETON, Ark., March, 31, 1872.

DEAR BROTHER BEEBE:—I desire to say something to the dear brethren and sisters scattered throughout Tennessee, Alabama, Mississippi, Arkansas, and all the Old Baptists, whom I have not forgotten, with whom I have often held sweet converse; but separated from them, I often wonder if they ever think of unworthy me. This feeling of unworthiness often makes me feel that I shall never again pollute the house of God, nor disturb their peace by my presence; but when the time rolls round for our monthly meetings, I want to see the brethren and sisters, and hear them talk of the goodness of the Lord, and of their hopes and fears, of their ups and down, of their trials and conflicts, for it is comforting to me to know that those in whom I have such unbounded confidence have the same road to travel that I do. The theme that seems to be most prominent with me this morning, is that expressed by the psalmist David: "Bless the Lord, O my soul, and forget not all his benefits."

Dear brother Beebe, and brethren and sisters in Christ every where, I sometimes hope I am blest with a little view of some of those benefits of our gracious Lord. When I look back over my by-gone days, and think of the many blessings bestowed unworthy me, I think I see some of his benefits. When I go among the "excellent ones of the earth" at their different places of meeting for worship, and hear them tell of the goodness of God, and of his loving kindness, I am made to cry out in my heart, "Bless the Lord, O my soul, and forget not all his benefits." Again, when I turn my mind back to the time when I gave up all hope of ever seeing his face in peace, and went off into the woods by myself, as I thought, to die, and never again be permitted to see my dear father, mother, sisters and brothers, and worst of all, never to have a place among the redeemed, in this sad dilemma I fell with my face to the ground, (for I did not want any one to see me, neither did I want to see any one) praying the Lord to have mercy on me, a poor condemned sinner, though he kill me. Strange to tell, I scarcely had touched the ground, when all of a sudden the load of guilt and condemnation was all gone, and the next thing I knew, I was shouting and praising the Lord, instead of praying; and I verily thought I could tell others how they might obtain the pardon of their sins. Dear brethren, it was then and there that I hope I saw more of his benefits than ever before; more than I can now tell, or ever expect to be able to tell. But there, though I was young, I was made to feel that God was my Savior, and that Christ had shed his blood for poor unworthy me, that he had paid all I owed, had satisfied divine justice, and his right-

eousness was imputed to me; for I had none of my own. A new song was put into my mouth. The song is a familiar one, and is as follows:

"I'm glad that I was born to die,
To raise a shout in glory;
From grief and woe my soul shall fly,
To raise a shout in glory," &c.

But, dear brethren and sisters, this heavenly feeling did not last long. I was about eight miles from home, and before I got there I was afraid I was deceived about the matter, and found myself wishing that I had my burden back again, and thought I would be more particular the next time to see how it went. Well, I have crippled along until the present time, and I often feel to say with brother Paul, "By the grace of God I am what I am." Many of the precious brethren and sisters who know me in the flesh, may see this, and I wish to say to them that, though I have been a disobedient child, if one at all, I am now trying to live as an Old Baptist should. I used to think that as I grew older, I should get rid of doubts and fears; that I would get to know I was an heir of grace; but I find that we see as through a glass darkly; that the Christian's life is hid with Christ in God; and when Christ, who is their life, shall appear, then shall they also appear with him in glory. Brethren and sisters, that will be enough for me, and I doubt not you will all say the same. O, think that he is made unto us wisdom and righteousness, sanctification and redemption, is it not enough to make us cry out, in the language of the sweet singer of Israel, and say, "Bless the Lord, O my soul, and forget not all his benefits?" I am sometimes asked, on my return from meeting, by my friends, What for a meeting did you have? I tell them we had a good meeting, such as no people but the Old Baptists ever have. "Happy art thou, O Israel; who is like unto thee, O people, saved by the Lord?"

I would like to say more, but must close. I commend you to God and the word of his grace. Brethren and sisters, pray for me.

Yours with a small hope of eternal life,

ANDREW WOODS.

DEAR ELDER BEEBE:—I desire to thank you for the kind manner in which you treated my request for an exposition of John xiv, 12. I thought at the time, I made the request, that it would be troubling you greatly, but I had been so perplexed about the words, "Greater works" &c, and wanted to know what it meant, that I determined to ask you. I am glad that the whole subject has been made so plain to me, and I trust that all of the household of faith will work while it is day, and that whatsoever they do in word or deed, may be done in the name of the Lord, realizing that it is God who worketh in them, both to will and to do of his

own god pleasure. I wrote to you in my last letter about being exercised upon the subject of doctrine; I am glad to record now, that the Lord hath opened mine eyes to behold wondrous things in his law. There are, to be sure, many things that yet remain to perplex, and mystify me somewhat. I trust however that our King will still lead me on in his highway, where he walketh with his saints, his own loved ones, and that as I journey on in his blest companionship he will in his own good time unfold to my spiritual vision those beautiful truths of his kingdom on earth, which seem so dim and far away to me now. "If any of you lack wisdom, let him ask of God, who giveth to all liberally, and upbraideth not." "Ask, and ye shall receive; knock, and it shall be opened unto you." The command is to ask; the promise is, "Whatsoever ye shall ask in my name, believing, ye shall receive."

I earnestly desire to write something that will edify the saints scattered abroad, for whom I have the deepest love and sympathy; but I feel so greatly the sense of my own unworthiness, that I cannot think it possible for one so lately born into the kingdom, to do so. I can only lisp as yet the name of my dear Redeemer, a name which is to me the sweetest ever spoken by human tongue, and the utterance of which fills my poor heart with rapture. Well can I say,

"How sweet the name of Jesus sounds
In the believer's ear;
It soothes his sorrows, heals his wounds,
And drives away his fears."

I would like to write more, but I fear I have taken up too much of your time already. Do with this as seemeth to you best. That God will bless you in the cause of truth, is the prayer of

A LITTLE PILGRIM.

MANY, La., May, 1872.

ELDER BEEBE:—Suffer me to stir up the minds of the Primitive Baptists, in regard to the "Signs of the Times." Though my lot is cast among a people where the Baptists have never divided, and hence are all called Missionary Baptists, yet I have been instrumental in getting some four or five subscribers. Now if each Primitive Baptist will do as well, we can have a paper every week, which is quite desirable with me.

Yours in hope of eternal life, through the atonement of Christ alone,

E. DUGGAN.

Inquiries After Truth.

Will Eld. Wm. L. Beebe give his views on the parable of the talents, Matt. xxv., especially upon what are the goods which are divided? and when is the time of the servants entering into the joy of their Lord?

A. SPRAGINS.

EDITORIAL.

MIDDLETOWN, N. Y., JULY 10, 1872.

REPLY TO BRETHREN A. B. FRANCIS
AND C. A. JACKSON.

In our last issue, brother Francis desired to know our mind in regard to the examination of candidates for baptism; and brother Jackson, in the same number, of the "Signs," page 148, concludes his letter, in which he objects to the views of brother Staton, with these words, addressed personally to us: "And if in error, I will thank brother Staton, or you, or any of our Father's family, to correct me; and if you think this will injure the cause we all love, burn it."

As both inquiries relate to the examination and reception of persons into the fellowship, and as members of the church, we propose to consider them both in this article, and in the order stated above.

In reply to brother Francis, we will refer to the instruction given by apostolic authority, in Rom. xiv. 1: "Him that is weak in the faith receive ye, but not to doubtful disputations." A quickened child of God may be able to give good and reliable evidence to the church that he is in the faith, while he is too weak to expound the principles of it. So far as they have been opened to his understanding in his experience, he will show a relish for them. It is no unusual thing to find the new born babes, timid and child-like, desiring the sincere milk of the word, that they may grow thereby, while others who would come into the church are more self-reliant, can talk fluently, and declare their convictions in measured terms, and are ready to question and even dispute the doctrine and order which conflicts with their cherished views. The weak and trembling child should be received, and treated tenderly by nursing fathers and mothers in the kingdom, who should teach them the way of the Lord more perfectly.

We know of no stereotyped set of questions that would be proper to ask, if satisfied that the candidate is a living child. The catechisms adopted by the Catholics and Protestants have enabled many designing hypocrites to profess that of which they have no experimental knowledge. We, as Old School or Primitive Baptists, profess to take the New Testament as our guide in all matters of faith and practice, and in the matter of receiving members, no less than in all other particulars, that infallible rule should be consulted. Those who were admitted to John's baptism were required to bring forth fruits meet for repentance. And after the church received her gospel organization, on the day of pentecost, and subsequently, they were required to give satisfactory evidence that they had been pricked in their hearts; that is, that they by

the quickening Spirit were convinced of their sinful state and lost condition, and finally had "gladly received the word" as preached by the apostles. The apostles were commanded to baptize believers, and to teach the saints of all subsequent ages to observe the same order. "Teaching them to observe all things whatsoever I have commanded you." In answer to the inquiry of the eunuch, "What doth hinder me to be baptized?" Philip replied, "If thou believest with all thy heart, thou mayest." The inference is unavoidable, that none but believers might. We have no instance recorded in the scriptures of any being required to relate all the circumstances connected with their conversion, nor to be able to answer understandingly all questions in regard to the doctrine of salvation by grace. Nor were they required to tell the time, place and circumstances of their first awakening, nor to feel that they were worthy of a place and name among the saints. Jesus has himself said, "If ye love me, keep my commandments." He did not say, if ye can tell why, or how long ye have loved me, but simply, If ye love me. "He that loveth is born of God." "We know that we have passed from death unto life, because we love the brethren." None who are born of God, and consequently love the brethren, are so weak in the faith as to be unable to show that they possess that love. Many questions however which may seem simple and plain enough to older saints, may not be readily answered by the infants in spiritual life. In our own personal experience of over sixty years as a Baptist, we have observed that those who can talk the most fluently to the church, and tell the most marvelous things, have not generally done the most honor to their profession. Great care should be taken by the church in obtaining evidence that those who come to the church have become as little children, and that as far as they understand the truth as it is in Jesus, they love it, and desire above all things to walk in it.

The question, "Have you ever felt the law of God just in your condemnation?" is in our judgment pertinent and proper; but if the child does not comprehend it, the same substantially may be put in another form, as, "Have you ever felt yourself to be a guilty sinner against a just and holy God?" All questions put to candidates should be put in the most simple manner, and so modified, if possible, as to be correctly understood.

I regard to the appeal of brother Jackson, we would leave brother Staton to respond, if it were not that brother Jackson authorized us to withhold the communication if we think it will do harm to the cause we all love. While we do not apprehend that the discussion of the subject will do any harm to the cause,

still we are not prepared to give a tacit endorsement to his views, which might be inferred were we to pass it by without remarks. Brother Jackson has not informed us on what authority he pronounces baptism an ordinance of the church, and only, like the Lord's Supper, to be administered to members already in the church. If there be any scripture to establish this position, we have failed to find it. Nor can we find a passage in the sacred volume recognizing any unbaptized persons as church members. Christian baptism is an ordinance of the gospel, and predated upon the express command of our Lord Jesus Christ. The apostles were required to baptize believers, but no where do we find his authority for baptizing church members. Baptism, as taught in the scriptures, figuratively sets forth a departure from one state, place or condition, and an induction into another. John's baptism signified an abandonment of Judaism, and a belief in Christ. In the action of baptism we are buried from the element of air, and into that of water, and then raised up into newness of life. "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death?"—Rom. vi. 3. To be baptized into one thing, is to be baptized out of another. Baptism into Jesus Christ, is baptism into his body, the church, and out of the world; it is the taking his yoke, or law, upon us, and owning him as our King. We are baptized out of the legal covenant, renouncing the world, disclaiming all hope of salvation by our obedience to the law, and our entrance formally into the kingdom of Christ. It figuratively sets forth that we are baptized into his death, that we are crucified with him, and being risen with him, are now to seek those things which are above, where Christ sitteth on the right hand of God. "Therefore we are buried with him by baptism into death." Out of life, or that life which we depart from when baptized into death. "That like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. For if we be planted together in the likeness of his death, we shall be in the likeness of his resurrection."—Rom. vi. 4, 5. "For as many of you as have been baptized into Christ, have put on Christ."—Gal. iii. 27. We can conceive of no other sense in which we are baptized into Christ, than that we are baptized into his body, which is the church; and in being baptized into the church, we put on Christ; we put off the old man, the legal man, with his affections and lusts, and we put on the new man, which after God is created in righteousness and true holiness. And as we have received Christ Jesus the Lord, so are we commanded to walk in him; not in the oldness of the letter, but in the newness of the Spirit.

Brother Jackson seems to make no distinction between fellowship and church membership. All the Old Testament saints are in the fellowship of the gospel church, but none of them were in the gospel organization of the church as set up on the day of pentecost. We do not contend that baptism is "the door of the church," for it is no where so called in the scriptures. Christ is himself the door, and it is by him we enter. To him the porter openeth, and he calleth his own sheep by name, and leadeth them out, from the old legal or Jewish fold; and when he putteth forth his own sheep, he goeth before them, and they hear his voice and follow him. He has led the way out from the covenant that gendereth unto bondage, and into the New Jerusalem state of his church, and this deliverance from the legal, and induction into the gospel organization, is beautifully set forth by the sacred ordinance of baptism. But the organized church of Christ contains no unbaptized members. None are recognized as members of his organized body but his disciples, and none are his disciples but they who do what he has commanded them. All who do what he has commanded, as all who love him should do, are baptized. That he has many disobedient children, who are living in disobedience, we have no right to doubt, and some of them even in Babylon; but they must come out of her, and take their cross and follow Jesus, before we can recognize them as members of the church and body of Christ.

There is a very important principle involved in the consideration of this subject. It is one thing to be born again, and by that birth made manifest as a child of God and an heir of glory, and another to be an obedient disciple and follower of the Lord Jesus. The dying thief upon the cross received an assurance that he should be with Christ in paradise, but he was not a member of the organized church, which was not set up until the resurrection and ascension of Christ to his throne in Zion. The evidence, however clear and satisfactory, that one is born again, although it qualifies one for taking the yoke and becoming a disciple, does not constitute him a member of the gospel church. Jesus has sent his angel to testify these things in the churches, saying "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers," &c. The city is evidently the holy city, New Jerusalem, described in the connection, and is the church and bride of Christ in her gospel organization; and her walls separate between those who do the commandments of Jesus and so enter in through the gates, and those who by living in disobedience, re-

main among the dogs soccerers, and others who have no right to the privileges of the house of God.

The reception of members into church fellowship, is to receive them into companionship, as our mates, our fellows; as being no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God. If, after being received into church fellowship, or companionship, they do not continue steadfast in the apostles' doctrine and fellowship, they are to be put away by the faithful administration of the laws of Christ, given for the discipline of his household; we have no law of Christ requiring that they shall go out by the same door at which they entered; they are not put away either by a renewal of fellowship nor by baptism; but by withdrawal of church fellowship, or companionship. "From every brother that walketh disorderly, we are commanded to withdraw ourselves. We may still regard them as disorderly or disobedient children; and hope for their restoration, though we are under the painful necessity of withdrawing from them our church fellowship as from disorderly walkers. The order of the house of God as held by Primitive Baptists is, that such as give us satisfactory evidence that they believe on the Lord Jesus Christ with all their hearts, that they are born of the Spirit, that they love God and his people, and gladly receive the word; when they have put on the yoke of Christ by Baptism, should be recognized as our fellow-members of the church, fellow-citizens with the saints, and of the household of God.

CHURCHES CONSTITUTED.

According to previous arrangement, a council of brethren met at the Union Meeting House, in Sangamon Co., Ill., on Saturday before the fourth Sunday in May, 1872, for the purpose of organizing a church, when the following proceedings were had, to wit:

1. A discourse was delivered by Eld. I. N. Vanmeter.

2. Eld. Elisha Sanders was chosen Moderator, and Elder I. N. Vanmeter Clerk.

3. The council was called to order, being composed of Elders E. Sanders, of Horse Creek Church, J. H. Myers, of Concord Church, I. N. Vanmeter, of New Hope Church, and brother J. T. Grant, (licentiate) being present, together with other brethren, they were all invited to seats.

4. The parties interested were called on for their Articles of Faith, which were read and approved by the council.

5. After some consultation, the council unanimously agreed to pronounce them a gospel church, under

the name of Buffalo Heart Grove Church of Regular Predestinarian Baptists.

6. The Moderator then proceeded to give the hand of fellowship to the members of the newly constituted church, it being composed of nine members, dismissed from another church.

The church thus organized, requested the same brethren who acted as Moderator and Clerk for the council, to act for them, *pro tem*.

1. Invited all visiting brethren and sisters to seats.

2. The church requested Eld. John H. Myers to serve them as pastor, who accepted the call.

In her further proceedings, she agreed that her days of meeting for business shall be on Saturday before the fourth Sunday in every month, at 11 o'clock a. m.

They also chose brother J. R. Burns as their Deacon, who was ordained to that office in the afternoon, by prayer and the laying on of hands of the Elders present.

The church then requested the Clerk to forward a copy of the proceedings for publication in the "Signs of the Times."

They also solicit brethren in the ministry to visit them.

The address of Dea. J. R. Burns is Dawson, Sangamon Co., Ill.

I. N. VANMETER.

MACOMB, ILL., May 29, 1872.

Subscription Receipts.

New York —Dea. Hiram Horton 2, Nelson McEwen 2, Eld A St John 15, Eld J. P Smith 2, Mrs Sarah Baker 2, H J Vail 2, H K Millsbaugh 2.....	\$27 00
New Jersey —John Verebome.....	2 00
Pennsylvania —John Shanton 2, Moses Greenland 3, Wm H Crawford 4.....	9 00
Virginia —Maria Curtis 2, Peter M Wright 4, Elisha Phillips 11.....	17 00
California —Eld Thos H Owen.....	2 00
Colorado —Mrs E B Scott.....	75
Oregon —J W Kirkpatrick.....	1 50
North Carolina —E Y Nash.....	5 50
Alabama —Ambrose Pellum.....	2 00
Mississippi —George T Cotton 5, W A Devenport 2, John Byram 2, W D Lee 1.....	10 00
Tennessee —Eld L F Evans.....	2 00
Ohio —Eld G M Peters 2, D G Barker 2, Eld Wm L Peace 2, Phebe Brady 4.....	10 00
Indiana —Daniel Goble.....	4 00
Illinois —James McIntyre 4, Jonas R Arnold 1 50, Eld D Bartley 6, John Litchfield 3, S R Patton 2, Philemon Stout 4, Eld J G Williams 2.....	22 50
Missouri —Mrs S M Allen 2, R A Hancock 2, Susan Shefflitt 2, Rebecca Hess 4.....	10 00
Kentucky —Eld T P Dudley 2, John S Powers 1 50.....	3 50
Ontario —Neill Gabrath.....	3 00
Total	\$131 75

Marriages.

At the bride's residence, in Nansemond Co., Va., June 12, by Eld. P. D. Gold, Eld. John H. Daniel, of Edgecomb Co., N. C., and Mrs. Susan A. Jones.

POETRY.

Composed by Eld. R. C. Leachman, while a prisoner in the Old Capitol, during the late war.

My God, in whom I trust,
Will all my griefs remove;
His ways are righteous, good and just,
He is a God of love.

He hears my every groan,
And listens to my sighs;
He hearkens to each plaintive moan,
And dries my weeping eyes.

Though in the prison cast,
A dismal, loathsome place,
His truth consoles and holds me fast,
And Jesus shows his face.

Within these prison walls,
He gives me food and rest,
And makes me hear his heavenly calls,
To tell me I am blest.

His promises are strong,
And will sustain my hope,
And though the days and nights seem long,
Afford me ample prop.

And when from earth I go,
To mansions fair and high,
My God will all his love bestow,
And banish every sigh.

Obituary Notices.

DIED—At his residence in Newton Co., Ga., March 21, 1872, my youngest son, **Benjamin L. Montgomery**, in the 30th year of his age. For nearly a year before this sad event, he was a constant and great sufferer, confined to his bed, from an affection of the knee. After every effort had been made, amputation of the leg became necessary, and he bore the operation with great fortitude. Though he had wasted away almost to a skelton, under his protracted suffering, the stump after a long time healed up, and he was able, for a short time, to leave home, and we all indulged strong hopes that his life would be spared; but his system had absorbed the virus from the diseased knee, and he gradually wasted away, until death kindly released him.

Though not a member of any church, he had enjoyed a comfortable hope in Christ for some ten years. He often spoke of death, and expressed a willingness to depart. Just before he breathed his last, he looked with great serenity upon the loved ones around his dying bed, mentioned them by name, and named those who were unavoidably absent, and fell asleep in Jesus. He leaves a devoted wife and three children, his aged and afflicted parents, (David F. Montgomery and myself) three brothers and four sisters, besides many other relatives and friends, to mourn their loss. May God in mercy give us all submission to his will in removing one from us who was so near and dear, and may he sustain the widow and protect the helpless orphans.

One by one our ties to earth are sundered, and we feel that soon we must leave these unhallowed grounds, when we hope to enjoy mansions above.

MARIA MONTGOMERY.

By request, I send the obituary of our aged and greatly beloved brother, **Nathan Broughton**, who died at his residence in Tiooga Co., Pa., May 8, 1872, aged 83 years, 9 months and 8 days. He was baptized by Eld. Hezekiah West, in the fellowship of the Warren Church of Pine Creek, and afterwards moved to Delmar, and united with the Charleston & Sullivan Church, March 29th, 1868, where he remained a faithful member until his death. Truly we can say that a father in Israel is gone. As a citizen and neighbor, he was one of the excellent of the earth, highly esteemed and beloved by all who knew him. He was a firm believer in the Baptist faith, and loved to talk on the subject of religion, and to hear such preaching as harmonized with the bi-

ble and with his experience. His wife still survives him, who is also a member of the Old School Baptist Church. May the Lord sustain our dear sister, and enable the children and grand-children to follow the good example set them by our dear old brother. A very appropriate discourse was preached by Elder St. John, on Friday the 18th, to a large and solemn audience, from 2 Tim. iv. 6—8. O that we may be enabled by grace divine to bow in submission, and under every dispensation be enabled to say, Even so, Father, for so it seemeth good in thy sight.

J. W. ELLIOTT.

By request of the family of our dear departed brother **Joseph H. Childers**, I send his obituary notice for publication in the "Signs."

Our esteemed brother fell asleep in Jesus on the 20th of November last, aged 72 years, 10 months and 24 days. For more than 46 years he was a sound and established member of the visible church of God our Savior. If it were not contrary to your request to write a lengthy obituary, I would go on and tell with what church he lived in Kentucky, before he came to Illinois, where he joined the Mill Creek Church, a member of Mt. Gilend Association of Regular Baptists. I became acquainted with brother Childers and his dear family over thirty-seven years ago. His heart and house was at all times open for the reception and entertainment of the lovers of the truth. In the death of our brother, sister Childers is bereft of a kind husband, with whom she has long filled her place in the Mill Creek Church. His children have lost a kind father, his neighbors and friends have lost a good citizen, while the church will long feel her loss, which we know is his inestimable gain. May the keeper of Israel kindly sanctify this bereavement to all who mourn their loss. Adieu.

J. G. WILLIAMS.

I am requested by sister Silda Weeks to write for publication the obituary of her husband, brother **Isaac Weeks**, who departed this life on the morning of the 16th of April, 1872, aged 79 years and 6 days.

Brother Weeks was baptized in fellowship of the Primitive Baptist Church at Fladnot's Creek, Carteret Co., N. C., more than forty-two years ago, by Eld. Josiah Smith, where he continued a faithful member and obedient servant of his Lord and Master, until released by death. For upwards of thirty years he served the church as deacon, which office he used to the satisfaction of his brethren and with honor to himself. In all the relations of life, our departed brother manifested that he was a disciple of the meek and lowly Jesus. The writer of this article has been intimately acquainted with him for thirty years, and has ever found him firm and unwavering in the doctrine of salvation by grace, through our Lord Jesus Christ. Sister Weeks is bereft of a loving and affectionate husband, and his surviving children (five sons and four daughters) of a godly admonisher and kind and tender father. The vacuum caused by his death, in the family circle, church and community, God alone can fill. He was confined to his bed six weeks, with a deep cold and cough, of which he seemed to be getting better, until two days before his death, when he was attacked with the cholera, from which no relief could be obtained, although his physician was by him until he died. He was conscious of his near dissolution, and when he was severely attacked, he told his family it was death, and bid them farewell, telling them not to grieve after him.

May the blessed Lord comfort and sustain our aged sister and her fatherless children, and sanctify this dispensation of his providence to the comfort of us all, while we sorrow, not without hope, firmly believing that he is now enjoying that rest that remains for the people of God, where the wicked cease from troubling, and the weary are at rest.

His funeral was attended on the evening

of the 17th, by a general gathering of the neighbors, when the writer made some remarks from Rom. viii. 38, 39.

"Landmarks" and "Primitive" please copy.

JOHN C. HEWITT.

May 11, 1872.

DIED—In Southampton, Pa., May 1, 1872, **Erasmus N. Miles**, in the 66th year of his age. The subject of this notice had been in delicate health for a number of years, but was able, a larger portion of the time, to attend to his business. He appeared about as usual this spring, but on the 26th of April last, about 3 o'clock p. m., he was taken suddenly and violently ill, and on the 1st inst. he died. His disease was pneumonia, and his sufferings were for two days excruciating, after which he appeared more free of pain, but gradually became weaker, until he passed away. He was not a member of the church, but had been a constant attendant of the O. S. Baptist meetings, and often stated that he had no confidence in any other thing for salvation, except the doctrine of grace, openly declaring that the Primitive Baptists were the only people who contended for it.

His two surviving sisters, who are members of the Southampton Church, have a good hope that their dear departed brother was a subject of grace. The children of the heavenly King who have been at the residence of Mr. Miles, can testify to his hospitality, especially when the Delaware River Association had her session with the Southampton Church. It has been a resting place and home at friend Miles' for the Baptists for many years. He leaves one brother, two sisters and a niece to mourn their loss; but may God sustain and comfort them in their deep affliction. Truly the dear family, within three years, have been partakers of the bitter waters of affliction.

The funeral was numerous attended at Southampton, on the 6th inst., and the following words were used as a text on the occasion: "I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also."

Affectionately Yours,

WM. J. PURINGTON.

Southampton, Pa., May 12, 1872.

DIED—April 28, Mrs. Lydia Baldwin, in her 92d year.

Mother was baptized by Dr. Vaughn, in the fellowship of the Bottom, or Chad's Ford Baptist Church, in 1805. During the long period of her membership here of the church militant, her life has been such as to leave the comforting assurance with us who sorrow after her, that God has perfected that which concerneth her, and that she now walketh with them of Sardinia. When I see her vacant chair, I am reminded that I have lost my best earthly friend; that I never again can know that inexpressible tenderness and devoted affection that springs from a mother's love. From my infancy until her death, her prayers and blessings have followed me through life, and I cannot but believe they have kept my feet from wandering into many wrong and forbidden paths. Wilful and disobedient though I oft times have been, yet her love changed not, but its kind and gentle influence was ever directed toward my welfare. A mother's love is always in its spring; it knows no waning into the autumn and winter of indifference and neglect. To all that have a mother's love, let me say, Cherish it while you may, for surely there is no love on earth like that of a mother's. Deal patiently and kindly with her in her declining years, and remember that when the tomb closes over her loved form, every unkind and impatient word that you have spoken to her in life will rise in condemnation against you.

May the turf rest lightly on her honored brow, and the memory of her love long remain green in my heart.

T. L. J. BALDWIN.

May 2, 1872.

By request of the friends, I send for publication the death of **Dea. John W. Livingston**, at his residence, March 26, 1872, aged 87 years and 23 days. He, with others, was constituted in the Schoharie Church, in 1816, and has been a faithful defender of the truth. Through all the divisions, he stood firm in the gospel of our Lord and Savior Jesus Christ. His house was a home for Old School Baptists. He has left numerous connections, with the church, to mourn; but our loss is his gain.

A discourse was preached by the writer, to a large and solemn congregation, on the occasion of his funeral, from 2 Tim. iv. 6—8.

LAMBERT GASS.

Associational Notices.

The Mount Pleasant Association will convene on Wednesday before the first Saturday in September next, (4th) with the Mt. Pleasant Church, one mile from the Louisville & Lexington Rail Road, to commence at 10 o'clock a. m., if the Lord will.

(One week before the Licking Association.)

N. A. HUMSTON.

The White Water Association will meet with the Nettle Creek Church, Randolph Co., Ind., on Wednesday before the second Saturday in August, 1872, at ten o'clock a. m., and we invite brethren and sisters to visit us.

Those from the east will come on the noon train, on Tuesday, and stop at Hagerstown. Those from the west will come on the evening train, and stop at the same place, where they will be met by the brethren and conveyed to the meeting, eight miles north of Hagerstown, which is on the Cincinnati & Chicago R. R., in Wayne Co., Ind.

CHARLES CROUSE.

The Juniata Primitive Baptist Association will convene with Providence Church, in Friends Cove, Bedford Co., Pa., on Friday before the third Sunday in October, 1872.

Brethren from a distance will be met at Cumberland, Md., and Bedford, Pa., by writing to Abraham McClelland, P. M. McClelland, or George Diehl.

THOMAS ROSE.

The Lebanon Regular Baptist Association will meet, if the Lord will, with Blue River Church, at Knightstown, Henry Co., Ind., commencing on Friday before the third Saturday in August, 1872, at ten o'clock a. m.

Brethren of our faith and order are invited to attend.

Knightstown is central between Richmond and Indianapolis, 33 miles to each. The times of trains passing this point are as follows: Going west, 1 a. m., 8 a. m., and 5 p. m. Going east, 5 a. m., 11 a. m., and 8 p. m. Brethren coming on the cars will inquire for brethren G. D. Porter or Francis Crouch, both living near the depot.

FRANCIS CROUCH.

YEARLY MEETING.

The Old School or Primitive Baptist Church of Fairfield will hold a yearly meeting at their house in Fairfield, Lenawee Co., Mich., to commence on Friday before the fifth Sunday in September, 1872.

Brethren in the ministry, also brethren, sisters and friends, who feel as though they would like to make us a visit, are cordially invited to attend.

CHARLES LIVESAY, Clerk.

A yearly meeting will be held with the Middletown & Halcott Church, on the first Saturday and Sunday in July, (6th & 7th.) The meeting will be at the same place as last year, in the Methodist house.

Brethren and sisters, and especially those that preach the word, are invited to meet with us

By order of the church,
JAMES MILLER, Clerk.

The "Signs of the Times,"

DEVOTED TO THE
OLD SCHOOL BAPTIST CAUSE,

IS PUBLISHED

ON THE FIRST, TENTH AND TWENTIETH,

OF EACH MONTH,

BY GILBERT BEEBE,

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

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The Principal is happy to refer to the following gentlemen, in addition to her numerous patrons:

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Elder W. J. Purington, Southampton, Pa.
Elder R. D. Hart, Oxford, N. C.
James Towles, Esq., Washington, D. C.
Henry D. Sherrad, Pres. Pa. Ins. Co., Philadelphia, Pa.
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OF THE

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Signs of the Time

D. L. Blackwell, INQ. 72
HOPEWELL
MEMBER OF N. Y.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 40.

MIDDLETOWN, N. Y., JULY 20, 1872.

NO. 21.

POETRY.

Written for the "Signs of the Times."

Affectionately inscribed to Elder Wm. L. Beebe.

"For here we have no continuing city,
but we seek one to come."—Heb. xiii. 17.

We are but travelers below,
Earth hath no city fair,
Where we may dwell 'mid earthly joy,
And drink our pleasures there.

We are but wanderers, halt and faint,
This world can give no home;
We've no continuing city here,
But seek for one to come.

Sometimes across the desert way
A green oasis gleams,
And verdant pastures calmly bright
Grow bright with flowing streams.

We fain would go, with tired feet,
And rest from burning toil;
These are not ours; the pilgrims' rest
Lies many a weary mile.

On, ever onward; trees and flowers,
And fountains falling bright,
In golden cities, age for these
Who walk by earthly sight.

Poor restless, moaning, pilgrim saints,
In these find ne'er a home;
We've no continuing city here,
But seek for one to come.

Earth's pleasant places turn to gloom,
When e'er our hearts would stay;
A troublous voice in whispers speaks,
Be up; ye must away.

We may not linger where the fruits
And choicest flowers grow;
A desert path, a wilder way,
Is laid for us to go.

Life's honeyed sweets grow bitter to
The lips which would partake,
And nectared waters, seeming sweet,
The strength of Marah take.

Earth's fair laid cities, decked with gems,
Turn quickly dark with gloom;
We've no continuing city here,
But seek for one to come.

Earth's fairy scenes, they are not ours,
Their gems may not abide;
Their gorgeous beauties fall beneath
Affliction's solemn tide.

But, pilgrim brother, pierced with pain,
By struggling cares oppress,
There lies beyond the weeping clouds
The haven of our rest!

For Him there was no resting place,
But thorns for heart and brow.
Shall we not walk where he has wept,
And wear the thorns of woe?

Until we stand within the gates,
Where he will bid us come;
The glorious city laid with pearls,—
The saints' continuing home.

ANNA SPRAGINS.

May 28, 1872.

CORRESPONDENCE.

PRAYER.

In reflecting upon the importance and necessity of prayer, it has doubtless often been with the children of God of the present day, as with the primitive disciples of Christ, that they have almost involuntarily been constrained to say, "Lord, teach us how to pray!" A deep consciousness of ignorance, and a heartfelt sense of a lack of wisdom in divine things, will always bring one to cry to the Lord for help. There are several very important things to be considered as necessary in all acceptable prayer.

First, it must be according to the will and unchangeable purpose of God. He who works all things after the counsel of his own will, doing whatsoever pleaseth him, in heaven and earth, cannot be moved or persuaded by the entreaties of carnal man, or any creature, to change his purpose or alter his will. The objection which is offered to this sentiment by men whose hearts have not been fully humbled before God, is that if God will do his pleasure, it is of no use to pray for the accomplishment of any thing, as all things will as certainly be accomplished without prayer as with it. Therefore "What profit should we have if we pray unto him?"—Job xxi. 15. A little calm reflection will show us that there is not the least force in this objection. It arises from a rebellious spirit against the sovereign character of God, and no man is truly in a prayerful spirit who would have his own will accomplished in preference to the will of God. Besides there is not the least ground of encouragement to pray for any thing but that which we have some assurance from the scriptures is ordained and purposed of God to be done. King David purposed in his heart to build a house unto the Lord, but the purpose of God was that David should not do it.—1 Chron. xvii. 1—4. The decree and ordination of God that Solomon should build a house unto the Lord, afforded the strongest encouragement for David to pray most fervently, "Let the house of David thy servant be established before thee. For thou, O Lord, hast told thy servant that thou wilt build him a house; therefore thy servant hath found in his heart to pray before thee."—1 Chron. xvii. 24, 25.

Secondly, the Spirit of God must dictate in our hearts every prayer that is acceptable to God. The Spirit alone knows what is the mind and will of God, and is the great Comforter and Teacher to guide into all true worship. Without his heavenly teaching all our religious services are nothing but forms and ceremonies. In the case of David, God made known to him the certainty of the house being built, and because of that certainty, and according to it, the Spirit dictated the prayer which David says he found in his heart to pray before God. Yes, he found the prayer, not in a book, but in his heart, because the Spirit of God had put it there. It is in perfect harmony with the principles of the new covenant, that God should put his laws in the minds, and write them in the hearts of his children. In the revelation which God hath given of the gospel church, in her subjects, her doctrine, her laws and government, under the figure of a "New heaven and new earth," (Rev. xxi. 1) he hath said, "Behold I make all things new."—Rev. xxi. 5. "Old things pass away, and all things become new," to the man in Christ Jesus.—2 Cor. v. 17. He himself is a new creature, with a new heart, new desires, and new affections, and desires new company. In this new heart the principles of the new covenant are written by the Spirit of the living God, and into this heart God hath sent forth the "Spirit of his Son, crying, Abba, Father."—Gal. iv. 6. In this heart David found that disposition to pray according to the will of God. It is with this new heart that "man believeth unto righteousness," and then with the mouth he makes confession unto salvation.—Rom. x. 10. It is not the old natural heart that believes in Jesus Christ, for that "heart is deceitful above all things, and who can know it?"—Jer. xvii. 9. God hath said of man in his old natural state of sin, "that every imagination of the thought of his heart is only evil continually."—Gen. vi. 5. This heart is a corrupt fountain, and not one holy desire can be found in it; but "out of it proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies, and such like."—Matt. xv. 19.

Thirdly, prayer must always be addressed to God, in the name of Jesus Christ. The great God is our Creator and Law-giver, and we are but poor vile, sinful creatures, hav-

ing forfeited our life and every thing that was originally given us in Adam. We cannot therefore come acceptably to God in our own vile character, or in our own name. The name of Jesus is above every name that is named in heaven or earth, and through him we have access to God as a Father, and have the right and privilege to address him as such. The name of Jesus implies not simply a Savior, but character and authority. To be accepted of God in his name, presents us in all the holy relations which he bears to God the Father and to his people, as the one Mediator between God and man. His merits and his character become ours, and gives us access to the Father. "Both he that sanctifieth and they that are sanctified are all of one; for which cause he is not ashamed to call them brethren."—Heb. ii. 11. Hence if any man will be the disciple of Christ, he must deny himself, his whole self, and lose sight of every thing as a ground of hope or acceptance with God, save Jesus only.

This brings us to consider another point as necessary, on the subject of acceptable prayer.

Fourthly, prayer must always be in faith; for "he that cometh to God must believe that he is, and that he is the rewarder of them that diligently seek him."—Heb. xi. 6. Faith is not a mere mental exercise of the natural mind of man, but it is a "fruit" of God's Holy Spirit, and so interwoven and connected with eternal life that it cannot exist without it. "This is the record, that God hath given to us eternal life, and this life is in his Son."—1 John v. 11. Eternal life is always to be understood as in Jesus Christ, in distinction from our natural life which was given us in Adam as a "natural man." Christ Jesus, as the good Shepherd of the sheep, gives them eternal life, and they can never enjoy it, or be experimentally moved or animated by any of its holy and heavenly principles, until they are quickened and made alive by that life. Faith is one of the principles of eternal life, and in this sense is a "substance of things hoped for," embracing the very essence and vital principle of all that we can hope for, and at the same time its motions within each child of God is an "evidence of things not seen." It is therefore both a substance and a witness. "He that believeth on the Son of God

hath the witness in himself." Faith is the evidence or witness, and belief is predicated upon that evidence. No man can be a true believer in Jesus Christ without an internal witness of the Spirit, and that witness is with, the "gift of God." From this few of the subject we may see how it is that God worketh in his people both to will and to do of his good pleasure, and why it is that they are admonished to "work out their own salvation with fear and trembling."—Phil. ii. 12. This "working out their own salvation" does not include to that "eternal salvation" which is affected alone by Jesus Christ, but it signifies that outward walk of the children of God in those duties and good works which God hath ordained in his word for them to walk in. It is to *work out* or show forth and make manifest without, by works of obedience, that which God hath wrought for them within. In this they work out a salvation or deliverance from error, from darkness and distress, to themselves, which cannot be obtained in any other way, so as the apostle says of Abraham, "Thou seest now faith wrought by his works, and by works was faith made perfect."—James ii. 22. It is worthy of remark here, and of our serious consideration, that while faith cannot exist in the absence of eternal life, neither can it be practically demonstrated without works; "For as the body without the spirit is dead, so faith without works is dead also."—James ii. 26. What a glorious provision of grace is presented in the doctrine and order of the gospel of Christ. All things, even our faith and works, must be ascribed unto God. We have nothing whereof to glory, save in our infirmities, that the power of Christ may rest upon us. In considering the inseparable connection which exists between eternal life, faith and works, we may see something of the force of the words of the prophet, "Lord, thou wilt ordain peace for us; for thou hast also wrought all our works in us."—See Isa. xxvi. 12. Our "works of faith and labors of love" are all wrought in us by the Spirit and grace of God, to whom be glory, honor, majesty, power and dominion, now and forever. When prayer is according to the will of God, is dictated by the Holy Spirit, with faith in the name of Jesus Christ, it is then, and not till then, that we "pray with the spirit, and with the understanding also."—1 Cor. xiv. 15. A mere form of words, however flowery and forcible they may seem to be, is not prayer. Such forms are generally designed for the ears of men, and may rather be considered as a prayer to man, than to God. The instruction of Christ to his disciples on this subject is full of meaning and comfort: "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and

thy Father which seeth in secret shall reward thee openly."—Matt. vi. 6. This instruction is specially to those who stand in the relation to God of children to a Father, because begotten and born of God. No natural man or child, by virtue of his natural or fleshly birth, can in truth claim God as his Father. Neither has he any scriptural right to use the words of the prayer which Christ taught his disciples, as applicable to his condition; because he does not stand in the relation to God as a child, but simply as a creature condemned to die, by the holy law of God. In this relation as a creature, and as a justly condemned sinner, he may, like the men of Nineveh, "cry mightily unto God" as the Creator and Sovereign Ruler of all things, and obtain temporal deliverance and mercies.—Jonah iii. 8. This entering into thy closet and shutting the door can only be done when by a living faith we are put into spiritual exercise, by which we are hid from all the outside world, and lose sight of it, as completely as one would if literally closed up in a closet. When in a closet literally, our natural body and person are hid from all creatures; so, when a revelation of Jesus Christ, made by the Spirit to faith, it lifts us above the world with all its troubles, and our communion is with the Father, and with his Son Jesus Christ. We may pray publicly, as Paul did when he parted with his brethren at Ephesus, (Acts xx. 37) and yet in a spiritual sense be in a closet, with closed doors, "looking not at the things that are seen, but at the things that are not seen." Unless in a closet in this spiritual sense of the subject, we never pray to the Father. This is applicable at all times and under all circumstances, at home or abroad, in the public congregation or when entirely alone, in affliction or in health, at all times, "when thou prayest, enter into thy closet." Nothing else is prayer to thy Father. He alone must be seen, and he alone seeth thee as thou art. Nothing short of the grace of God can hide us in the "secret of his tabernacle." "The secret of the Lord is with them that fear him."

W. M. MITCHELL.

OPELIKA, Ala., June 1, 1872.

ATHENS, Pa., June 30, 1872.

DEAR BROTHER BEEBE:—Since our Chemung Association, which was a precious season of prayer and praise, mellowed with hallowed admonition; my mind has been dwelling on the wonderful vision of Isaiah; especially the 20-21-22. of Chap. xxxiii. "Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord will be unto us a place of broad

rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby. For the Lord is our judge, the Lord is our law-giver, the Lord is our king; he will save us." Language fails to add to this wonderful description of the exceeding beauty and permanent glory of the city of the great King whose name is engraved upon its portals: *I Am that I Am*. Well might the inspired Prophet amidst the sublime depths of the vision cry out, "Thy heart shall meditate terror. Where is the scribe? Where is the receiver? Where is he that counted the towers? While deeply conscious that I see as through a glass darkly, I earnestly desire to see the King in his beauty, as my Judge, my law-giver, my King; and often find myself tremblingly enquiring for the waymarks to this glorious city of our solemnities. Yesterday I was reading the previous chapters of Isaiah, and the book seemed increasingly precious, and I feel inclined to gather from it some sweet portions, so fraught with peace and assurance. Read the xi. Chap. 1-9 inclusive. "And in that day there shall be a root of Jesse which shall stand for an ensign of the people, to it shall the gentiles seek; and his rest shall be glorious. And there shall be a highway for the remnant of his people, which shall be left, from Assyria, like as it was to Israel in the day that he came up out of the land of Egypt. Isaiah. xi. And in that day thou shalt say, O Lord I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortest me. Behold; God is my salvation; I will trust, and not be afraid; for the Lord Jehovah is my strength and my song; he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted. Sing unto the Lord; for he hath done excellent things: this is known in all the earth. Cry out and shout thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee. Chap. xii. "The Lord has founded Zion, and the poor of his people shall trust in it." "O Lord thou art my God, I will exalt thee, I will praise thy name for thou hast done wonderful things, thy counsels of old are faithfulness and truth. For thou hast made of a city a heap, of a defenced city a ruin: a palace of strangers to be no city; it shall never be built. Therefore shall the strong people glorify thee, the city of the terrible nations shall fear thee, for thou hast been a strength to the poor, a strength to the needy in distress, a refuge from the storm when the blast of the terrible ones is as a storm against the wall. Thou shalt bring down the noise of

strangers, as the heat in a dry place; even the heat with the shadow of a cloud: the branch of the terrible ones shall be brought low. And in this mountain shall the Lord of hosts make unto all people, a feast of fat things, a feast of wine on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from all the earth: for the Lord hath spoken it. And it shall be said in that day, Lo this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation. Chap. xxv.

"In that day shall this song be sung in the land of Judah; we have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates that the righteous nation which keepeth the truth may enter in. Thou wilt keep him in perfect peace whose mind is stayed on thee; because he trusteth in thee. Trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength. Chap. xxvi. "Lord thou wilt ordain peace for us, for thou hast wrought all our works in us." He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit. And it shall come to pass in that day that the Lord shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel. And it shall come to pass in that day that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem." "Behold a king shall reign in righteousness, and princes shall rule in judgment, and a man shall be as a hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great Rock in a weary land. And the eyes of them that see shall not be dim, and the ears of them that hear shall hear, and the heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly. Chap. xxxi. Then comes these awfully solemn words, The Lord is exalted; for he dwelleth on high; he hath filled Zion with judgment and righteousness; and wisdom and knowledge shall be the stability of thy times, and strength of salvation: the fear of the Lord is his treasure, Hear that are far off, what I have done, and ye that are near acknowledge my might. The sinners in Zion are afraid, fearfulness hath surprised

the hypocrites. Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly: he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; He shall dwell on high: his place of defense shall be the munition of rocks: bread shall be given him, his waters shall be sure. Thine eyes shall see the king in his beauty; they shall behold the land that is very far off—Thy heart shall meditate terror. Where is the scribe? Where is the receiver? Where is he that counted the towers? Thou shalt not see a fierce people, a people of deeper speech than thou canst perceive; of a stammering tongue that thou canst not understand. Look upon Zion the city of solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall be removed, nither shall any of the cords thereof be broken. But there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby. For the Lord is our judge, the Lord is our law-giver, the Lord is our king; he will save us. Thy tacklings are loosed; they could not well strengthen their mast, they could not spread the sail: then is the prey of a great spoil divided; the lame take the prey. And the inhabitant shall not say, I am sick; the people that dwell therein shall be forgiven their iniquity. Chap. xxxiii. As my mind has been feasting on this portion of the vision of Isaiah I have asked myself, Is it possible that my feet are treading or will ever tread the highway the Prophet describes in the following chapter: "And a highway shall be there, and a way, and it shall be called the way of holiness; The unclean shall not pass over it," and from the depth of my soul, I cry out, Unclean, unclean. From the sole of my feet even to the head, I am full of wounds, and bruises; but may I not glory in my infirmity, if so be the spirit of Christ may rest upon me, enabling me to drink at the fountain-head, and be comforted by the word? "But it shall be for those: the way-faring men though fools, shall not err therein." No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there, but the redeemed shall walk there."

As I look back to the time when I was first awakened to a sense of my condition, or I might better describe my early exercises of mind, as a longing to be pure in the eyes of the holy God; I looked for some attainment in the flesh to meet the favor of an incensed God, and I sincerely thought prayer and fasting

or abstaining from outward sin would be the means of attaining the approbation of God: but when the Lord as I trust, saw fit to open my ear to the purity of the law, I became abashed in the dust, crying Unclean, unclean. O how far short were all my prayers and efforts, my struggles and resolutions from meeting the demand of that holy law; and as my ear was unstopped I began to realize that Christ had fulfilled the law in the behalf of his people; but this truth, although I embraced it, did not satisfy my wrestling spirit. I can now look back and say of a truth, "My tacklings were loosed, they could not well strengthen the mast. They could not spread the sail." Disquieted and dispirited within, the burden of my soul seemed to be, "Lord undertake for me," Lord save, or I perish." And so I mourned like a lonely sparrow till those words were applied like a beacon light. "As Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up." Immediately hope revived my spirit, that in the glorious light of life I should behold Jesus as my Redeemer, my surety, my Righteousness, O that I could always feel that child-like dependence, that casting all my care on him till the joyful moment came when trusting in Jesus seemed like "Rest," which Isaiah describes as "glorious." Then I could rejoice and sing, "Behold God is my salvation; I will trust and not be afraid;" and all along the way, I know, I have had no abiding rest or hope in any other name. Amid my many wanderings, the Lord in faithfulness and truth hath instructed me. "The Lord hath founded Zion," and I a poor and erring one, am enabled to trust in it, and O how dependant I feel on the mercy of God, when I say, I know the glorious Lord is unto me a place of broad rivers and streams, wherein no galley with oars of creature righteousness can stem the mystic tide, no gallant ship of man's device can pass thereby, to improve the government of him whose name shall be called "Wonderful, Counsellor, The mighty God, The everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and establish it with justice and judgment from henceforth even forever. The zeal of the Lord of Hosts, will perform this.

"Give to the Father praise,
Give glory to the Son,
And to the Spirit of his grace
Be equal honor done."

MARIANNE MURRAY.

MACOMB, ILL., June 26, 1872.

BROTHER BEEBE:—Elder Henry Smith, of Warren, Davis Co., Ill., a colored man who cannot read a word, born and raised in Louisville, Ky., and who was a slave till he was

about forty years of age, has recently been among us on a preaching tour, requested me to send you a portion of scripture for your views through the "Signs" as soon as you can give it your attention.

He says he has requested many of his brethren in the ministry to explain the connection of scripture I send you, but they have all failed to give him satisfaction, and the most of them unable to do anything with it. The scripture he wants you to explain is Ezek. Chap. xxviii. especially verses 2-3-4-13-14-15-and 16.

My own mind is not clear on a part of the chapter, and I join him in requesting your views.

Uncle Henry, as he is familiarly called, is a remarkable man, never having been taught letters, and having been raised as a waiter and cook, till he was ordained by an able council of white brethren. He has cooked for many of the presidents, and other able men of the nation when stopping in Louisville Ky., and preached often with Edmund Walker, Buck, Vardeman, Nowel, Craeth, and other able men, and fought them for years on the Mission subject till they divided the Baptists. After he bought his freedom he preached for a time at St. Louis, and Alton, with Professor J. M. Peck, and others, who offered him \$600 per year to preach and beg for the Missionary Board, but he spurned their offer, and has ever stood with the Primitive Baptists. He is now over seventy years of age, but travels much, and preaches from northern Ill., to St. Louis, in the principle cities on the Rail Roads.

Elder Durand will remember Uncle Henry, at first Northwestern.

As he cannot write, I request this to be published in the "Signs, for the information of those who knew him in former years.

Yours in Christ,

I. N. VANMETER.

(Editorial reply on page 165.)

RAYSVILLE Ind., June 30, 1872.

DEAR BROTHER BEEBE:—Permit one who feels herself unworthy to call you brother, to give you a brief sketch of my travels, since I trust it pleased the Lord to open my eyes to a sense of my true condition. Until about the age of twenty-one, I had never seen myself a lost and ruined sinner, I then tried to extricate myself from this state of thralldom by good works; for I thought I had to work myself into favor with God. I soon found I could do nothing; all my works being as filthy rags, unholy and unclean, then I would retire to some solitary place and there pour out my woe. An offended God seemed to frown down upon me; all nature was clad in mourning; my sins arose as mountains before me, my cry was, Lord save or I perish! One morning, I shall never forget the

time, I arose early, having spent a sleepless night, and so depressed in spirits that all hope seemed to have fled, I thought my fate was sealed, and God was just in my condemnation; for I thought how could such a sinner as I felt my self to be, in justice be saved? When the passage of scripture came so forcibly to my mind, that it seemed as though some one had spoken to me "By grace ye are saved, through faith, and that not of yourself, it the gift of God." This was enough. The plan of salvation was now plain, I wondered that I had not seen it before. My burden of sin and guilt was gone, I was happy beyond description. The sun was just rising; with all its resplendent beauty, the leaves on the trees, the spears of grass that moved before the gentle breeze of that mourning, were all praising God. I thought the birds had never sang so sweetly before; they too were singing their songs of praise, while I stood in silent wonder, how long I know not, but before I returned to the house I had resolved to go and tell my brother, Elder Wm. Baker, whom I had unbounded confidence in, the exact state of my feelings; I knew he would rejoice with me. My walk of half a mile lay through a grove, I had gone that way many times, but never before had I beheld such beauty in nature; my heart was filled with love to the great Creator of all things, but when I came near the house I began to falter; a strange feeling came over me; I thought I had been deceived, and was now on my way to deceive others; my brother was on the farm at work; I did not go to the field to tell him how I felt, but resolved to say nothing to any one, lest I should disgrace the cause: for fierce temptations assailed me, I trembled lest I should be overcome by the adversary; for I thought he had been deceiving me until the present time. I hated sin, and thought that I would rather die than sin against a merciful God. I loved the church and people of God; I looked upon them as holy beings, while I could detect sin in every thought and act of my life. O how I prayed to be delivered from sin, that I might be one among them. While in this state of mind, I went with my mother to Elkhorn church Wayne Co., Ind., Eld. Stephen Oldham, being pastor at that time, he preached from this text: I would come, but Satan hindered (I do not remember where recorded.) His discourse seemed to be directed to me, I wondered how he knew what had been passing in my mind. When an invitation was given, I went forward not expecting to be received, when I told them what a sinner I was; to my surprise, they gave me the right hand of fellowship. I was baptized the second Sunday, July, 1831, near forty-one years ago. I am as firm in the faith to-day as was then, though wandering as

were like a lone sheep on the barren mountains. For the last twenty-six years, or since the division of the Blue River Church, in Henry Co., of which I was then a member; since that time I have never joined any church, I am so situated it is not convenient for me to meet with the people of my choice consequently I seldom attend meeting of any kind. Your excellent paper is read with deep interest by me; indeed it is food for the soul, it tells the dear old story of salvation by grace.

The little spark of hope I have,
Though small indeed I would not give
For worlds of treasure here.
Though not possessing earthly store,
Lord give me grace I ask no more,
For then I've nought to fear.

This article I submit to you for your consideration, dispose of it as you think proper.

Your unworthy sister in Christ,
MERCY WAGONER.

WATER VALLEY, Miss., Sept. 1872.

BROTHER BEEBE:—As I am deprived of the privilege of attending our Association, which convenes about twelve miles distant from where I live, being unable to attend in consequence of feeble health, I have concluded to write a few lines for your inspection, to do with as you think proper. As the works of men in religious affairs have been more popular in the world, than the works of God, in past ages, so it is in our day. All of the works of God are laid down in holy writ for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." Then it is plain that the works of men, in religious matters, such as Sunday Schools, Bible and Missionary societies, which are patronised by the Protestants, are not good if the Apostle was correct, when he affirmed that, "All scripture is given by the inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3-16-17. Now here is a declaration from divine authority; that the scriptures contain all good works; not only to furnish, but to thoroughly furnish the man of God to all good works, and therefore all works done by men, in affairs of religion without divine authority, are evil, if the scripture contains all the good works as the apostle affirms. And indeed it cannot be otherwise than evil, for how can an evil tree bear good fruit? How can anything originating with man, who is earthly, made of dust, produce any thing that can possibly be heavenly? His works are like himself earthly, and can go no higher than earthly works; they must die with the world. Then I ask, Did Sunday Schools, Bible Societies, Missionary societies &c., come from heaven, or are they of men?

If they say they came from heaven, why do not the scriptures tell us so? If they say they are of men, which indeed they are, why do they teach for doctrine the commandments of men? They can make no excuse before the bar of God, and say that the great and learned teach these societies, for the Apostle Paul says, Though we or an angel from heaven, preach any other gospel unto you than that which we have preached, let him be accursed. Gal. i. 8-9. Then because William Fox, Robert Rakes, Andrew Fuller &c., started up these Sunday School, Missionary Societies, in England in 1784, 1785, 1792, &c., can no more sanctify and make these papal inventions heavenly, nor are they any better because both Protestant, and Papal inventions, nor heavenly in religious affairs, because they are done in the name of religion, give them a higher origin than that of man. Nor would it be any better if the Old School Baptists had done these things, for whether started by Primitive Baptists, Missionary Baptists, Methodists, Presbyterians, or Catholics, the origin would be different from that of Christ and the Apostles, for their gospel was of heavenly origin, and it matters not how great, and good, men, Churches or societies may appear, nor by how many, or by whom, patronized, if they originated with men, they can never advance the kingdom of God, neither in this world, nor that which is to come. For there is none other name under heaven given, among men, whereby we must be saved," except the name of Jesus Christ, Acts iv. 10-11-12. Again, "The flesh profiteth nothing. John vi. 63. Cursed be the man, that trusteth in man, and maketh flesh his arm. Jer. xvii 5, Now any works done in the name of religion, or under pretence of religion, that is not laid down in the scriptures, are the works of the flesh, or of men, and consequently, are in opposition to the works of the Spirit or the divine will, as laid down in the Scripture which are the works of the Spirit because God is Spirit, and they that worship him must worship him in spirit and in truth. John iv 24. And if an angel from heaven was to teach or preach any thing else than what is written in the scripture, we are not to believe. "But though we or an angel from heaven, says Paul, preach any other gospel unto you, than that which we have preached unto you, let him be accursed. Gal. i. 8. Again all scripture is given by the inspiration of God, &c. That the man of God may be perfect, thoroughly furnished unto all good works. ii. 3-16-17. Then if Paul is correct when he affirms that the scriptures contain, all good works to thoroughly furnish the man of God unto all good works, why will people patronise Sunday Schools and Missionary societies,

or any thing else whatever that is not laid down in the scriptures of eternal truth? It cannot make any difference from whom such things originate, for the affects would be the same, from one man as another; for as the scriptures contain all of the good works left; for any body else, out side of scriptures to perform or invent, no matter who they originate from, nor how plausible they may appear. This will appear plain, when we consider that anything to be good in a religious point of view, must originate from heaven; must have a heavenly origin; and on the other hand, anything originating with man, is earthy of an earthy nature, because its origin is in the earth. Nor can the bodies, even, of the saints reach heaven in consequence of their earthly corrupt nature or origin, until they are changed to spiritual bodies.

Yours in respect and esteem,
R. M. MORHEAD.

REISTERSTOWN, June, 19, 1872.

BROTHER BEEBE:—I received the enclosed experience a few days since, and as requested, forward it to you. It speaks for itself, so I need not make any comments. I am always glad to hear of the travel of the old saints, the fathers and mothers in Israel. My youth often comes up to me, and I sometimes while preaching, look over the greyheaded saints, and feel that it would be more becoming in me to sit at their feet, and hear them tell of the way they have been led. For years they have seen the Lord's goodness and can thus testify to its fullness, with larger and longer experience, than one so young as I.

As ever your brother,

F. A. CHICK.

OAKLAND, Miss., June 7, 1872.

ELD. F. A. CHICK: DEAR BROTHER IN CHRIST:—In offering an apology for intruding this short sketch, and trials of my pilgrimage from the time I obtained a hope, in August 1823, until the present: 1st, the reason why I address you, I have made two attempts to write out, and send my experience to Eld. T. P. Dudley, of Lexington Ky., he being the first minister that I heard preach after I had obtained a hope, but my mind was so beclouded, that every thing that I founded my hope on, was like a sealed book; and it was suggested to me, that it was pride and vanity, that was prompting me to parade my experience before the world; I tore it up both times, and was almost persuaded that I was a hypocrite. I received the "Signs of the Times" of the first of June, and in that number found your experience on Matt. xi. 2-6. on the reading of which I was totally dissolved in soul body and spirit, and taking a view of my past experience, I found myself a fellow

traveler with you, and I now feel desirous of informing you of a few of the evidences of the hope that is within me. The reading of your experience was to me as the shadow of a great rock in a weary land.

I was born in Woodford Co., Ky., May 4th, 1798; raised and educated in Galitin Co., on Corn Creek, had early impression of religion, concluded I could get it, but would enjoy the pleasures of this world first. I believed some preparations were necessary to meet a just and holy God, that I could easily obtain before I died. About the year 1814, my mother embraced religion at home, and her conduct under the excitement alarmed me, and I set about getting religion in good earnest, left off all my evil practices, prayed three times a day, placed all to account of my justification until I pronounced myself a christian; but made no public profession. My religion became very laborious when I would commit sin outwardly, I would pay up by prayer, but it became laborious I threw it away as a delusion; found my house clean swept and garnished, took with me seven spirits worse than the first, which entered in and dwelt there, until 1823. In the year 1818, I had completed my education, left home and taken up a school, about thirty miles from home, in Shelby county. In my absense from home a revival took place at Corn Creek Church, under the ministry of Elder Buckley, my mother, brothers, and several of my sisters united with the Corn Creek Church, my youngest brother Harry, four years my junior, whom I dearly loved, was but a youth of fourteen years. When I reached home and found this state of things, the devil prompted me to destroy my lovely brother's religion for I supposed it to be such as I had gotten and lost, and I annoyed him very much so that he would turn from me and shed tears. In the mean time, I married and settled on Patton's Creek, then in Henry Co. In July 5th, 1823, this lovely brother died, he sent for me in haste, wishing to see me before he left this world of trouble, when I got to him he did not know me, and died in a few minutes after I arrived.

Now, my Dear Brother, I saw myself as I never had before, all my sinful conduct in endeavoring to cause my christian brother to throw away his religion, reached my inmost soul, and I saw that I was not only a sinner by practice, but sin defiled from the crown of my head to the soles of my feet. After my Brother's funeral, I went home weighed down with sin, guilt, and condemnation: mark the time 5th, of July. I was totally ignorant of the way and plan of salvation, as it is in our Lord and Savior Jesus Christ; consequently I sought relief by my own works, I searched

EDITORIAL.

MIDDLETOWN, N. Y., JULY 20, 1872.

REMARKS ON EZEKIEL XXVIII.

Reply to Elders Henry Smith and I. N. Vanmeter, on page 163.

Although we have not the vanity to think we can fully elucidate what so many of our brethren in the ministry have had the wisdom and prudence to decline attempting, from a conscious lack of light, we cannot feel satisfied to pass the request by in silence. However incompetent to explain the subject to our own satisfaction, still we may venture some general remarks, which possibly may be profitable to brother Smith, and to others.

The history of Tyre, or Tyrus, occupies prominent and important places in the scriptures, both of the Old and New Testaments, and must have been written for our instruction. The origin, rise, and wonderful eminence of that great commercial city, her great wickedness, and fearful end, was referred to by our Lord when declaring the dreadful judgments then impending, but which have subsequently been executed upon Jerusalem, and other cities of Judah. When upbraiding the cities of Judah, wherein most of his mighty works had been wrought, he said, "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell; for if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee."—Matt. xi. 20—24; also x: 15. See also Luke x. 12—15. This allusion made by our Lord to the cities of Tyre, Sidon, Sodom, Gomorrah, Egypt and Babylon, as examples of the retributive justice of God, were designed as types of the final overthrow of Jerusalem, and of Mystery, Babylon the Great, and of all other organized anti-christian establishments that should ever arise in opposition to the church and kingdom of our Lord Jesus Christ. The history of Tyre, or Tyrus, (as both names which signify a rock) are in scripture applied to the same city, showing many traits very similar to those which in Revelation are applied to Mystery, Babylon the Great. Tyrus was a famous city of Phenicia, and in the division of the lands by Joshua to the tribes of Israel, it was allotted to the tribe of Asher, with the other maritime cities of the same coast; but it does not appear that the Asherites ever drove out the Ca-

the scriptures, but could find no comfort in them; but the sword of God's justice said, "Cut him down, why cumbereth he the ground?" I sought the silent grove, and walked around and about for some time before I could find a place to kneel down; for I really did believe that inanimate nature knew that I was a vile hypocrite. I did finally drop down, and all I could say was, "Lord have mercy on me a sinner:" and that seemed to fall as lumps of lead to the ground. This state of things continued about three or four days. I sought relief in every way, by searching the scriptures, by attending preaching of all denominations &c. I learned by the scriptures, that it is by faith in Jesus that I must be saved, and I would have given ten thousand worlds, if I could exercise faith; but I could not. I said, as I thought, the atonement was all-sufficient for others; but for such a sinful wretch as I was, I could not see how it was possible that God could be just, and save such a sinner. Then came off a Methodist Camp Meeting, at what was called Fruck's Camp ground, some twenty miles from where I lived. I think then in Jefferson County. I solicited my neighbor, Wm. Tapp, to accompany me there. When we arrived Col. Bell, invited us to partake of his hospitality at his tent. The Methodists soon got up a big excitement, it went on until Sunday, I bore it, but if I had been in hell I could not have suffered greater torment. I told my friend Tapp, I could stay no longer, and begged him to accompany me home. On the Sunday following, (I think it was) I went to 18 mile Creek Church. Tapp with me. To hear Elder Joel Hulsey preach; to my utter surprise, he commenced with my conviction, tracked me, step by step, until he brought me to exercise faith in Jesus Christ, and there left me a condemned rebel against God's righteous law; I could not imagine how he could know the travel of my soul, unless it was to show me that I was condemned beyond the reach of mercy. I started home, my road leading down a hollow to Patton's Creek, through a heavy beach forest. (my friend Tapp with me.) I thought I had given up all for lost, but presume I was still pleading for mercy. And Oh my soul! All in a twinkling of an eye, I was enabled to exercise faith in Jesus Christ, as an all sufficient Savior for me. It seemed to me a mantle of light had covered the entire forest, and that all inanimate nature was giving glory to God. It rushed into my mind, that this was not my abiding place and that I had to pass through death to reach the full fruition of glory that was laid up for the children of his love: and I felt thankful to God that it was so ordained. Now, my brother Chick, I want to tell you how this Old Man

of flesh began to insinuate falsehood; for it was so plain, I was going home to shew it to my wife and neighbors, when it rushed into my mind, "Thou fool, now you are going to shew it to others, and perhaps you yourself are deceived: perhaps it is all a delusion." It killed me dead, and I had lost my burden of guilt, and had got nothing for it. This struggle was kept up I think for about thirty days, when I was engaged with my soul, that if deceived, I should receive some token by which I could exercise faith, and this portion of Dr. Watt's hymn, rushed into my mind with convincing force.

"Shall I be carried to the skies,
On flowery beds of ease,
While others fought to win the prize,
And sailed through bloody seas?"

No, thank God, I saw it was all God's plan and that his grace was sufficient. Now, my Brother, my experience had shown me, that it was all sovereign grace: yet I was as rotten an arminian as you ever saw, and in bringing this to a close, I must ask your indulgence, how this old fleshly man, was forced to yield to the truth as it is in Jesus Christ our Lord, the new man, as I hope was formed in me the hope of eternal glory. Elder Isaac Foster, was called to the pastoral care of Patton Creek Church, he preached experimental and practical religion which fed me, and I traveled with him to his appointments. At one of which, after we had retired to bed, at one old brother's house, they put us both in the same bed, he said that he had never heard my experience, and asked me to tell it. I told him that I had no objections to telling what little I had, and commenced, when I had told him, he whirled over, and burst out into a great laugh and said, I was as strong a Predestinarian as he was. I being impulsive remarked, if it was the truth I would not believe it. This remark went like a dagger into my heart, and I really did think that I had committed the unpardonable sin. If God's truth, I would not believe it. Here was trouble indeed, and my brother, this struggle convinced me that there was the old man Adam, and the child of grace; for that which is born of the spirit, is spirit. This contention was kept up for twenty or thirty days, the old man fought manfully, but was finally compelled to yield to the small still voice of the child of grace, saying, This is the way walk ye in it. I embraced it, I loved it, and never have I doubted it since, which will soon be forty-nine years, that free and sovereign grace, given in Christ Jesus before the foundation of the world, is the truth of the gospel. Here commenced a warfare that has been kept up ever since. This old sinful fleshly man continually at war with the new or spiritual man. Now I cant say, as that eminent divine Paul, I have

fought a good fight," but can say that through all the splits and divisions I have kept the same faith, and am ready to be offered up when ever it may please my Great High Priest and King to call me hence. For when this earthly tabernacle shall obey the sentence passed against him in the garden, for his disobedience. Dust thou art, to dust thou shalt return. Then I have a hope that I have "A house, not made with hands, eternal and in the heavens."

Yours in christian fellowship,
S. BARNES.

ELLAVILLE, Ga., June 13, 1872.

DEAR BROTHER BEEBE:—In compliance with your request, and the request of several other brethren and sisters, I drop you a short note after my safe arrival home. I feel under renewed obligations to our heavenly Father for his constant care of us, and especially of his long-suffering and tender mercy toward me and mine. I feel that I was peculiarly blest in the privilege of being with the precious children of Zion at the four associations which I attended in the North; for in all sincerity I can say, that with us there was neither North or South, but we were all one in Christ Jesus. There were ministers from the east, west, north and south, who all spake the same tongue, the pure language of heaven, salvation by grace. There was no arianism, two-seedism or antinomianism preached by any of them, though such unfounded charges had been made against some of the faithful fathers whom I had the privilege of hearing more than once. I feel that in all essential things we are one, and I bless the name of God for it. And it was no small gratification to us, (Eld. Gold and I) to visit churches that had been constituted for over 140 or 150 years, and to be eye witnesses that they were walking in the same order, and living upon the same doctrine upon which they were constituted, in the early settlement of America. And yet the New School or Missionary Baptists claim to be Primitive Baptists! With love for all, I cannot forbear letting my thoughts linger upon the fathers in the ministry with whom I met, knowing their toils are nearly over. It is with especial fondness I think of dear old Elder Hartwell, of Hope-well, N. J., of yourself, and Eld. W. J. Purington, of Southampton, Pa. We spent four days with the pleasant family of brother Purington, which cannot be forgotten by either of us. Not that I can forget any of the dear saints, but it is useless to attempt to enumerate their expressions of love and fellowship, their tender care, or their names in the flesh, for a dearer name than all fleshly names is named upon them. We were enabled to reach our last appointment, (Wilmington, N. C.) where we had a pleasant interview with the little church at that place; and upon our arrival at home, to find all living and well, I feel that I am encouraged to buckle on my armor tighter in defence of the truth. With love to all, and a prayer to God for the peace and prosperity of Zion, I conclude this brief note.

J. R. RESPESS.

naanites, for Isaiah xxiii. calls Tyre the daughter of Sidon, meaning a colony from it. The position of Tyre on the sea coast made her a very famous commercial city, having great advantages over all other cities for traffic and the accumulation of wealth and luxuries. Like all other cities of the earth, her wealth and greatness made her vain and profligate, until for her idolatry and wickedness she was finally overthrown, according to the predictions of Ezekiel in the xxvi. and xxvii. chapters. The greatness and abundant riches of Tyrus may be inferred from the account given by Ezekiel in the chapters connected with the passage on which we are requested to write. If we compare the merchandise and wealth of Tyre, and her commanding maritime and commercial advantages, as stated by Ezekiel, with the same advantages held by Babylon, as described by John in Rev. xviii., we cannot fail to mark a striking similarity, and we are compelled to regard both, as types, to point to the same spiritual wickedness of high places, to be developed in the full manifestation and final overthrow of that Wicked which shall be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of Satan, with all power and lying wonders, and with all deceivableness of unrighteousness in them that perish," &c.—2 Thess. ii. 8—10.

The lamentation taken up by Ezekiel for Tyrus, describes her position and merchantile wealth. "Say unto Tyrus, O thou that art situate at the entry of the sea, which art a merchant of the people of the isles. Thus saith the Lord God, O Tyrus, thou hast said, I am a perfect beauty. Thy borders are in the midst of the seas; thy builders have perfected thy beauty. They have made all thy ship boards of fir trees of Senir; they have taken cedars from Lebanon to make thy masts for thee; of the oaks of Bashan have they made thine oars: the company of the Ashurites have made thy benches of ivory brought out of the isles of Chittim. Fine linen with brodered work from Egypt was that which thou spreadest forth to be thy sails; blue and purple from the isles of Elishah was that which covered thee." The amazing extent of her commerce, and multitudes of her merchants, and the numerous articles of her merchandise, are also given by the prophet, which can only be equaled by the inventory of the merchandise of Babylon the Great, as stated Rev. xviii. At the final overthrow of this latter city, the kings of the earth, and her merchants, shall bewail her, standing afar off, for fear of her torment, saying, Alas, alas, that great city! for in one hour is thy judgment come. And the merchants of the earth shall weep and mourn over

her; for no man buyeth their merchandise any more; the merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thynewood, and all manner of vessels of ivory, and all manner of vessels of most precious wood, and brass, and iron, and marble, and cinnamon, and odors, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men, and the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all. The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing, and saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! For in one hour so great riches is brought to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, and cried when they saw the smoke of her burning, saying, What city is like unto this great city?"

From the striking similarity of the figures used by the inspired writers as descriptive of Tyre and Babylon, the impression is irresistible that both were designed to represent "the great city which spiritually is called Sodom and Egypt, where also our Lord was crucified;" as the woman which John saw, which was explained to mean "that great city which reigneth over the kings of the earth," and in which "was found the blood of prophets, and of the saints, and of all that were slain upon the earth."—See Rev. xi. 8, xvii. 18, and xviii. 24.

While Tyrus and Babylon so clearly delineate the organized ecclesiastical establishments which assume to be the church of God, and in that assumed character have been sustained by the kings and governments of the earth, and have reigned over the kings and potentates of the world, and have slain the prophets, and shed the blood of the saints, the prince of Tyrus, like the king of Babylon, "who opposeth and exalteth himself above all that is called God, or that is worshiped, so that he as God sitteth in the temple of God, shewing himself that he is God."—2 Thess. ii. 4. So the prophet was commanded to say to the prince of Tyrus, "Because thine heart is lifted up, and thou hast said, I am a god, I sit in the seat of God, in the midst of the seas. Yet thou art a man, and not God, though thou set thine heart as the heart of God." This prince of Tyrus, and the king of Babylon, represent "the prince of the power of the air, the spirit that now worketh in the children of disobedience."—Eph. ii. 1. The sacri-

ligious boasting of the prince of Tyrus is only equaled by that which is charged upon the king of Babylon, of whom it was said, "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven; I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north; I will ascend above the heights of the clouds; I will be like the Most High."—Isa. xiv. 12—14.

The predominating spirit that controls every anti-christian organization is and always has been boastful and aspiring, self-reliant and pretentious, claiming more wisdom than Daniel, or any of the inspired prophets of the Most High, or apostles of the Lamb. Wise above what is written, and wiser than seven men who can render a reason. And it is conceded that "The children of this world are wiser in their generation than the children of light."—Luke xvi. 8. But the apostle James says, "This wisdom descendeth not from above, but is earthly, sensual and devilish; for where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy."—iii. 15—17. One of the most prominent marks by which the spirit that rules all the movements of anti-christ at the present, and at all former times, is its arrogant and blasphemous claim of wisdom to improve upon the inspired scriptures of divine truth. Daniel and Isaiah are thrown quite into the back ground; they are entirely behind the age of wonderful progression; they never dreamed of converting the heathen, and of evangelizing the world, by Missionary Societies, Sunday Schools, and other humanly devised instrumentalities. Daniel made no pretention to human erudition, or human wisdom. He could not interpret the secrets of the kings until he was instructed by revelation from God; but the magicians of Egypt could imitate some of the wonders which God had wrought, by their enchantments. And so the man of sin, the son of perdition, should come with all signs and lying wonders. And to the beast which John saw rise up out of the sea, was given a mouth speaking great things and blasphemies, &c. And the other beast which he saw coming up out of the earth, exerciseth all the power of the first beast before him. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell upon the earth by the means of those miracles which he had power to do in the sight of the beast.—Rev. xiii. 5, 6, 11—14. The anti christ of the pres-

ent time will admit of no secret too profound for their comprehension. Their religion is reduced to a science, and its mysteries can be taught in their schools. But such was not the case with Daniel; for God himself has said, "Though Noah, Daniel and Job were in it, as I live, saith the Lord God, they shall deliver neither son nor daughter."—Ezek. xiv. 20. But these claim to be wise enough to save all their children, and even the whole world, by their inventions.

It is further said of the prince of Tyrus, "With thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures; by thy great wisdom and by thy traffic hast thou increased thy riches, and thine heart is lifted up because of thy riches." Brother Smith will not require the learning of the schools to convince him that the modern anti-christs have made their worldly wisdom and human policy productive in the accumulation of gold and silver, and earthly treasure. But by their wisdom they have never grown rich in truth and righteousness. Their riches are of the kind which inflates them with pride, to set their hearts and vain imagination as the heart of God. Or to place themselves in God's stead, and to pretend to hold the destiny of the world in their own hands, —to set their throne, or power, above the stars of God, and to be like the Most High. Yea, to exalt themselves above all that is called God, or that is worshiped. For they claim to be able and sufficiently wise to improve upon God's method of salvation, and to be able to save more by their riches than otherwise would or could be saved by the precious blood of our Lord Jesus Christ.

"Thou hast been in Eden, the garden of God." This is no more than was said of Capernaum and other cities of Judah, which were exalted to heaven, but destined to be cast down to hell. But this figure seems to have reference to the surpassing greatness and commanding prosperity of Tyrus in her commercial supremacy, commanding, like a covering cherub, the islands of the seas. All the elements of greatness, wisdom and beauty had been summed up and sealed up in Tyrus; but her wisdom was not the wisdom of the just; her beauty was not the beauty of holiness. Her wisdom was that displayed in her traffic, by which she had increased in such riches as were destined to take wings and fly away, and her glory that which would become as a fading flower. "Thou art the anointed cherub that covereth; I have set thee so; thou wast upon the holy mount of God; thou hast walked up and down in the midst of the stones of fire." Allusion may be here made to the origin of Asher, one of the tribes of Israel, and the prophetic blessing, in which it was said, "Let Asher be blessed with children; let him be acceptable to

his brethren, and let him dip his foot in oil. Thy shoes shall be iron and brass; and as thy days, so shall thy strength be."—Deut. xxxiii. 24, 25, compared with Gen. xlix. 20. The anointing of the prince of Tyrus was the investing him with power as a prince, whose wide spread dominion covered the extensive sea coast, and islands afar off, and all this greatness was given him of God, who had placed him so in the prophetic blessings of the tribes. In Asher he had been upon the holy mountain of God, and had walked up and down in the midst of the stones of fire. As the name of Asher was engraved upon one of the glistening stones in the breast plate and shoulder piece of Aaron's sacerdotal equipments for the priesthood, and had walked in the midst of the other tribes whose names were also engraved in the stones of fire.—Exodus xxviii. 7—21. "Thou wast perfect in thy ways, from the day thou wast created, till iniquity was found in thee." As one of the chosen tribes, in a ceremonial sense, Asher was equal to the other tribes, until after the division of the lands of Palestine, when Tyrus fell by lot to the tribe of Asher, and iniquity was developed, in pride and wantonness, in sacrilege and idolatry, until by the multitude of her merchandise she was filled with violence. In tracing Tyrus back through Asher to her original standing among the tribes of the Lord, we have presented the origin of the man of sin, the son of perdition, as having once a name and place in the organized christian church, until the *let* was removed, and many departed from the faith, giving heed to seducing spirits and doctrines of devils.

As Tyrus through Asher can be traced back to the commonwealth of Israel, so can modern anti-christ be traced back to a nominal connection with the church of Christ; and her abominable apostacy is strikingly set forth by the multitude of the merchandise and traffic of Tyrus. Of whom it is said, "Thine heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee. Thou hast defiled thy sanctuary by the multitude of thine iniquities, by the iniquity of thy traffic; therefore I will bring forth a fire from the midst of thee, and I will bring thee to ashes upon the earth, in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee; thou shalt be a terror, and never shalt thou be any more."

We submit what we have written to the consideration of brother Smith, and to our readers generally, with a desire that light and wisdom from above may be given them, to more fully understand the scriptures, and that through grace abounding we may be protected from the splendid

allurements of anti christ, that we covet none of her glittering merchandise, or be captivated by her splendid grandeur; for in one hour all her splendor shall cease, all her riches shall perish, and the blackness of darkness shall settle down on her forever.

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Yearly Meeting.

There will be a yearly meeting held with Bethel Church, Bates Co., Mo., commencing on Friday before the third Sunday in July, 1872. Visiting brethren are cordially invited to attend.

Those coming by the cars will get off at Freeman Station, on the M. R. T. Railroad.

Elder Myers, of Ill., and several other ministering brethren, are expected to be with us.

J. N. CHATHAM.

Marriages.

In Wilmington, Del., on Thursday, June 20, 1872, by Eld. E. Rittenhouse; Mr. Seymour Preston, of Wilmington, to Miss Mary S., daughter of Elizabeth Davis, of London Tract, Pa.

Obituary Notices.

DIED—In New York City, Feb. 8, 1872, in the 30th year of his age, **Jacob J. Ackerson**, youngest son of Dea. A. and sister Ackerson.

Just as he told his parents dear,
"At four," death's shadow hovered near;
Consumption's work was swiftly done;
One victim more his race has run;
But he who sitteth on the throne,
Jacob had taught, His power to own,
And midst his sufferings, so severe,
Confirms his faith, subdues his fear;
Knowing full well his days are spent,
Enabled still to express content,
Resigned to Jehovah's will;
So vain he'd proved all human skill,
"O Lord, look down on me," he cried;
Nor is the prayer of faith denied.

Elder Thorp preached on the occasion, from 1 Cor. xv. 54. The subject of this obituary, although not a professor, left a comforting evidence of his hope.

Please publish the obituary of sister **Elizabeth Woodcock**, who departed this life April 4, 1872, in the 72d year of her age. Her disease was pneumonia, with which she was ill two weeks and suffered much. She became a member of the Third Baptist Church in Baltimore, in 1827, and was baptized by Eld. James Osborn. Some time afterwards, she became a member of Black Rock Church, in the fellowship of which she continued until her death. All who knew our departed sister, knew her as firm in the faith of God's elect. Her disposition was cheerful, and she had many friends, and no enemies. The church feels her loss, but know it is her gain. She leaves an aged companion, and other relatives and friends to mourn their loss.

That God may bless and sustain them, is the prayer of your unworthy brother in hope,

P. A. CHICK.

I am requested to write a notice of the death of our sister **Amelia Smith**, daughter of Dea. Elihu Carey. She was born June 15, 1802, and died April 23, 1872, aged nearly three score and ten years. In 1818, she and sister Mahala Wheat, and, I believe, some others were baptized by Eld. B. Montanye, and united with the Middletown and Wallkill Church. She was married to Mr. Enos Smith, and moved into the vicinity of Mount Salem Church, N. J., where they attended meetings for several years; then moved to Chemung Co. N. Y., in the bounds of the Pleasant Valley Church, where she died. She was a faithful wife, a tender mother, a good neighbor and an affectionate sister. She leaves a bereaved husband and eight children, besides grand-children and great-grand-children, to follow her to that bourne from whence no traveler returns.

"She left the world with all its toys,
For better, brighter worlds on high;
Her faith embraced substantial joys,
Soaring beyond the starry sky."

M. CAREY.

Brother **Oliver Everett**, who for many years was a member of the church at New Vernon, but for several years past held his membership in the Chemung Church, at Waverly, in this state, departed this life at his late residence at Smithborough, N. Y., on Wednesday morning, June 12, 1872, aged about 60, or perhaps 65 years. As he has many relatives and acquaintances in this, the county of his nativity, we make this announcement for their information.

Brother Everett leaves no family, except his widow, who is also a member of the Chemung Church. His funeral sermon was preached by Elder A. St. John, on Thursday the 13th, from a text selected, as we understand, by the deceased, Job xvi. 19: "Also now, behold my witness is in heaven, and my record is on high." [Ed.]

Miss Ella A. Munsey died at her father's residence in Lisbon Falls, Maine, May 21, 1872, aged 23 years and 8 months.

ALSO,

Miss Lydia Weeks died in Gardiner, Maine, May 23, 1872, aged about 26 years.

Both of the above named young women died of consumption. They suffered much through their sickness, but manifested much christian patience, and were perfectly reconciled to the will of God; willing to depart and be with Christ, which they considered far better than to stay in this world of sickness, pain and sorrow.

HIRAM CAMPBELL.

Brunswick, Maine.

By request of my mother, Jane Varnes, please publish the death of her daughter, sister **Phebe A. Stewart**, who died near Brunswick, Peoria Co., Ill., Feb. 26, 1872, aged 46 years and 26 days. She had a disease of the nerves for a number of years, but she was taken suddenly with a cold and lung fever, from which she suffered ten days, and then passed away as one going to sleep, without a struggle or groan. She, with her family, moved from Pennsylvania about eleven years ago. She was a member of the Tuscarora church, in Juniata Co., Pa., in the fellowship of which church she was baptized about fifteen years ago, by Eld. E. Rittenhouse. After moving here, she united by letter with the Fountain Church of Old School Baptists.

She leaves a husband, seven children, an aged mother, and brothers and sisters, some of whom live in Pennsylvania and Maryland, and many friends to mourn their loss; but we hope our loss, though severe, is her unspeakable gain. May the Lord sanctify the bereavement to the good of the bereaved husband and family, and to his glory.

E. D. VARNES.

Sister **Cordella Richardson** died at her residence in Boone Co., Ind., March 21, 1872, aged 41 years and 20 days. Sister Richardson went forward to the Eagle Creek Old School Baptist Church, on the second Saturday in October, 1867, and after giving a relation of the Lord's dealings with her, in bringing her from darkness to light, and from the power of Satan unto God, as the reason of the hope within her, she was received by the church for baptism, and on the following day was baptized by Eld. A. B. Nay, in company with her husband, brother Wm. Richardson, and one of her brothers. In the spring of 1870, for convenience, she with eleven others took letters and went into the constitution of Antioch Church, where she remained a worthy member to the time of her death, which was caused by dropsy of the breast. She bore her affliction with great patience and resignation to the Lord's will. She was an affectionate companion, a kind neighbor, and a worthy church member. She leaves a bereaved husband, seven brothers and one sister, besides numerous friends, with the church, to mourn after her.

A discourse was preached on the occasion by Eld. J. G. Jackson, from Rev. xiv. 13. May God in the plenitude of his mercy bless the surviving relatives and friends with the spirit of reconciliation to his will, for Christ's sake.

J. G. JACKSON.

Sharpsville, Ind.

DIED—At her residence in Thomasboro, Champaign Co., Ill., March 21, 1872, aged 33 years, 11 months and 19 days, **Mrs. E. A. Friesner**, consort of David Friesner Esq.

The subject of this notice had never made a public profession of religion, but by her mild deportment, quiet manners, disinterested kindness, sympathy and affection, she had drawn around her a very large circle of friends, who deeply feel their loss, but whose sorrow is not as the sorrow of those who have no hope.

On the third Sunday in May, at the instance of the bereaved husband, the writer met an unusually large concourse of friends of the deceased, in that vicinity, and tried

to preach for their comfort from the prophetic language recorded Isa. xxxv. 10.

The Lord Jesus Christ be with all the saints. Unworthily yours,

J. G. SAWIN.

Loxa, Ill.

DIED—May 27, 1872, in Macomb, Ill., **Thomas Axford**, in the 69th year of his age. Brother Axford was born in England in 1803, experienced the goodness of God in the pardon of his sins, in 1830, and immediately joined the Old Baptists of that country. He came to this country and settled in Macomb in 1857, where he resided till the time of his death. He preached considerably during a part of his life, and was an uncompromising supporter of the doctrine of free grace, giving all the glory to God. During his illness last year, he was remarkably firm in his faith, strong in his hope of immortality, and resigned to the will of the Lord. He recovered from that attack, and attended to his regular calling till the morning of the day he died, when he was seized with a fit or stroke of apoplexy, and survived but a few hours. He was truly a worthy and excellent citizen, an affectionate husband and father, and an exemplary christian. He leaves his wife and six children to mourn their loss. May the Lord abundantly bless them, and resign them to his holy will.

The writer conducted the funeral services to-day, in the city, after which his remains were consigned to their resting place in the cemetery, to await the voice of the trump of God,

Yours in Christ,

I. N. VANMETER.

Macomb, Ill., May 29, 1872.

I send, by request of her sorely bereaved husband, the obituary of **Mrs. Rose Lee Hickman**, who departed this life May 2, 1872, in the 22d year of her age. Less than two years ago they were joined in the bonds of holy wedlock, by the writer. She was a young and beautiful bride, full of hope and anticipations of enjoying many years of happiness in each other's society. But alas! how transitory and uncertain is all earthly enjoyment. Though so young, she was a remarkably chaste, noble and devoted companion, always striving to please her husband, and never spoke an unkind or harsh word to him. She was the youngest daughter of David and Jane Vance, and sister to my wife. Soon after their marriage they moved to Illinois. Being informed of her illness during the past winter, in February one of her sisters went to see her, and finding her health failing so fast, she proposed bringing her home to her father's, to which she and her husband consented. After they reached here, the best medical aid was called, and every thing that skillful physicians, with all the attention which a kind mother, brothers, sisters and friends could bestow, was done; but death had marked his victim, and her days on earth were numbered. With relentless and firm grasp he bore his victim to the grave. A few moments before her spirit took its flight, she threw her arms around her husband's neck and fondly embraced and kissed him, and soon fell asleep, as we hope, in Jesus. Although she was not a member of the church militant, yet she left the evidence that her hope was in Jesus.

She leaves a kind and affectionate husband, an aged father and mother, five sisters and two brothers, to mourn, but "who sorrow not as those who have no hope."

May Israel's God, who doeth all things well, sustain them by his grace, and abundantly bless them, and sanctify the bereavement to their good.

A comforting discourse was preached on the occasion by Eld. H. Wright, after which her lifeless form, with a seeming smile up on her features, was conveyed to its last resting place, to await the resurrection.

Your brother in tribulation,

J. A. JOHNSON.

Springport, Ind.

I have again to record the departure of one of our number from the changing scenes of this life, to the enduring joys of life eternal. Sister **Catherine Elston**, relict of our late brother Joseph W. Elston, died, comforted by the hope of a better resurrection, April 15, 1872, aged 77 years. Her sickness was of some weeks duration, but her faith in a Redeemer both able and faithful to save unto the uttermost all who trust in him, kept her serene as she passed through the "dark shadows."

Your brother in hope,

K. HOLLISTER.

Caroline, N. Y.

Associational Notices.

The Corresponding Meeting of Virginia will be held, by appointment, with the Bethlehem Church, one mile from Manassas Junction, on the Orange and Alexandria Rail-Road, in Prince Wm. Co., Va., to commence on Wednesday before the third Sunday in August, 1872, at 10 o'clock a. m., and continue until the Friday evening following.

The Mount Pleasant Association will convene on Wednesday before the first Saturday in September next, (4th) with the Mt. Pleasant Church, one mile from the Louisville & Lexington Rail Road, to commence at 10 o'clock a. m., if the Lord will. (One week before the Licking Association.)

N. A. HUMSTON.

The White Water Association will meet with the Nettle Creek Church, Randolph Co., Ind., on Wednesday before the second Saturday in August, 1872, at ten o'clock a. m., and we invite brethren and sisters to visit us.

Those from the east will come on the noon train, on Tuesday, and stop at Hagerstown. Those from the west will come on the evening train, and stop at the same place, where they will be met by the brethren and conveyed to the meeting, eight miles north of Hagerstown, which is on the Cincinnati & Chicago R. R., in Wayne Co., Ind.

CHARLES CROUSE.

The Juniata Primitive Baptist Association will convene with Providence Church, in Friends Cove, Bedford Co., Pa., on Friday before the third Sunday in October, 1872.

Brethren from a distance will be met at Cumberland, Md., and Bedford, Pa., by writing to Abraham McClelland, P. M. McClelland, or George Diehl.

THOMAS ROSE.

The Lebanon Regular Baptist Association will meet, if the Lord will, with Blue River Church, at Knightstown, Henry Co., Ind., commencing on Friday before the third Saturday in August, 1872, at ten o'clock a. m.

Brethren of our faith and order are invited to attend.

Knightstown is central between Richmond and Indianapolis, 33 miles to each. The times of trains passing this point are as follows: Going west, 1 a. m., 8 a. m., and 5 p. m. Going east, 5 a. m., 11 a. m., and 8 p. m. Brethren coming on the cars will inquire for brethren G. D. Porter or Francis Crouch, both living near the depot.

FRANCIS CROUCH.

YEARLY MEETING.

The Old School or Primitive Baptist Church of Fairfield will hold a yearly meeting at their house in Fairfield, Lenawee Co., Mich., to commence on Friday before the fifth Sunday in September, 1872.

Brethren in the ministry, also brethren, sisters and friends, who feel as though they would like to make us a visit, are cordially invited to attend.

CHARLES LIVESAY, Clerk.

The "Signs of the Times,"

DEVOTED TO THE
OLD SCHOOL BAPTIST CAUSE,

IS PUBLISHED

ON THE FIRST, TENTH AND TWENTIETH,
OF EACH MONTH,

BY GILBERT BEEBE,

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 40.

MIDDLETOWN, N. Y., AUGUST 1, 1872.

NO. 22.

CORRESPONDENCE.

MACOMB, Ill., June 26, 1872.

DEAR BROTHER BEEBE:—Brother J. B. Ralston, of Illiopolis, Ill., requested my views sometime since on the following passage, to be given through the "Signs," and I shall try very briefly to comply with his request, by your permission:

"And except those days should be shortened, there should no flesh be saved, but for the elect's sake those days shall be shortened."—Matthew 24:22.

I do not know what difficulty brother Ralston finds in the text, or whether I shall relieve his mind on the subject or not; and as I am not sure I understand it myself, I shall be brief, and as plain as I know how to be.

As I have but recently written some thoughts on the "ten virgins," which follows directly after this passage, and as that parable is connected with the 24th chapter, serving but as a further illustration of the events foretold by Christ in the said chapter, I refer the inquirer to that article for some remarks and thoughts which should be connected with this brief notice of the subject. The editor of the "Signs," and some others, have but recently written on the destruction of the Jewish temple and the overthrow of the Jewish Kingdom, and the setting up of the gospel church, and these subjects have been pretty thoroughly ventilated.

At the time of the great tribulation of the Jews, when God should pour out his indignation upon them and their wicked capitol, by the sword of the Roman army under Vespasian and his son Titus, by famine, and by pestilence, there was gathered together at Jerusalem, at the feast, a great number of their nation, not only from all the holy land itself, but from foreign countries in which they were scattered; so that a vast concourse of the descendants of Abraham, were huddled together when Titus with his army surrounded the city, and kept them in on every side.

"When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place," that is, the Roman banners, containing idolatrous figures, being set up around the city, then let the inhabitants of the city and country flee to the mountains,

and let them seek places of refuge from the vengeance of Roman soldiers, from the attendant famine, and the accompanying plague. "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." There had been many calamities among the nations of the earth since the world began; many bloody wars had decimated nations; fires had reduced cities to ashes; earthquakes had destroyed towns and temples; pestilences had carried off their thousands; but alas, alas, for Jerusalem! Her doom was to be greatest, for her sins had been the most aggravated. Her people had been blessed above any, but her rebellions were the most provoking, and now her sorrows were to be unparalleled. They had now filled up the measure of their iniquities, their cup was full to the brim, and their judgment could slumber no longer. While other cities had been destroyed by fire from heaven, and suddenly blotted from the face of the earth for their sins, yet their cases were more tolerable than that of this devoted capitol of a people, who had killed the prophets and stoned them whom God had sent to warn them, and who had crucified the Lord of glory, and put to the sword his holy apostles; to her it was reserved to drink the dregs of the cup of the indignation of the Almighty. Other wars, famines, earthquakes and pestilences were but the "beginning of sorrows," and the *fearful sights, and great signs in the sun, moon and stars*, were but the precursors of the sudden bursting of the slumbering vengeance of an Almighty arm. Jesus said, these be the days of vengeance, that all things that are written may be fulfilled," (Luke xxi. 22,) and that which was "determined be poured upon the desolate." Dan. ix. 27.

That we may form a proper estimate of the tribulation of those days we must have recourse to the history of that faithful Jewish historian, Josephus, who witnessed the overthrow of his city and nation, though we have not his work at hand. He informs us that while Vespasian with his Roman legions was conquering the surrounding cities of Judea and slaughtering thousands of her sons and daughters, the inhabitants of the country fled to Jerusalem for safety, and when the command of the Roman army devolved on Titus, and he approached

the holy city, that an infinite number of Jews were found within her gates (as before stated,) thousands having come to the feast of the pass-over from foreign lands, and multiplied thousands who had sought an asylum within her walls from the invading armies; and to add to her misfortunes different factions had risen in the city, headed by designing and ambitious leaders, who had begun to destroy one another's followers, and wantonly to destroy large stores of provisions upon which they might have subsisted for months. Thus were the Jews themselves, in their blindness, guilty of paving the way for their own destruction; and being lost to all the dictates of reason, and turning a deaf ear to the voice of their prophets, and the declarations of the Messiah himself, they were preparing and ripening for unparalleled sufferings and horrors. O Jerusalem, Jerusalem! What pen can depict thy blindness! What tongue can tell thy sorrows! "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! But now they are hid from thine eyes." (Luke xix. 42. "Wherefore behold, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify, and some of them ye shall scourge in your synagogues, and persecute them from city to city: That upon you may come all the righteous blood shed upon the earth," (great God! what a guilty load! what a frightful reckoning!) "From the blood of righteous Abel" even to the last one of the righteous who fell by her violence—Matt. xxii. 34, 35. But while internal dissensions are wasting her men of war, and ambitious factions are destroying her public stores. Titus with his invincible legions, invests the holy place, planting his flags and banners on the sacred mounts around the doomed capitol. "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh."—Luke xxi. 20. Then he tells them to flee to the mountains for shelter; to keep out of the city which was ripe for the judgments. Jesus warned his disciples to watch the signs, and be ready to flee to places of safety until the storm of his wrath had passed over; but whether any of them were shut in the besieged city with the wicked unbelievers, or not, they were exposed to the hate and revenge of their enemies every-where, and in

those days of war, famine and pestilence had continued long *no flesh*, (of the Jews,) could have been saved from the temporal calamities.

"But for the elect's sake, those days shall be shortened." "Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved: For he will finish the work, and cut it short in righteousness; because a short work will the Lord make upon the earth."—Rom ix. 27, 28. "Even so then at this present time also, there is a remnant according to the election of grace." It was for the sake of his elect among the Jews who had been called by his grace, that God shortened the days of the war, and particularly the siege of Jerusalem; and also for his elect among them, who shall yet turn to God in the latter days, when the veil shall be taken away, and after the *fulness of the Gentiles be come in*.

The close investment or siege of the city lasted but about five months, embracing the hot season of the year, but during that brief period death, in every dreadful form swept away the crowded populace by thousands. John and Simon, two leaders of factions fought one another in the city till they drenched her streets with blood, while the enemy without was thinning their ranks by their engines of war. To add to these calamities famine soon set in, and was so dreadful that before the city was taken, thousands perished with hunger, and such were the dreadful pangs of hunger and starvation that wives snatched the food from the mouths of their husbands, children robbed their parents, mothers took from their children's mouths, soldiers ate their girdles and their shoes; to contemplate, mothers actually boiled in some instances, their own offspring for food! At the same time a dreadful plague was carrying off thousands more, and although the Roman general sent them from time to time honorable terms, provided they would surrender the city, yet they appeared to be deaf to the appeals of distress, and blind to their own inevitable destruction. Besides all these calamities upon the city, the Romans elsewhere fell upon the Jews who were scattered among them, and butchered them in multitudes; so that indeed, had those days of vengeance continued long, no flesh of the national Israel could have escaped destruction. As it was, the nation lost during this siege

and the preceeding battles over one and one-third millions of her sons and daughters; their city, the city of their pride, was laid in ashes, the temple demolished, their power as a nation broken, and the remnant carried to strange lands. But the elect of God among them, whom he had chosen, I understand, mostly escaped these national calamities, these disciples of Christ being warned by him of these things fled to the mountains out of harm's way. Perhaps not ten righteous (Gen. xviii. 32,) were left in the city, to suffer these temporal judgments with the wicked; and if any of his elect remained in the city to suffer with unbelievers and hypocrites it was because they watched not the signs of the coming of their Lord to judge that nation. Much might be written on the preservation of God's elect during the outpouring of his judgments upon the wicked, but I submit the above remarks, written in company and disturbed by conversation.

I remain, a monument of mercy.

I. N. VANMETER.

FAIRFAX C. H., Va., June 12, 1872.

DEAR FRIEND BEEBE:— I once more take my pen to write you a few lines, and attempt to thank you for your liberal kindness in sending me the "Signs of the Times" so punctually, for you seem to forget that I have paid but half my subscription. I often feel like telling you that you are doing more for me than any other one on earth, though we are strangers to each other in the flesh, and so great a distance (geographically) separates us. I must say that I am still bound down by reason of affliction, and still unable to earn any of my bread, and it is only by the help of a few friends that I obtain my scanty meals from time to time; and I often weep when I think that those kind friends are opposed generally to my subscribing to your, to me, valuable paper, and this is the reason why I have not sent you the balance on my subscription; for I get nothing except from such friends, and am thus placed in a situation where I am made to cry unto the Lord daily, being greatly restricted in natural food, and my soul hungry for that food that comes from above. O it does seem to me that I should like to see some of my Father's family and talk with them. I feel that I cannot live on the husks that are intended for swine, and I do not feel as though my Father would or could recognize me, for I deeply feel that I have wasted all my portion of inheritance, and now to go home I would carry shame and reproach into all his house. Now therefore,

One alone I plainly see,
None could ever be like me.

If I should have to do without your paper, I feel that I should never hear from home again. For when in a distant land, how it cheers a dispond-

ing heart to have placed in his hand a letter from home. Yes, home, sweet home. And above all, when scanning each line that tells us all are well, O how our hearts swell with fond emotion, when we contemplate that some fond brother or sister wrote it, and then, best of all, when we know by the peculiar way it reads that a loving father dictated it. Thus the "Signs of the Times" has been to me, and if I do know whom I love on earth, it is all those dear ones that are writing to me through your paper, who are at liberty to address each other by that relative title, brethren. O how it makes my poor heart bound with childlike emotion, when I think of those fond ones far away, who, although unknown to me in the flesh, yet they seem to know me, and can tell all my trials and afflictions better than I can tell them myself. Sometimes I wish I could be as bold as Ruth of old, and could call to the blessed brotherhood, and say, "Entreat me not to leave thee, nor to return from following after thee." But I find a quaking within me, lest I should bring reproach upon the people I love so much; and as I write, I long to be in company with so beautiful a little band; and in spite of all that prejudice, and scoffers, and great learning, and self-righteousness, all those that delight in the law of their god, after the outward man, can say, I do love those poor little ones known in this day as Old School Baptists, and I do say and feel, God bless them; not because I love them, but because I feel that he loves them; and I would say to them, It is because he loves you that he often afflicts and tries you severely. I write thus, because I have been taught thus in that school of affliction, and am still on trial. Once I could say I did not know what this scripture could mean: "Before I was afflicted I went astray;" but I can now say, by heartfelt experience, that it is good to be afflicted; for now I know that I am nothing, and by reason of affliction I have become more reconciled to the will of God, and my cry has been changed from, *My will be done, to Thy will be done.* My dear friends, this is my experience of how the Lord teaches his disciples to pray, and may I ask, Am I right? Was ever any of the Lord's dear ones thus taught? I used to look at the words, "Thy will be done," with carnal eyes, before I was afflicted, but was not aware of it; also many other passages of God's word in like manner, and sometimes in my heart I would say, like some of old, Who can hear them? And indeed I have been fully persuaded in my own mind to turn from them, and walk no more the path of acceptance with them, as being the words of the Lord. And now, in view of all my wanderings, disobedience and unworthiness, I wonder how it is that the Lord has suffered

me to remain here thus long. If he had long since cut me off from the land of the living, I now feel that I would have said, It is just. O, my dear friends, pray for me, after the manner which the blessed Savior taught his disciples, "Thy will be done."

I must say in conclusion, that if in your judgment this little scribble is worth a place in your columns, you are at liberty to insert it, and if not, all will be well with me. If other eyes than yours are permitted to look upon what I have written, I will say to all those that are disposed to think hard of me for writing, I do not yet feel like taking any thing back that I have yet written; yet I feel that there is plenty of room for grammatical improvement, and the report that I have acknowledged to the Jerusalem Church (New School) that I was in error, and that I wrote to you about twelve months ago, giving you a reason of my little hope, is entirely unfounded, although I do feel that I err every day, and have many trials to contend with, and many enemies to encounter, and sometimes feel that all those I hold dear on earth have become my foes. Yet I feel far from going to enemies and telling them of an error which I do not feel to be one. But I would like to tell them all that I love them in sympathy, for I do not blame a blind man for being in the wrong path, but rather feel to pity his condition; and I know that when he finds he is lost, he will call upon one that is able to place his feet in the right path; and I know by sad experience that he will not stop until he knows he is lost.

Space will not allow me to say more. But perhaps those who are disposed to differ with me, of the New School order, may think that by persecuting or backbiting me, they are doing God service. But I often think of the blessed Redeemer when he said, "Father, forgive them, for they know not what they do."

Yours in hope,

ELI T. KIDWELL.

TENTS OF ISRAEL, July 5, 1872.

DEAR ELDER IN ISRAEL:—The King of Glory who is strong and mighty in battle, has triumphed not only himself over all his foes, but in our warfare we are made to realize that he giveth us the victory also, and causes us to reign with him. This first joy of triumph was very sweet to me, and I was made to rejoice in the full assurance of faith and hope. For although my cruel foes had dragged me down to the door of death, yet now my strong deliverer carried me up to the gates of Paradise! My soul was made joyful in my God, and I praised the Lord in the height of his sanctuary. With deep emotions of love and gratitude I was wont to say, "My soul shall make her boast in the Lord; and let us exalt his name together." So far

from being troubled now because of my enemies, the knowledge of them, coupled with the blest assurance that I shall triumph over them, only heightened the joy of salvation, and gave me a sweet foretaste of glory. But I was likewise taught that, before I enjoy the fulness of glory, I must yet engage in this warfare fight, and resist all my enemies, and overcome them in the end. Therefore I was constrained to ask my invincible Leader to arm me for the field, and teach my hands to war, and my fingers to fight, and shield me in the day of battle. He heard my prayer, I trust, and led me to his armory, and assured me I should find therein a thorough furnishing unto all good works. Nor did he leave me to myself to learn as best I could the use of the christian armor, but he placed me under faithful and loving princes, whom he endued with wonderful understanding and wisdom, and charged them to instruct and train all who enlist in his service to fight under his banner. To Emmanuel's princes I now turned my attention, with eager interest, that I might, through them, be taught the use of the armor of righteousness, in order to better withstand my enemies, and to be of some service in my King's domain. And I found there are twelve princes in this kingdom, agreeing to the twelve tribes of the children of Israel, sitting upon twelve thrones, and ruling in judgment, under the exalted MAN who reigns in righteousness. The wisdom and excellence of this simple and beautiful arrangement filled me with admiration and wonder, and I felt how much I was blessed in having such a King and such princes, and in being made the subject and heir of such a kingdom. Surely there must be protection and safety here, I thought, as well as order, harmony and peace; for here wisdom, power and love are combined, having their source and centre in ONE, yet pervading and encircling all. King, princes and people making only one Brotherhood, guided by infinite wisdom, guarded by omnipotent power, and united in perfect love!

Inspired with such happy thoughts and feelings, I now cheerfully sought to be clad in Emmanuel's armor, and was full of ardor to run with willing feet at his command. Well, my attention was called to a prince, whose labors were more especially devoted to that part of the camp of Israel where I was, and with wisdom and grace he began to instruct me in regard to the heavenly armor and its use. But he first said to me, (addressing me with loving words of fraternity) "Be strong in the Lord and in the power of his might." How necessary that I should be charged thus—that I should be reminded again, that in me is no help; but in the Lord only have I righteousness and strength. For we can hope to

overcome only when fighting in his strength; because carnal weapons avail us nothing here, and the flesh profiteth nothing. But how soon we forget this! though we have been taught it in our experience over and over; and therefore this solemn charge always comes to us with appropriateness, "*Be strong in the Lord.*" For in him is everlasting strength, and he is "our refuge and strength, a very present help in trouble." O how blessed to be assured that "he giveth power to the faint, and to them that have no might he increaseth strength."

But, to resume: this faithful prince furthermore said, "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication for all saints."

Now truly this is a very remarkable and ample equipment! and it clearly indicates the grave and vital nature of the warfare in which we are called to fight. And this whole armor must be put on, that we may be able to stand against the wiles of Satan, who is ever ready to beguile us. For since the enemies that we wrestle against are not flesh and blood, to be slaughtered by carnal weapons, but principalities and powers, rulers of darkness, and spiritual wickedness in high places, therefore we must take unto us the whole armor of God, that we may be able to withstand them in the evil day. Because, without this complete armor, we cannot stand against these powerful, spiritual, wicked foes in the evil day. Nor will any other armor be sufficient in this mighty warfare, for against such forces all other weapons must fail; but we shall ever find this armor of righteousness sufficient in the evil day.

David, the Lord's anointed, could not fight in the martial armor of Saul, but with his own simple sling, and the smooth stones of the brook, he met and slew the mighty giant of Gath, who defied the armies of Israel. And so we, with this armor which God hath provided, shall stand against all our many and mighty foes, and be victorious over them.

When I was shown all this, and

made to understand it, and beheld the suitability and completeness of this heavenly armor, so richly and freely provided for the defenceless and weak, my soul was again made joyful in my God, and my spirit exultingly said, "Though a host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident."

SHULAMITE.

ADRIAN, Michigan, Feb. 26, 1872.

ELDER BEEBE—DEAR BROTHER:—As there is some contention about myself and brother Brees helping to constitute an association called Mt. Salem, in Northern Indiana, in the fall of 1869, (Oct. 15th & 16th) which association is connected with the Means Baptists, I thought I would make a statement of the facts, and have them published in the "Signs of the Times."

While we were at the yearly meeting at Columbia Church, in this state, previous to the constitution of that association, Eld. Lewis Seitz informed us that they were going to constitute the said association, and requested us to attend; and having no knowledge of the circumstances and situation of those churches, but supposing them to be of the Old School Predestinarian Baptist faith and order, we did go, and were present when the association was constituted. We arrived there on the afternoon of the first day of the proceedings, and were invited to seats in the council. Supposing all to be right, we took a seat with them, but took no part in their deliberations, except that brother Brees asked one question on a point of order, and their minutes will show the same. But we learned before we left that quite a number of the churches had withdrawn from the Missionary Association which belonged to the Means Baptists, and they, with some other churches, formed an Association called Mt. Salem, and, from what I have learned, are in direct correspondence with the Means Baptist Associations, and do not correspond with the Old School Predestinarian Baptist Associations. And when we made inquiry in regard to the Means Baptists, they said there was no material difference, and that all the difference there was had sprung from straining what a certain brother had said, to attempt to make it mean what he did not intend, and they expected that difference would soon be reconciled, and would be all in fellowship, and that preparations were then being made for the same; and we had some confidence in what they said. Now they may have been sincere in their belief in regard to this matter, and if they were, they were terribly mistaken. And when I saw Elder Johnson, of Indiana, I inquired of him in regard to the matter, and he said there was no

prospect whatever, on the part of the Old School Predestinarian Baptists; so that, as near as I can learn, all the prospect of uniting is on the principle that the Old School will throw open the door wide enough to let them come in with their means and isms. Their position is too plainly manifest; and we see in the "Life of Wilson Thompson" a description of three orders of Baptists, and among them the Means Baptists. And some of them, when interrogated on this subject, have declared that if they believed they were not instrumental in converting or quickening sinners, they would remain at home and preach no more—which doctrine is not in accordance with the doctrine of Christ and his apostles. To let the brethren abroad know how the Fairfield and Deerfield Churches stand on this question, I will here give a resolution which was passed this last winter by both the churches:

"Resolved, that the Old School Predestinarian Baptist Church of Fairfield has no fellowship for any church or denomination, except those of like faith and order, whether Means Baptists or New School Baptists, or those having fellowship with them, or any church or churches not legally constituted by the Old School Predestinarian Baptists, by council and ministry."

Elder Brees has the pastoral care of the Deerfield Church, and myself the care of the Fairfield Church. Now I believe there are many of the subjects of grace mingled with the means and isms of the day, and the command to them is, "Come out of her, my people, and be ye separate, saith the Lord, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters." O that the Lord would purge his people, that they may be a separate people, that we may know whom we may fellowship. My desire is that all God's children may be in fellowship one with another, and adorn the doctrine of God their Savior by a well ordered life and godly conversation.

JACOB GANDER.

BAINBRIDGE, Ga., Feb., 27 1872

"BROTHER BEEBE:—I am requested by the clerk of the Bethel Church to send the following to you, with the request that you have it published in the "Signs of the Times," also to have "Zion's Landmarks" copy.

Yours in tribulation,

M. L. BATTLE.

BETHEL CHURCH, Decatur Co., Ga. Feb. 24,

RESOLVED in conference, in consequence of some members of this Association (Ockloconee) departing from Old School Baptist principles, in as much as one Church having received a member from the Missionary Church, who was baptized since the separation, without baptism; also some members advocate the allow-

ing of members to join the various Institutions of the day. As we believe Old School Baptist principles are plainly taught in the New Testament, and what we claim to advocate. Therefore we cannot go with those brethren, or encourage them; but oppose such departures. We feel aggrieved brethren, our hearts are bowed in mourning, and we pray that the Lord may show you your error, and deliver you: so that we may be ever found in fellowship one with the other. The time will soon come for us to visit Sister Associations as correspondents.—Now as we stand, we will not be received nor visited by others.

We desire sister Churches, who are still contending for Apostolic doctrine and adhering to Old School principles to unite with us in expressions disapproval of the above departure, and pray for deliverance from such great calamity.

Approved in Conference.

P. T. EVERETT, Mod.

W. C. THOMAS, Clerk.

(Editorial remarks on page 174.)

LEXINGTON, KY. June 24, 1872.

MY DEARLY BELOVED BROTHER BEEBE—I am gratified to learn from my nephew, James Dudley, and Eld. J. H. Wallingford, of the interesting times enjoyed at the Eastern Associations. It would have afforded me pleasure to have met and participated with the dear brethren and sisters on those interesting occasion, but for the affection of my left eye, the sight of which I cannot discover, has improved, although our Physicians tell me the disease has resulted from imposing on that organ by writing and reading, and that rest would restore the sight; yet I have great doubt whether they are not mistaken—whether their sympathies have not influenced their favourable judgment.

We are much gratified to learn that our brother W. J. Parington has consented to be with us at our next association and still hope that some of our dear brethren at the East, may find it convenient to accompany him.

I need not say that, a visit from brethren Beebe, Hartwell, J. L. Parington, Chick, Badger the elder or younger with any other sound ministering brethren would be hailed with delight by our people.

With the exception of the affection of my eye I do not know that my health has been better for the last forty years, though now an Octogenarian—I want much to see you, and would ask a letter, were it not that it would seem an imposition, considering the heavy labor which is devolved on you.—Kind regards to the dear brethren generally and especially to your family. Affectionately as ever your Bro. in affliction,

THO. P. DUDLEY.

OPELIKA, Ala., June 27, 1872.

"As the hart panteth after the waterbrooks, so panteth my soul after thee, O God."—Psa. xlii. 1.

The figure of a wounded hart in great thirst, panting and struggling to reach the cooling waterbrooks, very fitly represents the condition of one who has been born of the Spirit, and has once tasted of the riches of God's grace, and has by faith been enabled to see his face, as revealed through Jesus Christ, but who under great trials and temptations has become dark minded, and fearful lest he should get out of the way and be overcome by the enemy. In this condition, a child of God is somewhat like a wounded hart, much excited and alarmed for future peace, as well as present comfort, and greatly desires to reach a place of comfort and safety, which he knows can only be enjoyed by a sensible and realizing evidence of the power and presence of God being manifest to him, so that he shall be enabled to say in truth and verity, like doubting Thomas, "My Lord and my God." The figures used by the psalmist in connection with the above text, seem designed chiefly to set forth the condition of the children of God when under peculiar and great trials of faith they are enabled to see the hand of God, as a gracious and merciful Father towards them, and the strong confidence which they may previously have had in his universal government, in causing all things to work together for good to them that love God, being now put to the test, they are made to sigh, to mourn, to pant and thirst for the living God. It is true their faith in the existence and power of God is still unshaken, else they would not thirst and pant, and cry to come before him; but the evidence of their individual acceptance is not so clear. The confidence previously expressed and felt cannot now be demonstrated. A perfect storm is raging within, and a powerful war without. A sense of inward corruption, and a discovery of those wicked lusts and passions of fallen nature, with all those mental evils of malice, envy, evil thoughts, hatred, and evil surmisings, make them feel that they are indeed far from God, and causes them to inwardly cry, "When shall I come and appear before God?" "My tears have been my meat day and night, while they continually say unto me, Where is thy God?" While writhing in soul, and groaning under a full sense of depravity, and feeling that sin is interwoven in our very being, and having no other evidence of our acceptance with God than a sense of our corruptions, it is but natural that it should be "continually" sounded in our ears, "Where is thy God?" What evidence have you that you are a child of God? Where is the evidence of his peculiar love and care towards you now, when you most feel the need? These soul

troubles, pantings and thirstings to have renewed evidences of our standing and acceptance with God, are, after all, of great service to us. They tend to develope our faith, and make it manifest to ourselves and to others of what sort it is. They cause great watchings, fastings and prayer, with much self-examination within, to see whether we are in the faith or not. Hence we hear it said, "Why art thou cast down, O my soul, and why art thou disquieted within me? Hope thou in God, for I shall yet praise him for the help of his countenance." We begin to hunt up and earnestly inquire for the reason of this dejection of soul. "Why art thou cast down?" Is God unfaithful? Hath his love abated? No; no; not at all. Then "hope thou in God." "In faithfulness to thee," his word of promise, "he hath afflicted thee." There is no real ground for despair. "Hope thou in God." His love is the same, his power to deliver thee is the same, and thou shalt yet praise him for the help of his countenance.

There is another thought which should give comfort to the poor tried soul, that is, that these inward pantings and thirstings are evident signs of inward life and feeling. Those who are dead in trespasses and in sins cannot thus feel, nor have any such inward struggle. While they are alive to do evil, to do good they have no knowledge. In heart they say unto God, "Depart from us, for we desire not the knowledge of thy ways."—Job xxi. 14. They see no form nor comeliness in Jesus that they should desire him. He is to them a root out of dry ground, from which they can derive no nourishment, comfort or support. They are indeed dead to all these things, and cannot pant nor thirst after them. They, at best, can only look at the things that are seen, such as the natural mind is capable of comprehending, on principles of natural reason, science and philosophy,—temporal things. But the things which the vulture's eye of carnal reason hath not seen, are "eternal things,"—the things of the Spirit of God, and are as far above the comprehension of natural reason, natural science and philosophy, as the infinite and incomprehensible God is above finite and puny man. Christ Jesus must dwell richly in our hearts, by faith, before we can look at the things which are eternal. He must give us eternal life before we can have faith to look at eternal things. In beholding Jesus as our Savior, our Life, our Righteousness and Redemption, we see all that we need. We see in him all the treasures of heaven, both of wisdom and knowledge. By him alone can we come with acceptance before God. He has consecrated for us a "new and living way" into the holiest of holies, by his own blood, and all who come to God, come in his name; for the Father hath made

them accepted in the Beloved Son. It is only in the lowest depths of poverty and distress that we fully realize how precious Jesus Christ is to us as a Savior and Mediator to bring us to God. But though we pant and thirst, and cry day and night, these inward groanings and thirstings are not in vain; they have been produced there by the effectual working of God's Spirit, and are not to be lost. These are spiritual pantings and breathings, and he who searches the heart "knows what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God."—Rom. viii. 27. When the righteousness of God is revealed to faith, we are then enabled to "appear before God," without "spot or wrinkle, or any such thing," and "praise him for the help of his countenance."

Brother Beebe, as I have been requested to write you on a business matter, I have hastily written the above, which, if you think proper, you may present to the readers of the "Signs."

I am quite feeble this summer, not able to preach but little, though I have generally attended the meetings of the churches of my pastoral charge, whether able to preach or not, and endeavor to encourage the brethren in the exercise of such ability as the Lord has given them.

Affectionately yours,
W. M. MITCHELL.

MONTICELLO, JEFFERSON Co., Fla.

TO THE READERS OF THE SIGNS OF THE TIMES:—Beloved in the Lord, while the elements are raging without, I feel an impression to hold that sweet converse with you which has been enjoyed for so many years through our valued medium of correspondence. I hope I appreciate the application of the truth of scripture, experimentally in the Friend of this poor sinner, as my refuge from dangers without, a rest from the toils of life, and a cordial for all the sorrows of the the way, and peace from the tribulations of this world. It is natural for the soul born in the kingdom of this most faithful of all friends, this friend that sticketh closer than a brother: (for a brother by growing rich, or from envy, or from some other cause, may forget, and may even lift up his heel against me, but this friend, thanks to his faithfulness, has never forsaken me. I never can be envied by him, for he sees nothing in this poor wicked heart to envy; nor will he ever grow too rich to love me. All worlds are his, and I can never sink in poverty beneath his notice; for he loved me before the world began; before these raging elements were formed, he loved me even when I was dead in sins, and when as Satan's blind slave, I sported with death.

"He saw me ruin'd in the fall,
Yet loved me not withstanding all."

I confess with shame, that I have

often forsaken him; but he has never forsaken me.

"He near my soul has always stood,
His loving-kindness, O how good!"

May we ever come to this dear refuge, and with humble and grateful hearts endeavor to walk in his statutes and keep his judgments and do them, and realize an abiding rest to our souls. So natural it is for every one who is born of God to love those who are begotten of him, who speak the language of his kingdom, I feel to day, as I am enabled by divine grace, to count all things but dross for the excellency of the knowledge of Christ Jesus my Lord, by whom I am crucified to the world, and the world is crucified to me, that my heart yearns for every child of grace. I feel that in Zion my best friends my kindred dwell, and there I love to meet them: I love the road that leads me thither. I was once asked by a brother, if I felt that there was any probability that I should ever love the associations of the world more than the society of my brethren and sisters? I told him the order of things must first undergo a radical change, for I hoped to always love peace, rather than confusion and tribulation. Dear brethren, as persecution from the world is part of our inheritance, so we are every where spoken against, as was the Master of the house; for none of the princes of this world knew him; for none can know him except they be born again. Nor do they in their carnal pride enquire after the truth, or expect to find it in so humble a place as among the Old order of Baptists. But they almost fill the air, and quite fill the mails with reproaches and evil speaking against the Lord's poor afflicted people. Then, as we are driven from the face of men religiously, what can be dearer to us than the society and sympathy of our dear brethren, who share with us our mutual woes, and mutual burdens bear? David compares this Oasis of the world's desert waste, to the precious anointing oil of God's high priest, and to the dew of Hermon that descended up on the mountains of Zion, for there the Lord commanded the blessing, even life forever and for ever he will be our guide, even until death. He has wisely connected spiritual blessings with the pathway of obedience, and his people walking in the footsteps of Jesus, repudiate expedients, drink freely of the river that makes glad the city of our God, and find him as the shadow of a rock in a weary land, and a covert from the wind. As then we find pleasure and protection among our kindred in Christ, may we be ever found abiding within Zion's gates. How unremittingly should we guard this house of prayer, and purge therefrom all malice and guile, with all the commandments of men, and decisions of uninspired councils. No peace can

come to the church of God from the best of human laws; but only from obedience to the laws of Christ. This has caused frequent trouble in the churches; some advocating, and others rejecting human religious inventions; and sometimes compromising like the dividing of the living child, as proposed in Solomon's court. Brethren, we cannot too highly appreciate our peaceful christian home: but we must not vainly attempt to purchase it by sacrificing for it any of our Master's goods, or by yielding the truth. Brethren, if you would desire a lasting peace, give up all prejudice and human tradition, and lay aside all antipathies, and walk in the truth.

Yours in christian ties

A POOR WANDERER.

KINGWOOD, N. J., June 17, 1872.

BELOVED BROTHER BEEBE:—Feeling a great anxiety for the peace and prosperity of Jerusalem, I ask you to suffer a poor worm to offer a few thoughts for their consideration.

Dear Brethren, scattered up and down in this world of sin and sorrow, are we not living in a dark and cloudy time, in which iniquity abounds and the love of many waxes cold? It seems to me, if there ever was a time when the true servants of Christ, the ministers of the everlasting gospel have needed all the encouragement the church could afford them, it is now. Sometimes we are asked by some of the feeble lambs of the flock, if we think the church is now in a healthy state. I have thought the question too important for such a poor sinner as I am to answer. Sometimes however I think I dare judge this far. When I see the brethren and sisters embracing every opportunity to meet together to talk of Jesus and his salvation, to speak of the glory of his kingdom, and to talk of his power, such I think are in a healthy condition. And when and where I see a little company striving together for the faith of the gospel, and endeavoring to keep the unity of the spirit in the bond of peace, I conclude such are healthy. Again, when I see any who are willing their pastor shall declare the whole counsel of God, and to receive exhortations, admonitions, and whatever is laid down in the New Testament as a rule for our faith and practice, and which he, if he is faithful, is bound to set forth, such I conclude are healthy. And again, when I see brethren kind to each other, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven us, I conclude they are healthy. When I meet those who are seeking for that wisdom which cometh from above, which is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy, such I would say are healthy. And when I see brethren

and sisters in their places at our appointments, and in good time too, which is as important in members as in pastors, such I call healthy. But sometimes poor weak and trembling saints feel that they are of so little importance, they almost conclude they have no business to be among the saints, for they see nothing in themselves but darkness, sin and corruption; but still they desire to be there; they are not willing to lose the opportunity to hear the gospel proclaimed; they have ears to hear the gospel's joyful sound, and they will generally be found in some corner, and in good time; because they are healthy.

If all who have a name among the saints, should show their love to the cause by a godly walk and conversation, there would be but little to disturb in God's holy mountain. I wish not to be understood as attempting to judge who are christians, and who are not; but who evince that they are in a healthy condition as christians.

Dear brethren, it seems to me that the time is not very far distant when there will be more of a running together of the saints than has been for a long time past, and when there will be business for our able young ministers who are not ashamed to own their Lord, or to defend his cause; who desire to maintain the honor of his word, the glory of his cross. Dear brethren, have you read the sweet Circular Letter, of the Delaware Association, of 1872,? (in No. 18. current Vol. of "Signs," page 136.) Do not forget to read it, if you have not. May peace, love, and harmony abound in all the churches of the saints, is the prayer of your unworthy brother,

CORNELIUS MYERS.

BATAVIA, N. Y., June 24, 1872.

DEAR BROTHER BEEBE:—May I express a few thoughts through your paper about the Chemung Association? It was the first O. S. Baptist Association I ever had the privilege to attend, and I could but notice the marked contrast between this meeting and similar meetings of other denominations—I mean similar meetings in name merely, for I believe they are as widely separate in object and aim as the east is from the west. It may be that the influences of such a meeting, to one who seldom or never has enjoyed such feasts, are more vivid and impressive than to those who are permitted to meet often in such gatherings. But truly I do know that words were spoken there that deserve our closest attention and most zealous study. And if the truth preached by the ministers present could be received in the love of it, and truly fed upon, the pleasures and wealth of this world would sink into insignificance, in comparison to it. When this is fully enjoyed, how quickly it unites brethren in love and fellowship; and as quickly

does it dispel all unbelief and discord that may have arisen, through the lusts of the flesh. But I shall fail to express in words the value of the doctrine advocated at this meeting, for I believe it to be the doctrine of the Son of God, and his truth cannot be fully expressed by any mortal tongue. To those who have been accustomed to listen to the discordant preaching from ministers of other denominations, the concord and agreement of the Old School Baptists' preaching can but be a striking feature, and also a strong proof of their all being taught by the same great Teacher, the Holy Spirit.

It would be very difficult, if not impossible, to give a report of this meeting, such as would interest the reader who might seek after it merely as a matter of news. As there remarked, it would be a poor place for a reporter to go for an item of news. But to those whose hearts were warm with the love of God, no better place could be found where they could hear good news, glad tidings, the gospel. I have sometimes thought it must seem a strong proof even to the people of this world, that the doctrine held by the Old School Baptists is true, when they hear a religion advocated that takes all merit from the creature, and gives it all to the creator. Surely it cannot be personal aggrandizement that induces such preaching. It is not pleasant to the flesh to ascribe to it all manner of unrighteousness and uncleanness, and out of which can proceed no good thing. But it is pleasing to the inner man to ascribe all praise to him who is the author of every good and perfect gift. Kindness and hospitality to strangers is also noticable at such meetings, and the brotherly love manifested is an evidence that these "despised people" are included in that number to whom Christ says, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." Surely such a feast repays, in spiritual edification and instruction, many a weary mile of travel, and the trouble in getting to these meetings. It is my prayer that God would abundantly bless these privileges to the comfort of his people.

Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous, &c.—1 Peter iii. 8, 9.

Yours unworthily,

B. F. HAMILTON.

BLOOMFIELD, Ill., June 24, 1872.

ELDER BEEBE—DEAR BROTHER IN THE LORD:—I herewith inclose you a copy of a letter which I have had the liberty of sending for publication, for at least eighteen months; but I have neglected to send it, hoping to receive the sister's experience to send with it, but have not as yet received it. The letter was written by the sister who was baptized

by me in a rocking-chair, being too weak to stand on her feet, of which I wrote, and you published in the "Signs" of January 1, 1870. The sister recovered her health, and has since married. I hope she will yet send her experience.

Your unworthy brother in tribulation, and in defense of the truth,

G. W. PAYNE.

WHITLEY'S POINT, Ill., July 18, 1870.

DEAR BROTHER PAYNE:—As I am at my uncle D. Harrison's, and they are writing to you, I have concluded to send, in addition to theirs, a few brief remarks, thinking you would perhaps be glad to hear how I am progressing in health, and in the cause of christianity. My health is somewhat better than it was when I last saw you, though I am not able to sit up more than an hour and a half at one time. I can walk out any where in the yard, and I still live in hope, if it be my heavenly Father's will, that I may yet be permitted to enjoy good health; but if it be his pleasure never to restore me to health again, I feel resigned to his will; for, in the language of Paul, "I have learned in whatsoever state I am, therewith to be content." And furthermore, I am made to rejoice when I think of that beautiful home beyond the bright blue sky, where sickness and sorrow never come, where angels sit around the throne of God and sing praises forever to his holy name. Oh, shall I be one of that happy throng? Brother Payne, I sometimes fear I have been deceived, for I feel so unworthy of a place in the church of Christ, that at times I am made to wonder if my heart has deceived me; but when all seems shrouded with darkness and gloom, my mind wanders back to the time when that burden of guilt was removed from me, when I was made to rejoice in the Lord, and every thing seemed so clear and bright. This causes a light to break forth through the mists by which my heart is overshadowed, and a gentle voice seems to say, Fear not, for all is well. And my desire is, let come what will, to follow the meek and lowly Jesus, through evil as well as good report. Through friends should desert me, and sorrows surround me on every hand, I will pray to the Lord to enable me to bear all my sorrows with fortitude, and to guide me with his protecting hand, and keep me in the path of duty and holiness, and lead me to the mansion of rest, at God's right hand in heaven.

I have heard but three sermons preached since I was baptized. Brother Dalby was out and preached for us last Wednesday evening, and is coming again on Tuesday next. I truly wish you could be with us also.

I received the hymn book that was sent to me, and I am truly thankful to the brother who sent it. A more acceptable present could not have been sent, than one which advances or sets forth the praises of our Creator. I also feel deeply indebted to you, for no doubt it was a benevolent act of yours that caused it to be sent. Deeds of kindness I never forget. I must bring my remarks to a close, hoping this will hasten to its destination.

Your unworthy sister,

NANCY M. WAGGONER.

EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 1, 1872.

"WHERE ARE THE NINE?"

Brother Andrew Wood has requested our views on Luke xvii. 17 "And Jesus answering said, Were there not ten cleansed? But where are the nine?" The occasion on which these words were spoken by our Lord as recorded in the context, occupy from the eleventh to the twentieth verse of the chapter. As he was passing through the midst of Samaria and Galilee; and as he was entering into a certain village there met him ten men that were lepers which stood afar off: and they lifted up their voices and said, Jesus, Master, have mercy on us." And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice, glorified God, and fell down on his face at his feet, giving him thanks: and he was a Samaritan."

Among the numerous miracles which were wrought by our Lord in the days of his incarnation, in attestation of his Messiahship, and of his power and God-head, that of healing the sick, cleansing lepers, raising the dead, casting out devils, giving sight to the blind and hearing to the deaf, were frequently performed literally, and to the astonishment of his enemies.

The case of the ten lepers has excited some enquiry, as to whether they were changed from a natural to a spiritual state, or only healed literally of their loathsome disease. All we need to know is simply what is written for our instruction on the subject. Literally they were in a deplorable condition, infected with an incurable, infectious and appalling malady, for which they were forbidden to mingle with the congregation of Israel, and were thrust out from the society of their fellow-men. We are not authorised to say that any thing more than a literal cleansing was performed on these men; although in the case of the stranger who returned to give glory to God, we see some striking indications of his being quickened and led by the Spirit of God, whether the others were, or not is not, for us to say.

It is generally understood that leprocy, under the ceremonial law, was designed to represent the defilement of those who had departed from the requisitions of the legal covenant which they were under, and were to be separated from the congregation of the Lord until they should be legally cleansed, and so pronounced by the priest: the application of the figure to things under the gospel dispensation, points to the condition of those who have

had a place in the church of Christ, who have departed from the faith and order of the gospel, and are separated from the fellowship and communion of the church of God, until they shall be pronounced clean by the great Apostle and High Priest of our profession; that is, until they shall be restored to fellowship in strict conformity with the laws which are given for the government of the church by our Lord Jesus Christ.

But whatever may have been designed to be set forth by the ceremonial law in regard to leprosy, the disease of leprosy very strikingly serves to illustrate the unclean and incurable nature of sin, and in this application of the case of the ten lepers, we will consider the subject in a few particulars.

Like the defilement and uncleanness of leprosy we are by nature polluted and defiled with sin; from the sole of our feet, even to the head, we are full of bruises and wounds and putrifying sores; no human power or skill can cleanse or cure us from its deadly effect. As none but Jesus had power to cleanse the leprous men, so there is none other name under heaven given among men, whereby we can be saved from our sins, nothing but his precious blood can cleanse and make us pure in the sight of God.

"No blood of birds, nor blood of beasts
Nor hyssop branch, nor sprinkling priest,
Nor running brook, nor flood nor sea,
Can take the dreadful stain away.
Jesus, my God, thy blood alone,
Has power sufficient to atone;
Thy blood can make me white as snow.
No Jewish rites could cleanse me so."

To some extent, at least, the ten lepers, may represent such quickened sinners as are made sensible of their deplorable and helpless condition. These ten lepers knew that they were leprous, and that they were forbidden by law to approach or draw nigh to Jesus, or to any one that was not infected with the same disease, lest others should be defiled by contact with them. So stands the poor sensible guilt-stricken sinner, as a wretched outcast, deeply sensible of his pollution, as the chief of sinners, and unfit for the society of the righteous. They stood afar off but as near as they dared to advance: and lifted up their voices, and said, Jesus, Master, have mercy on us! Christian reader, where did you stand, when first you uttered the same prayer for mercy? Far from God, far from Christ, far from holiness, far from comfort and very far from hope. But theirs was an urgent case; they had no alternative, no human aid could reach their case, and having some impression that Jesus had the power to heal them, and this was their last, their only hope,—if he would hearken to their sad cry, but if he should refuse, their case was hopeless. They did not feel that they had a claim upon him. Their cry was for mercy.

Jesus, Master, They were willing to acknowledge his right to command them, nor did they feel reluctant to obey whatever he might command; but his compassion, his unmerited favor, his sovereign mercy they desired. Thus when a poor quickened and convicted sinner has been driven out from every refuge, and sees how unavailing are all his own works, and how futile are all the plans and schemes of men, to reach his deplorable case, when Jesus is presented, although he may seem to be too far off to hear his earnest prayer, like the poor lepers, he will lift up his voice, his cry is earnest, though trembling with fear that Jesus will not hear the prayer of those who are so polluted and defiled; still as it is the last, the only possible way in which they can be saved: they from dire necessity cry mightily unto him for mercy. And when Jesus deigns to hear their prayer, and to speak words of comfort, how cheerfully do they obey his voice. When Jesus said to the lepers, Go shew yourselves to the priest, it at once inspired a hope within them, that the priests should pronounce them clean. And when he speaks salvation to a guilt burdened sinner, that sinner most gladly receives the word; and may now safely endure the scrutiny of the law; for, "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died: yea, that is risen for their justification. Washed in the Redeemer's blood, and clothed in his righteousness, they have peace with God, through Jesus Christ our Lord.

In ecstasy of early love, in the rapturous joy of salvation by grace, will any thing deter them from returning to give God the glory? Will they not hasten to own their precious Savior, to take his yoke and learn of him? Truly they do feel with all their heart to say:

"Now my remnant of days,
Shall be spent in his praise
Who has died my poor soul to redeem;
Whether many or few,
All my years are his due
May they all be devoted to him."

But while now and then a heaven born child, washed and cleansed by the Savior, comes to Zion's gates to declare what God has done, and to give him glory, where, O where, are the nine? We do not infer from the case of the ten lepers, that but one out of every ten of those who are cleansed from sin and are delivered from wrath by the grace of God, publicly return and openly acknowledge the Savior, by obeying his commands, and following him, but we are constrained to believe there are many who have passed from death unto life, who from yielding to their doubts and fears, or from being allured by the false religionists of the world, or from the temptation of the enemy to wait for a better evidence that they are really so

thoroughly cured that their leprosy will no more return; fail to give glory to God. Love and gratitude to God for so great a salvation, we would think, would constrain every cleansed child to walk in obedience to the command of him, whom they in their distress called, "Jesus Master." How large a proportion of those who have been washed and cleansed, are living in disobedience is not for us to know: but that there are many we have no right to doubt. "Nevertheless the foundation of God standeth sure; having this seal, The Lord knoweth them that are his." But we know that the willing and obedient of God's dear children shall eat the good of the land; they shall enjoy the privileges of the house of God, the communion and fellowship of the saints; while such as know the Master's will and do it not, shall be beaten with many stripes.

REMARKS ON LETTER FROM BETHEL CHURCH, ON PAGE 171.

We agree with the church, that it is contrary to gospel order to receive into our communion those who have been baptized in or into other denominations on such baptism, because if their baptism is valid, their membership into which such baptism brought them, must be equally good, and if so they have no right to repudiate the authority and watch care of such professed churches. And we are equally certain that the laws and order of the church of God forbid us to hold connection with any of the popular religious or secret institutions of the world. Yet we doubt the propriety of publishing the difficulties and dissensions which sometimes occur among the members of a church, or between sister churches. But as the foregoing comes to us for insertion by order of a church, we in this case yield to their decision.

As a general thing, when such differences occur either among the members of the same church, or in the practice of sister churches, as to effect their fellowship, the aggrieved party should labor according to the divine rule to convince the offending party of their error, and endeavor to restore peace and harmony by appealing affectionately, and in the spirit and temper of the gospel, to the finer impulses which must exist in the hearts of all who are truly born of God; and great care should be taken that they do not irritate or stir up the sensitive passions of those whom they desire to reclaim.

"It is impossible," says our Redeemer, "but that offences will come; but woe unto him by whom they come."—Luke xvii. 1

SUBSCRIPTION RECEIPTS.—We omit our Receipts for this number, but will give them in our next issue.

POETRY.

(Written for the "Signs of the Times.")

To daily take my cross and follow my Redeemer,
To walk in all his ways, is what I wish to do;
For all my ways are vain, I'm but an idle dreamer.
O, aged pilgrim, tell me, is it ever so with you?
Does your way seem so dark that you greatly fear and tremble?
Do you mourn like the dove alone, all alone?
Does a host of gloomy doubts in your heart assemble?
Do you ever feel the presence of the Lord from you withdrawn?

If you do, you know my heart, by your own bitter anguish;
By your loathing of self, and all you try to do;
By your stay in the valley, where you feebly grope and languish;
And by the ceaseless warfare of the old and the new.

"But thanks be to God which giveth us the victory
Through our Lord Jesus Christ," our Advocate and King.
Hear the voice of the Lord, "Fear not, for I am with thee!"
O with joy "Let the inhabitants of the Rock sing."

Then let us sweetly sing the blessed name of Jesus,
And rest in "the shadow of a great Rock in a weary land;"
Feeling that for Jesus' sake our Father will receive us.
No power can overtake us from his mighty hand.

S. M. B.

Oh, why this disconsolate frame?
Though earthly enjoyments decay,
My Jesus is ever the same;
A sun in the gloomiest day.
Though molten a while in the fire,
'Tis only the gold to refine;
And be it my simple desire,
Though suffering, yet not to repine.

What can be the pleasures to me
Which earth in its fulness can boast,
Delusive, its vanities flee;
A flash of enjoyment at most;
and if the Redeemer could part
For me, with his throne in the skies,
Ah, why is so dear to my heart
What he in his wisdom denies?

Though riches to others be given,
Their corn and their vintage abound,
Yet if I have treasure in heaven,
There should my affections be found.
Why stoop for the glittering sands
Which they are so eager to share,
Forgetting those wealthier lands
That form my inheritance there?

Dear Jesus, my feelings refine,
My roving affections recall;
Then be there no fruit in the vine,
Deserted and empty the stall,
The long labored olive may die,
The field may no harvest afford;
Yet under the gloomiest sky,
My soul shall rejoice in the Lord.

Then let the rude tempest assail,
The blast of adversity blow;
The haven, though distant, I hail,
Beyond this rough ocean of woe;
When safe on its beautiful strand,
I'll smile on the billows that foam!
Kind angels to lead me to land,
And Jesus to welcome me home.

Obituary Notices.

Elizabeth Ratliff, wife of brother John Ratliff, departed this life March 15, 1872, at her home in Macon Co., Mo., aged 60 years, 2 months and 20 days.

Sister Ratliff made a profession of her faith in Christ, and was received into the O. S. Baptist Church while young, and continued a worthy and faithful member until her death. Her health had been rather on the decline for some two or three years, and in her last sickness she was confined to the her bed for several weeks, and suffered a great deal, but bore her sufferings with patience and resignation, until her spirit returned to God who gave it.

Sister Ratliff, in all her conduct and conversation, left abundant and satisfactory evidence that she was in her right mind until near her last breath, and that she died in the full triumphs of a living faith in Christ, as her Redeemer and Savior. Her place on earth is vacant, in the family, in the little church of which she was a member, and in the neighborhood where she lived. She has left a bereaved husband, four children, with many relatives, brethren and friends to mourn her absence; but we do believe our loss is her everlasting gain. Let us be still and know that the Lord he is God.

WM. R. MITCHELL.

I am requested by the bereaved relatives to send for publication the obituary of brother **Samuel Gwaltney**, who has long been a faithful, unwavering, devoted and active member of the Old School Baptist order. I have known him for many years. In the divisions which have occurred, when the New School Baptists left us, and afterwards the "Means" party, he was unshaken and firm in the "faith once delivered to the saints," refusing to make any compromise with error. He was an excellent physician, and has been for many years an extensive and successful practitioner. He will be sadly missed in this department. He was very highly esteemed as a neighbor, and beloved as a husband and father.

The writer addressed a very large and solemn audience on the occasion, from 1 Cor. xv. 49: "And as we have borne the image of the earthy, we shall also bear the image of the heavenly."

May the God of all consolation sanctify the bereavement to the good of the surviving relatives.

The following statistics were read at his funeral:

"**Samuel Gwaltney**, son of Josiah and Amelia Gwaltney, was born in the state of Virginia, Nov. 2, 1799, and died May 25, 1872, aged 72 years, 6 months and 23 days. He moved with his parents to this state, (Ohio) and settled in the eastern part of this county, (Hamilton) in 1803. He was married to Miss Sarah Wheatley, Jan. 6, 1820, and they were permitted to live together until the 16th day of October, 1871, when the Lord saw fit to call her from this world of sorrow, to that rest prepared for the people of God. It was a sore affliction to him, but he bore it with christian fortitude and patience. He joined the Regular Baptist Church when quite young, and remained an exemplary member of the same to the time of his death. He leaves three sons, three daughters, and a large circle of relatives and friends to mourn their loss; but we hope our loss is his eternal gain."

J. A. JOHNSON.

Springport, Ind.

DIED—At his residence in Lincoln Co., Miss., Aug. 30, 1870, brother **John Case**. He was born in Pickens Dist., S. C., in 1893, moved to Harbersham, Ga., in 1818, and from thence to Mississippi. When brought to the light and liberty of the gospel, he related the dealings of the Lord with him, to Mt. Pisgah Church, in 1862, was received, and baptized by Eld. John Templer, and lived an orderly member of that church until his death. He has left our aged, sister

and six children, with a large connection of friends and the church, to mourn their loss, which we believe is his gain.

Two discourses were preached on the occasion, at the residence of his son, Patterson Case, on the first Sunday in Aug., 1871. One by Elder Ezekiel Lofton, from 1 Peter i. 24: "For all flesh is grass," &c; the other by the humble writer, from 1 Thess. iv. 14: "For if we believe that Jesus died and rose again," &c.

May the Lord comfort our aged sister, and all the bereaved.

I. R. YOUNGBLOOD.

DIED—Sept. 20, 1871, **John Baylor**, oldest son of Isaac and Elizabeth Baylor, and grand-son of Eld. J. Hamrick, of Kentucky. He was born in Kentucky, Dec. 15, 1820, and with his parents moved to Indiana in 1829, and united with the Old School Baptist Church in Sept., 1842. In 1844 he married Ann, daughter of James Babbitt, and in 1849 emigrated with his family to Fremont Co., Iowa, and in 1857 was a constituent of the Liberty Old School Baptist Church, and at that time was appointed Clerk of the church, which position he filled with satisfaction until his death. The writer has been intimately acquainted with him for the last fourteen years, and can say in truth that he was an upright, honest man. He was a good neighbor, a kind husband, and an indulgent father. He has left a widow and six children, who in their bereavement are consoled with the assurance that he has gone to rest. He was an orderly and faithful member of the church about thirty years. His last illness was short, only a few days, but in great agony, which he bore with remarkable fortitude. He retained his reason to the last, and seemed conscious of his desolation, and seemed to rejoice that his sufferings were nearly over. He talked like one who was going home to his Father and his God. He told his family not to weep, for he was willing to go. One of his neighbors standing by his bed, witnessing his strong faith, remarked that it would carry him safely through the valley of death. The church, his neighbors, and all his friends, will cherish a grateful remembrance of him, as one who had been a true friend to all, especially to the poor. And we think none will say aught against him.

Please publish the following obituaries, which have been sent on before, and were lost or overlooked.

How sadly is our home desolated; he who was the centre of our family circle, my dearly beloved husband, **Daniel Kiser**, is no more. He was born April 2, 1807, and fell asleep in Jesus, at North Dayton, Oct. 17th 1869, having exceeded his three score years and two. He was a member of the Union Old School Baptist Church about forty years, where he served as deacon for many years. He was a faithful member, and constant in filling his seat. His house was always open as a home for his brethren and sisters. He was afflicted several years, and often expressed a desire to go home. His last illness was dropsy of the heart. He died without a struggle or groan. He was a kind affectionate husband, and an indulgent loving father. While we mourn our loss, we are comforted with the assurance that he is now enjoying that fruition for which he longed while here in the flesh. Brother Hite preached at his funeral to a large assembly of relatives and friends. The widow and nine children, the most of whom are young, survive to mourn their loss.

It is not in the parting hour,

When those we fondly love

Have breathed to us their last farewell,

And winged their way above;

Nor yet when in the darksome grave

We lay them to their rest;

The sharpest pangs of sorrow reach

The stricken mourner's breast.

'Tis when we seek our lonely home,

And meet no more the smile

Which once was sweet to us; yes, sweet
Amidst our care and toil.

And when we meet around the board,
Or at the hour of prayer,
'This then the heart most feels its loss,—
The loved ones are not there.

Your sister in tribulation,

HANNAH KISER.

Dayton, Ohio.

ALSO,

Please publish the death of **Elizabeth Wolf**, daughter of George and Mariam Wolf, who fell asleep in Jesus, July 30, 1869, aged 18 years, 1 month and 9 days. Her disease was consumption. She was sick about four months, but bore her affliction without murmuring. We have a comfortable assurance that she was blessed with a hope of immortality. During her sickness I frequently asked her if she desired to get well again. She said she would on my account, but if it was the Lord's will, she was willing to go. She received a hope in Christ when about sixteen years of age, and united with the Old School Baptist Church at Union, Ohio. Brother Hite had the happy privilege of leading her willing feet down into the watery grave, in obedience to the command and example of her divine Lord and Master. Her request was for brother Hite to preach at her funeral, and the text which she selected was Job vii. 16: "I would not live alway." She leaves a father and mother, one sister, three brothers, besides many other relatives and friends to mourn their loss, which we believe is her unspeakable gain.

Dearest Libbie, thou hast left us,
And our loss we deeply feel;
But 'tis God who has bereft us,
All our sorrows he can heal.

Your sister in affliction,

MARIAM WOLF.

Please publish the death of our dear brother, **Timothy Griggs**, who died in Drew Co., Ark., on the 4th day of June, 1872, in his 78th year. His disease was dropsy, of which he suffered long, and bore his sufferings with much christian fortitude. He was baptized into Ephesus Church, about four years ago, having had a hope in Christ for several years, but fearing and trembling in view of his great unworthiness, and neglected to take his Master's yoke upon him until he was old; but he ever after seemed to rejoice in the fellowship of his brethren, and in the doctrine of God our Savior, and maintained a good christian deportment thereby showing praise to the grace by which he was called out of darkness into God's marvelous light.

He leaves an aged widow, and many friends, brethren and sisters, to mourn their loss.

Yours in gospel bonds,

A. TOMLIN.

DIED—On the 13th of February, 1872, sister **Sarah Sims**. She was born Oct. 30, 1807, in Harrison Co., Ky. She moved to Illinois in 1824, and united with the Regular Predestinarian Baptist Church in 1825. She was married to David Sims in the fall of 1835, and moved to Sangamon County in 1826, and from there they moved to Schuyler County, in 1836, where she and her husband, with others, were constituted into a church of the Old School Baptist order, over thirty years ago, where she lived until her death. She died in the full triumphs of the faith of God's elect.

She has left a beloved husband and eight children to mourn their loss, four of whom belong to the Old School Baptist Church.

The writer has been acquainted with sister Sims and her husband for over twenty years, and truly their home was a house of prayer, and the saints' rest.

Her funeral was preached on the fourth Sunday in May, by the writer, to a very large audience of neighbors and friends.

May the Lord uphold and sustain our old brother, Dea. David Sims, in his lonely walk through life, and in death save him with an everlasting salvation.

PETER AUSTMUS.

Huntsville, Ill.

RECEIPTS

Of money received by the editor of the "Signs," from abroad, generously donated to aid in paying for the New Meeting House of the Middletown & Wallkill Old School or Primitive Baptist Church, in this village, to whom the church tender their grateful thanks, viz:

NEW YORK:—Tho H Seybolt 20, J D Northrup 5, A T Thompson 5, G M Beebe 45, Jas D Little Esq 50, Mrs B Scott 1 75, A M Pettit, for sister Barbary 5, Mrs Almira Stanton 8, N P Rhodes 5, B W Shaw Esq 20, letter without name 1, Mrs J D Northrup 3, collected by Samuel B yea 3, by S W Hoyt 10, Stephen Martin 5, Mrs F M Vreeland (gold) 20, Harriet Vreeland 250, Lillian Vreeland 2 50, T F Stephenson 2, Mrs Samuel Carey 3, B F Hamilton 2 50, Mary Uptegrove 2, Mrs P Eggleston 2, J Vandewater 10, Eld I Hewitt 10, J D Hubbell 4, Mrs J Kelley 1, Mrs Bartow 1, Dr A Hull 1, Lovina Crosby 2, Mary Emory 25, Mary P O'Conner and Priscilla Dummund 10.....	\$287 25
ARKANSAS:—Wm Davis.....	1 00
ILLINOIS:—George S Cadwell 10, Lewis Pulman 1.....	11 00
PENNSYLVANIA:—J L Marsh 2, A friend, by Miss M B Baner 10, A Sojourner 5, J W Elliott 1, R Murphy 1, Mary Addleman 1, Miss E Hanna 1 Eld J Beaman 5.....	26 00
MARYLAND:—J G Dance 1, by Eld F A Chick 1, Tho Bond 2, Mrs L Meechem 1, Mrs R Ensor 3, W Woolford 5, Geo Harryman 5.....	13 00
GEORGIA:—Wm S Montgomery 10, Eld F McLeroy 1.....	11 00
VIRGINIA:—Col E V White.....	2 50
KENTUCKY:—Eld T P Dudley 2, H Earley 2 50, Mrs F T Owen 10, Sarah M Newland 5.....	19 50
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TENNESSEE:—Eld E A Meaders 250, Eld W W Sammons 5.....	7 50
MAINE:—Lewis Butler 3, George Lambert 4.....	7 00
NEW HAMPSHIRE:—Aaron Nichols.....	5 00
IOWA:—S P Moshier 1, Jas Colman 1, L H Thomas 2.....	4 60
MISSOURI:—Mary B Dudley 1, Mrs V M Dudley 1.....	2 00
OHIO:—Mrs M A Alspach 1, Mr Harrod 1.....	2 00
TEXAS:—J D Parker 3, Mrs E W Chambers 2.....	5 00
DELAWARE:—Sarah Bishop.....	3 00
NEW JERSEY:—Mary Phillips 5, Mrs H J Vanwinkle 2, Miss Rhoda Johnson 1, Lewis Hulse 8.....	16 00

Total.....\$420 75

The above statement only includes what has been sent to us by letter, or put into our hands, without signing the donors' names on the subscription books. That those who have so kindly sent us aid may know that their donations have been received and faithfully applied, we give the foregoing statement. It is also due from us to let them know of our financial condition.

The net cost of our House, including the lot, furniture, furnace, stoves, &c., has exceeded \$11,000. Of what we have thus far collected on subscription, we have reduced the indebtedness to about \$6,000. We have of uncollected subscriptions about \$1,000, (only a part of which will probably be collected.) We have taken up on bond and mortgage \$4,400, the interest of which, at 7 per cent., is required to be paid half yearly. We have given a Trustee note for \$1,250, at 7 per cent. interest, which is still due on our building-lot, besides which we have some floating debts, which must be paid soon. We are comparatively poor, and, in the eyes of the outside world, very unpopular. We have but little to expect from the community around us, as they are generally overtaxed to keep up the expense of their own religious establishments. For what we have received we feel very grateful, and can assure any of our friends who are able and willing to still farther aid us, that we shall hold in grateful remembrance all who have or may yet lend us a helping hand.

Associational Notices.

The Lexington Old School Baptist Association will be held with the church at Otego, Otsego Co., N. Y., on the first Wednesday and Thursday in September, (4th & 5th) when and where we hope to meet very many of our faith and order, especially ministering brethren.

Trains on the A. & S. R. R. leave Albany at 7 a. m. and 2:40 p. m., arriving at Otego at 11:17 a. m. and 6:41 p. m. Leave Binghamton at 7:40 a. m. and 2:40 p. m., arriving at Otego at 9:52 a. m. and 4:14 p. m.

Trains will be met on Tuesday p. m. and Wednesday morning, to convey the brethren to places of entertainment.

By order of the church,

G. M. FRENCH, Clerk.

The Corresponding Meeting of Virginia will be held, by appointment, with the Bethlehem Church, one mile from Manassas Junction, on the Orange and Alexandria Rail-Road, in Prince Wm. Co., Va., to commence on Wednesday before the third Sunday in August, 1872, at 10 o'clock a. m., and continue until the Friday evening following.

We extend an affectionate invitation to brethren, sisters and friends generally, and to ministering brethren in particular. The place of the meeting is easy of access by rail-road from the south, and also from the north via Washington, D. C., and Alexandria, Va

J. L. PURINGTON.

The Mount Pleasant Association will convene on Wednesday before the first Saturday in September next, (4th) with the Mt. Pleasant Church, one mile from the Louisville & Lexington Rail Road, to commence at 10 o'clock a. m., if the Lord will. (One week before the Licking Association.)

N. A. HUMSTON.

The White Water Association will meet with the Nettle Creek Church, Randolph Co., Ind., on Wednesday before the second Saturday in August, 1872, at ten o'clock a. m., and we invite brethren and sisters to visit us.

Those from the east will come on the noon train, on Tuesday, and stop at Hagerstown. Those from the west will come on the evening train, and stop at the same place, where they will be met by the brethren and conveyed to the meeting, eight miles north of Hagerstown, which is on the Cincinnati & Chicago R. R., in Wayne Co., Ind.

CHARLES CROUSE.

The Juniata Primitive Baptist Association will convene with Providence Church, in Friends Cove, Bedford Co., Pa., on Friday before the third Sunday in October, 1872.

Brethren from a distance will be met at Cumberland, Md., and Bedford, Pa., by writing to Abraham McClelland, P. M. McClelland, or George Diehl.

THOMAS ROSE.

The Lebanon Regular Baptist Association will meet, if the Lord will, with Blue River Church, at Knightstown, Henry Co., Ind., commencing on Friday before the third Saturday in August, 1872, at ten o'clock a. m.

Brethren of our faith and order are invited to attend.

Knightstown is central between Richmond and Indianapolis, 33 miles to each. The times of trains passing this point are as follows: Going west, 1 a. m., 8 a. m., and 5 p. m. Going east, 5 a. m., 11 a. m., and 8 p. m. Brethren coming on the cars will inquire for brethren G. D. Porter or Francis Crouch, both living near the depot.

FRANCIS CROUCH.

YEARLY MEETING.

The Old School or Primitive Baptist Church of Fairfield will hold a yearly meeting at their house in Fairfield, Lenawee Co., Mich., to commence on Friday before the fifth Sunday in September, 1872.

Brethren in the ministry, also brethren, sisters and friends, who feel as though they would like to make us a visit, are cordially invited to attend.

CHARLES LIVESAY, Clerk.

The "Signs of the Times,"

DEVOTED TO THE
OLD SCHOOL BAPTIST CAUSE,
IS PUBLISHED

ON THE FIRST, TENTH AND TWENTIETH,
OF EACH MONTH,
BY GILBERT BEEBE,

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

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The Principal is happy to refer to the following gentlemen, in addition to her numerous patrons:

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 40.

MIDDLETOWN, N. Y., AUGUST 10, 1872.

NO. 23.

J. L. Blackwell
HOPEWELL
MERCER CO. N. J.
Nov 72

POETRY.

(For the "Signs of the Times.")

An argument of justice in salvation, and safety from evil.

O Lord, thy lower heavens are true,
Embracing worlds and suns;
Thy SPIRIT yet brings more to view,
In owning rebels sons!

Though planets run an even course,
Without a failure there,
The SPIRIT is to us a source,
That wonder more makes bare!

Lord, what is man? and what his day,
That thou shouldst heed his stand?
When all thy works in full array
Bespeak thy power so grand!

Has man not forfeited his place
To e'en the earth to cling?
Yes, truly; and in deep disgrace
Has grappled death's sad sting!

Though deep its fang, thy greater grace,
Is equal more to save;
Thy knowledge glows in Jesus' face,
All shining through the grave!

He took the curse, and paid the debt
That all his children owed;
There mercy, love and justice meet,
To purge us pure to God!

Not more, nor less, could justice ask,
Than every whit its due;
And Jesus, equal to the task,
Fulfilled the whole as true!

And when the whole demand was filled,
His life with God remained,
And mocked the puny power that killed,
When death itself he chained!

O Lord transcendent! give to me
Thy perfect life to share,
That very life brought in by thee,
When death had cavered there!

Bow down thy heavens! my clouds dispel!
Return, and shed thy light!
Let not thy wrath against me swell,
To cast me from thy sight.

Owe I one debt since Jesus died,
And rose again for me?
Was I not with him crucified,
As though myself were he!

Yes, truly; yet corruption's form
Still rages dark within;
Save, Lord, a trembling, loathsome worm,
From all his weight of sin!

Thy mercy, sure, is equal to
A case as dark as mine;
The faith of Christ can marvels do,—
E'en mountains cast the brine!

Then surely envy, lust and pride,
Must flee; and every wrong
Must flee away, when I abide
In Jesus, good as strong!

Let sadness come, and howling strife,
And angry waters roll;
Still Jesus lives, and is my LIFE,
Where safely dwells my soul.

W. B. SLAWSON.

Des Moines, Iowa.

CORRESPONDENCE.

LOXA, Ill., June 25, 1872.

DEAR BROTHER BEEBE:—Through the abounding goodness of Him who "looketh upon the earth, and it trembleth, and who toucheth the hills, and they smoke," I am spared to address you from my own home, where I arrived safely on the 15th inst., finding my little family in good health. And I truly desire to feel thankful to God for such a wonderful supply of the precious things that belong to his house, during my brief visit at Middletown, and among the faithful in Christ Jesus elsewhere in the east. I can, I trust, adopt with propriety, as my own, the language of the old psalmist, and say, "Bless the Lord, O my soul, and all that is within me bless his holy name. Bless the Lord, O my soul, and forget not all his benefits." He graciously exhibits his love in that he sends "the springs into the valleys, which run among the hills," and "watereth the hills from his chambers, and the righteous shall see it and rejoice." In the delightful company of the redeemed, and among the chosen of God, where salvation by rich, free and abounding grace was so fully, faithfully and interestingly discussed, even with the ability that God giveth, I was made to say, while enjoying the refreshing season, "Behold, how good and how pleasant it is for brethren to dwell together in unity;" and also, "Behold what manner of love the Father hath bestowed on us, that we should be called the sons of God." This rest, confidence and assurance in the unceasing love of God, is delightful. It is a reclining of the soul in the rich and healthful pastures of redeeming love and grace; a walking by the still crystal waters of life, and the joyful transition of the soul when it emerges from that long night of sable darkness and gloom realized by all the saints in passing from under the law of sin and death, and enter at once the light of gospel day, to enjoy the rest that remaineth unto the people of God. The continual clashing of popular theories, which emanate with the flesh, abide in the world, and ascends no higher than the carnal mind, cannot in the slightest degree disturb or detract from the peaceful rest and enjoyment of those who are chosen out of the world, redeemed by the precious blood of Christ, called by his grace.

and justified by living faith; for their Refuge is a place wherein the righteous run, and are safe. They shall be as Mount Zion. For her, salvation has been appointed for walls and bulwarks. Her defences are complete; *we have a strong city.* Her inhabitants need not fear. The world may hate them, and from the promptings of an uncircumcised heart deride and abuse them; yet with the shield of faith, the breastplate of righteousness, the helmet of salvation, and with "the Captain of the Lord's host" to direct, one can easily chase a thousand, and two put ten thousand to flight, who make horses and chariots their trust. The righteousness of the servants of the Most High is of the Lord. And while standing on the walls of Jerusalem, though surrounded by mocking Ishmaelites, Ammorites and Moabites, who continually "laugh them to scorn," they can turn and face the enemy, and, like the old prophet, say, "The God of heaven, he will prosper us; therefore his servants will arise and build; but ye have no portion, nor right, nor memorial in Jerusalem." The attractive streets of Babylon is the place where the great and noble of the earth congregate, to extend their worldly conquests. The ignorance, darkness and superstition that prevails there is best adapted to the commission of their evil deeds. They cannot withstand the brilliancy of truth in its unclouded beauty, no more than the ancient Israelites could look steadfastly upon the face of Moses, for the glory of his countenance. Bearing aloft their glittering banners with such inscriptions as these written in flaunting letters thereon: "Holiness unto the Lord," "Benevolence," "Charity," "Christian Union," there is little wonder that a guilt-stricken world should run wildly after them, imbibe their false zeal, and question not their pretended philanthropy. Such has always been the case, and must continue to be the case until the close of time. For ugly and ill-shaped as was the beast that John saw, and as much as he opens his mouth in blasphemy against God, and blasphemeth his name, and his tabernacle, and them that dwell therein, he will have plenty of admirers, who, willing to display their allegiance, exclaim, Who is like unto the beast? Who is able to make war with him? A vain, attractive and outward show is all they can boast. To excel in this is the ex-

tent of their ambition. Are these not referred to in the book of Proverbs? "There is a generation that are pure in their own eyes, and yet are not washed from their own filthiness." "There is a generation, O how lofty their eyes! and their eyelids are lifted up." They boast of their strength, and their fatness, and of their many wonderful works. But, how different the character of those who love the Lord and delight in his ways. With eyes sparkling with heavenly delight, and faces aglow with celestial radiance and wisdom from on high, and led by the victorious Emmanuel, they with one accord pursue the strait and narrow way to rest, saying, "We give thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken unto thee thy great power, and hast reigned." I thought, weak as I am, that I could discern this characteristic in and among the saints at Middletown, during the series of pleasant and, I trust, profitable meetings that I was privileged to attend while there. How it did make my heart rejoice to see them coming together, all intent upon the same object, viz: with one heart and one spirit to serve the living God. And while I would look upon the eyes moistened with tears, (blessed index to the heavenly mind) and realize the hearty responses of the soul, fed and refreshed by the heavenly manna gathered by the Lord's servants, and poured out without stint, as the Lord directed, from his fruitful and never failing storehouse, I would find myself oft repeating the words,

"Blest be the tie that binds
Our hearts in christian love;
The fellowship of kindred minds
Is like to that above."

Why this union, oneness of sentiment, and similarity of faith and practice? Surely it cannot arise from any temporal consideration. The Savior, referring to prophecy, says, "It is written in the prophets, And all thy children shall be taught of the Lord. Every one therefore that hath heard and hath learned of the Father, cometh unto me." The divine instructor teaches all alike in the heavenly school. Hence they may come together from all parts of the earth, out of every nation, tongue and people, and their language is the same, and the same life that one lives they all live, even the life that is in Christ Jesus our Lord. "This is the record, that God hath

given unto us eternal life, and this life is in his Son. He that hath the Son, hath life, and he that hath not the Son of God, hath not life. The line of distinction is here definitely drawn. To be in possession of the spirit of the Son of God, is to *live*; without it, we are *dead*—dead in sin, without hope, and without God in the world. And, dear brethren and sisters, one and all, old and young, who may chance to read this imperfect scribble, ye are dead, [to sin, and the rudiments of the world] and *your life is hid with Christ in God*, and ye are kept by the power of God, through faith unto salvation, ready to be revealed in the last time. Live in peace, continue steadfast in the faith, shun every appearance of evil, and bear one another's burdens, and the God of peace be with you.

And now, brother Beebe, may the Lord abundantly bless you and your household, in your declining years that your last days may be full of comfort, and joy in the Holy Ghost. My kind regards to all the members of your family, and the brethren and sisters generally, in and around Middletown, and elsewhere, who may inquire after unworthy me.

Unworthily yours &c.,

J. G. SAWIN.

LOGANPORT, Ia. July 14, 1872.

DERR BROTHER BEEBE:—Being deprived, by a variety of circumstances over which I have no control, of the high privilege of meeting with my Baptist brethren to worship God, as I would like to have done, I feel a little inclined, in my weak way, to try to gratify the often expressed wish of some of my dear brethren, by writing a few of my thoughts for your perusal, and for insertion in the "Signs," if you think proper; but if not, all will be right, for I know my inability to write so as to edify the saints.

My mind was drawn to the text, *Psa. cxix. 165. "Great peace have they which love thy law; and nothing shall offend them."* The thought struck me, Do I love his law? I surely have but little peace. O how my unreconciled feelings loomed up to my vision! Is it any wonder that I have so little peace? In vain did I plead the perplexing circumstances which surrounded me. The text would return again, and again, *Great peace have they which love thy law.* If the text is true, and we profess to believe it is, then it follows as a certainty, that if we have not the great peace spoken of in the text, it is because we do not love his law; for the words are positive: and the peace is mentioned as the evidence in the case. Then, if we have not the peace, and consequently find that we do not love his law, does it follow that we are not his children? Let us examine this subject experimentally, and find, if we can, where we stand: for it seems to be a serious question, and the living will lay it to

heart. If we look back to the time when we were strangers to the covenants of promise, we shall see that at that time we were enemies to God by wicked works, haters of God, and of one another; and when it pleased God to reveal his Spirit in us, and to enlighten our understanding, we found ourselves the vilest of the vile, and our thoughts proceeding from our evil hearts so full of unreconciliation, and like the troubled sea, casting up mire and dirt, so that we could not rest. Then the law entered, which was ordained unto life, which we found to be unto death; we tried to keep its commandments and to obey its precepts, and follow its requisitions, but found we came short in every particular; and, by sad experience found we were so corrupt and sinful that we could do nothing acceptable to God, for he was just and holy, and we could see no way in which he could be just and justify us; for we had sinned against him with a high hand: and we had to say, "If our souls were sent to hell; The righteous law approves it well." In that moment we felt in our souls to say, "Here Lord I give myself away, 'Tis all that I can do." O how beautiful are the ways in which God works in reconciling us to him. He teaches us our lost and helpless condition, and then reveals Christ in us the hope of glory, the end of the law for righteousness to every one that believeth. O then we feel reconciled to God by the death of his Son; we love him because he first loved us; then we rejoice with joy that is unspeakable and full of glory. Now we realize that we are not under the law but but under grace, and feel as if we should never feel trouble again. As said the psalmist, so said we, "Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord forever. But no sooner have we enjoyed this feast of fat things, and of wine on the lees well refined, and pursue our pilgrimage journey, than we find things in our way which we had not anticipated and we find evil thoughts and vain desires, and evil surmisings arise and doubts and fears intrude upon our mind, and we begin to inquire, Why are these things so? The old tempter is ready to reply, you have been deceived: if your change had been real, you would still rejoice; and here the soul is held in hard suspense. He has not yet learned that he has a corrupt nature to grapple with, and therefore concludes he has been altogether mistaken, and regrets that he has ever said anything about religion. In these trying moments we are taught that we are under law to Christ. That we have been made free from the law of sin and death, and have become servants to righteousness and have our fruit unto holiness, and the end everlasting life; and that the discipline

of the child of God and of the church, are intimately connected all through the journey. Now in every law of this religious life is the requirement made, to deny ourselves, take up the cross, and follow the Savior, or we cannot be his disciples. Do we love this law? Try it. From whence comes wars and fightings among you? How soon our carnal nature rises, and we try to evade the law, individually or collectively. We reason thus. I cannot bow to go to tell my brother his fault, when I know he has wronged me. I don't believe it will do any good: he will only misuse me more and more. I would rather bear it as a burden than go to him. But, the law says, "Go tell him his fault, between him and thee alone." Finally, if we do go, how often it is reluctantly, as though we dreaded it, and wish our blessed Savior had directed some other way. O do we love the law? I trow not. And let me say, it takes the same grace of the Spirit to make us love the principle of self denial, that made us love the things which we once hated, and hate the things which we once loved. And we find, as we become more and more self-denying and cross-bearing, the pathway will seem more and more pleasant, and we will enjoy more and more of the great peace spoken of in the text, because we were made to love his law more and more. Thus our experience teaches us, that, the more we are led out of self by the spirit of Christ, the more we shall love his law: and the more we love his law, the more peace we shall have, which proves the text to be true. "Great peace have they which love thy law; and nothing shall offend them." This last condition of things is very desirable. But says the way-worn pilgrim, I cannot hope to arrive at that blessed state in this life, and if ever, it must be in the world to come. Why, my brother or sister, draw that conclusion? Is not the law of the Lord perfect, converting the soul? If the law is perfect, does it not embrace every position we can ever be in? And are we not assured that "All things work together for good to them that love God, to them who are the called according to his purpose." Do you not love the law that thus gloriously arranges every thing for your good? Let things take what shape they may, whether prosperity or adversity, sickness or health, life or death, friends or enemies, peace or war, at home or abroad, in every place and on all occasions all, are yours, and ye are Christ's, and Christ is God's. Can you not look back and see things which used to worry and trouble you exceedingly, in many instances now have but little effect in that way? And does not the reflection that those evils have lost so much of their power over you that now they hardly ruffle your mind, whereas they once produced a tempest within,

to serve as a beacon of peace, and make you feel like saying as Paul did. When I was a child, I spake as a child, but when I became a man, I put away childish things.

O let love be without dissimulation, and while you are here in the flesh, remember that afflictions must abide you. But count it all joy when ye fall into divers temptations, knowing that the trial of your faith worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in the heart. O, do we love the Law-giver? Let us then love the law given by him, and endeavor, as much as in us lies, to conform our lives to it. Let us cherish it more and more in our hearts, and may God enable us to love it supremely, that our peace may flow unto us as a river, and our righteousness, as the waves of the sea. Then let the wildest scenes arise, tempests rage, friends become our bitterest enemies, desolation come upon the earth, all will be well, and nothing shall offend. May this yet be our happy lot for the dear Redeemer's sake.

Brother Beebe, the above is at your disposal: if it never appears in print, I shall not be disappointed; so just do with it as you please.

Yours truly,

A. A. COLE.

[The following letter was received by the New Vernon Church, and read at the church meeting July 6, 1872. It is from an esteemed sister, who by reason of distance and feeble health seldom enjoys the privilege of attending with them. It is now published by order of the church.]

UNIONVILLE, N. Y., July 2, 1872.

DEAR BRETHREN AND SISTERS:—I have been thinking what a pleasure it would be for me to meet with you on our coming church meeting day, and converse with you concerning the rich feast that was spread for us through the kindness of our heavenly Father, during our association. But as the ways of providence will not permit, I will try to pen a few of the thoughts I would like to express. We did hear the truth of the gospel so ably advocated, the unsearchable riches of Christ spoken forth so boldly, and all in such perfect harmony, from the ministering brethren assembled, from the north, south, east and west, that it was a continuation of fat things, of wine on the lees. Why should we withhold our thoughts concerning it, as the Lord has so graciously permitted us to feast on the rich provision of his house, obeying his injunction, "Eat, O friends; yea, drink abundantly, O beloved?"

Elder Wallingford's text, in 1 Peter, "To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious. Ye also as lively stones are built up a spiritual house, a holy priesthood, to

offer up spiritual sacrifice, acceptable to God by Jesus Christ." With his explanation of it, it showed indeed that flesh and blood had not revealed these things to him, but our Father in heaven. His explanation of the living stone was all in accordance with the truth, showing how he was with the Father, beholding his glory, in all the ages of eternity, before sin had entered the world, or before ever the world was. How he left his Father's glory, all planned in wisdom, and took on him our sinful flesh, became a man of sorrow and grief, bearing the sins of his people, as his name signifies, persecuted, disallowed indeed of men, but chosen of God, and precious; for in him was his spiritual house, "A garden enclosed, a spring shut up, a fountain sealed." How all the malice of wicked men and devils could not destroy that precious seed, and could go no farther that put to death that which was made to suffer for sin, just that body of flesh in which he was to suffer for his people's sins; then he arose triumphant over all his foes, not with that body of flesh, but with a spiritual body, such as his redeemed people will arise with when they come forth with his likeness. He ascended to heaven, to make intercession for the saints according to the will of God.

And how truthfully he portrayed the Lord's process of hewing, squaring and fitting the stones from nature's quarry, to become lively stones, and how impossible for man to make a stone lively, hew and square as much as possible, or to fit them for a place in a building; there they would lay inanimate, with no prospect of making themselves lively stones. That it was nothing short of the power of the Almighty to fit them for a place in his spiritual house, the house that wisdom has built, himself being the chief corner stone, the foundation, in exact proportion, neither too long or too broad, too high or too deep, and every stone exactly fitted to its place, without a failure, and the song of each will be, Grace! free grace! That they could see nothing in themselves as being evidences of a holy priesthood, but all being the reverse. But he who makes them lively stones, gives them the faith of which he is the author and finisher, to view all holiness in Christ, and they are viewed through him as a holy priesthood, and are thus prepared to offer up spiritual sacrifices, acceptable to God by Jesus Christ. There is now no more sacrifice for sin, for by one offering he hath perfected forever them that are sanctified. Spiritual sacrifices being those of a broken heart and a contrite spirit, and walking in his fear, taking the cross daily, laying aside their own carnal views and reasoning, searching his word to know if indeed they are walking as his truth directs, and as babes, desiring the sincere milk of the word, and to

be conformed to the will of him we view as the Wonderful, Counsellor, the Mighty God, the Everlasting Father, and the Prince of Peace.

And Elder Smith's sermon on Ruth showed so plainly the doctrine of election, sanctification and predestination, how the events of providence, the famine, caused Elimelech and his family to leave their native land and dwell among an idolatrous people, among whom his sons took wives. After Naomi was left of her sons and husband, she arose with her daughters-in-law to go to her own country, after hearing the Lord had visited his people in giving them bread. Orpha was induced to go back, but Ruth clave to her mother-in-law. How they both had equal opportunities of learning from Naomi of her God. But Ruth could not be entreated to return, saying, "Thy people shall be my people, and thy God my God." How soon she had learned the singular, instead of a plurality of gods, as was her native custom. Here he inferred that it did but little harm to dissuade these young lambs, for they would certainly cleave, as did Ruth. And when they had arrived at Bethlehem, Ruth's hap was to light on the part of the field belonging to Boaz. There was no mishap about it. There were handfulls left of purpose for her, for she had found favor in his sight. And after Boaz had encouraged her, then comes the words of the text: "Then she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I am a stranger?" How humble she was, and how exalted her view of him, was so beautifully explained, and how she became exalted as his bride. That there was no mishap about this Moabitish woman leaving her kindred, dwelling with the people of God, marrying Boaz, having born unto them Obed, the father of Jesse, the father of David, in whose descent came our Savior Jesus Christ.

Elder Gold's text was, "And Jabez called on the God of Israel, saying, O that thou wouldest bless me indeed, and enlarge my coast, and that thy hand might be with me, and that thou wouldest keep me from evil, that it may not grieve me. And God granted him that which he requested." Where I sat, I could not hear sufficient to keep the run of the discourse, which I regret very much. I think that has been my prayer for some time past, and there have been times when God granted my request, graciously giving his Spirit to witness with my spirit that I am a child of grace, and one of those seasons was during our meeting. He took me to his banqueting house, and his banner over me was love.

Elder Respass' comments on the book of Esther were very interesting, the more so, I think, because I had

discovered so little of any account while reading it. At the close of his remarks, I thought how truly we did indeed want an interpreter, and how thankful we should be that the Lord has raised up those who are sufficient for these things. He spoke of how powerful a king Ahasuerus was to govern so many provinces, and make so long a feast for his princes, nobles and servants, and of Vashti's feast, and how on the last day, when he had showed the riches of his glorious kingdom, and the honor of his excellent majesty, he commanded that Vashti be brought, that he might display her beauty. But Vashti refused. And the king was wroth, and would have her dealt with according to the law; for she had not only wronged the king, but the princes also, as it was setting a wrong example for their wives. It was decided that she come no more before the king, and her royal estate be given to another better than she. He compared Vashti to the false religionists creeping into the church, how they must be dealt with according to the rules laid down in the word of truth. They profess that they know God, but in works they deny him, being disobedient, and to every good work reprobate. He referred to the epistle of Paul to Titus, to consider what an influence the disobedience of one child of grace had over another; how the aged men and women should conduct themselves, and also the young men and women, and particularly the bishops and deacons, that they were to show themselves patterns of good works, not disobeying the laws of Christ. And that it was no chance work that Esther pleased the king, and was chosen queen from the great number assembled from all the provinces, and that there was no mishap that Mordecai the Jew should feel so anxious for Esther, as to sit in the king's gate to know what would become of her, and there learn the conspiracy of the two chamberlains to lay hands on the king, and thus saved the king's life; for another important event was about to occur. There was an occasion for Esther the queen, the Jew, to exert her influence to save her people, and which was accomplished. Mordecai and his people were exalted through Esther, and at a time when all hope had departed. And Haman, his enemy, who planned so many wicked devices, had those devices returned upon his own head. His comparison here to our enemies being subdued, and we exalted through faith to be heirs with Jesus Christ our Savior, was very appropriate, and that no weapon formed against thee shall prosper, and every tongue that shall rise against thee in judgment, thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord.

Elder Purington's text, "This is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners, of whom I am chief," telling us who made this remark, what changes he passed through, to enable him to say it; defining particularly the faith here meant, comparing it with the faith which the world possesses; who those were that accepted it, and how we had all been brought to say, "Of whom I am chief." His remarks on the following verses brought out many remarks on experience, the trials and afflictions peculiar to the people of God. They were brought right home to our own experience, and confirmed us in the belief that we were in that strait and narrow way which leads to joys on high.

The words of Elder Hartwell's text, "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men." They brought from him a great many useful and profitable exhortations. He commenced at the beginning of the epistle, why Paul was a servant and apostle, what good works are enjoined on those which have believed in God; in their deportment one toward another, and toward the world; how those should be dealt with who depart from the laws of Christ; what darkness and trials are necessary for their return, as did the prodigal, who would fain have eaten the husks; how the shepherd would leave the flock and seek the stray sheep, and when found, what rejoicing. He referred to Jonah, when he was inclined to disobey, and go in another direction from what he was commanded; what afflictions he passed through, and how willing he was to obey in the day of God's power; neither was there any mishap about the storm, the whale, or any of his afflictions; they all came just as the Lord would have them, for his own glory; and he mentioned how necessary the rod, the chastisement, to make us careful to maintain good works.

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal." The preaching by Elder Durand, from these words, was a continuation of good exhortations to maintain good works; that it was some of the words included in what is called Christ's

sermon on the mount, spoken exclusively to the disciples. "He opened his mouth and taught them." That those in a state of nature could not lay up treasures in heaven, and how they distorted these passages; but it was those who were born of the Spirit that were to walk in all the commands blameless; that whenever the world and idols get between us and our God, so sure will moth and rust corrupt, and thieves break through and steal; that the heaven here spoken of had reference to our pilgrimage state, as in many other places in the scriptures. We shall need no earthly treasures after we have laid aside all that is corruptible, for then we shall see Christ as he is, and shall be like him. That the treasures were the blessings received, and they are not promised to the disobedient. If we neglect speaking of ten one to another, neglect the assembling of ourselves together, neglect manifesting that brotherly love enjoined upon us, as stewards, moth and rust will corrupt, our minds will become darkened, and we have many fears that we have no treasure in heaven. For where the treasure is, there will the heart be also. And then how severe trials come, to convince us that we have a treasure in heaven. Referring also to the Israelites in their captivity, and how the Lord brought them back; how he visits our sins with the rod, and our iniquities with stripes; nevertheless his loving kindness he takes not from us, nor suffers his faithfulness to fail.

"Now we have received not the spirit of the world, but the spirit which is of God, that we might know the things that are freely given us of God." These were the words of Elder Sawin's text. His remarks were good on that and the preceding chapter, how that Paul was addressing it to the sanctified and called, and to all that in every place call upon the name of the Lord. How that the wisdom of the wise was destroyed; that the preaching of Christ was to the Jews a stumbling-block, and to the Greeks foolishness; but it is the power of God to them that are called; that our faith should not stand in the wisdom of men, but in the power of God. And how that Paul was determined to know nothing among them save Christ and him crucified, nor do his followers at the present time. How much consoling experience was brought home to us in his comments on our receiving the Spirit which is of God, and also that we might know the things that are freely given us of God; that we are complete in Christ; that all his is ours, and how we sometimes realize it in this vale of tears, just a foretaste of what is in store for us, and that when this earthly tabernacle is dissolved, we have a house not made with hands, eternal in the heavens. And then shall we be satisfied, when we awake with his likeness.

Elder Badger preached from the text, "They that are whole need not a physician, but they that are sick." The most of us know by experience that this is so physically, and we must know it to be so spiritually by experience. How helpless we must become, how devoid of all strength as to helping ourselves, and be led to cry out, Lord, be merciful to me, a poor sinner. Lord, save or I perish. Then comes the great Physician of souls, and makes them joyful in his salvation.

"Tongue cannot express the sweet comfort and peace
Of a soul in its earliest love."

And although we almost despaired, yet peace was spoken just at the right time—the Lord's time. We became dead to the law, but alive to the body of Christ. How that then the warfare began, the flesh lusting against the spirit, and the spirit against the flesh, and how often during these conflicts we almost despair, when the billows were raging, and a voice would say, "Peace, be still." The tumult would cease, and we would joy in the God of our salvation, and think we would never again distrust. But as soon as we are left to look within, the strife begins; another strife, and another victory through faith in Christ Jesus. Thus it is, war and conquest, until called by our great Physician to lay by all that is mortal, and be clothed with immortality, that great victory through him, to see him without a glass between, and praise him as we ought.

The texts preached from by Elders Quint, Cole, Maben, and brother Hubbell, the last day, I did not note down, thinking I could remember them, consequently they are forgotten; but I am waiting for the minutes, thinking I may recall some of the preaching. I was obliged to leave just as our own beloved pastor commenced preaching, and as I did not hear him at all, I have felt very much dissatisfied, but I hope the time may not be long before I have the opportunity. My health did not permit my attending the evening meetings.

The preaching on Sunday I enjoyed very much, and felt very thankful that I was once more permitted to enjoy the communion season. I enjoyed the excellent and appropriate remarks from our dear pastor, before breaking the bread, and while blessing it. Also Elder Benedict's remarks, on blessing the wine, and the prayer by Elder Sawin. All the worthiness we claim in partaking of this sacred ordinance, when we so sensibly feel our unworthiness, is faith that Christ shed his blood for us, for just such condemned sinners, the chief of sinners; such as I feel myself to be. All my hope is in him, and how freely he gives us all things.

Your unworthy sister,
MARY E. VAIL.

EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 10, 1872.

PREACHING UNTO THE SPIRITS IN PRISON.—TO THE DEAD, &c.

REYNOLDS, Ga., Feb. 24, 1872.

BROTHER BEEBE:—Please give your views on 1 Peter iii. 19, also on 1 Peter iv. 6, and may the Lord grant you the light of revelation on them.

Yours in christian love,

J. P. GLOVER.

These passages read thus: "By which also he went and preached unto the spirits in prison." "For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."

In urging on the saints a strict observance of all the relative duties which devolve on them in the various relations they sustain to others, whether in or out of the church, as children to parents, husbands to wives, servants to masters, and as citizens to kings, governors, judges, magistrates, &c., and in bearing reproaches and persecutions patiently, he reminds them of the example of their Lord, who when he was here in the flesh once suffered for sins; not for sins which he had committed, for he was just, but he suffered for the unjust, that he might bring us to God. He suffered for us in the flesh, and was put to death in the flesh. But he could not be holden of death, beyond the time appointed; but being put to death in the flesh, he was quickened by the Spirit. And the first text proposed for consideration informs us that the Spirit by which his crucified body was raised from the dead, is the same Spirit by which he went and preached unto the spirits in prison, which sometimes were disobedient, or which were by nature children of wrath, and dead in trespasses and sins.

In the commencement of this epistle he speaks of the elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, being begotten to a vital, lively, or immortal hope, by the resurrection of Jesus Christ from the dead, and in our text he shows that the Spirit that raised Christ from the dead is the same Spirit by which he preaches liberty to the captives for whom he suffered, and bids the prisoners go free. The prisoners for whom these gracious provisions were secured in Christ Jesus, are those, as we understand, whom the prophet called "prisoners of hope," unto whom it was said, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold thy King cometh unto thee: he is just, and having salvation." And of whom it is said, in the same prophetic connection, "As for thee also, by the blood of thy covenant, I have sent forth thy prisoners out of the pit wherein is no

water. Turn you to the stronghold, ye prisoners of hope: even to-day do I declare that I will render double unto thee."—Zech. ix. 9, 11 & 12. These prisoners were children of Zion, daughter of Jerusalem, and subjects of that King whose coming was proclaimed, as coming to them with salvation, deliverance, emancipation, light, life and liberty. He who was delivered for the offences of these prisoners, was raised from the dead for their justification." From these, with other portions of the scriptures, we feel assured that the prisoners which Christ at his resurrection went by his resurrection life or spirit and preached to, were and are those whose sins he bore in his own body on the tree. And that he went by the Spirit and power that raised him from the dead: for he himself said, "What and if ye shall see the Son of man ascend up where he was before? It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."—John vi. 62, 63.

In prophecy his testimony is given in the most clear and emphatic language. "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he has sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn," &c.

Christ having been put to death in the flesh, that he might thereby redeem these prisoners, and bring them to God; was quickened by the Spirit of the Lord God which was and is upon him, as the anointed Savior; and by the Spirit went and preached to the spirits in prison. It is not necessary that he should go to them in his fleshly body, for he has told us that in the work of quickening, the flesh profiteth nothing; his flesh was indispensable to his bearing our sins; for he was put to death in it; but now having suffered for his people in the flesh, he has put away their sins by the sacrifice of himself, and by his one offering he hath perfected forever them that are sanctified, now as the risen, exalted Savior, he goeth forth by his Spirit, in preaching glad tidings to the meek; in proclaiming liberty to the captives; for all to whom he preaches good tidings were prisoners, captives, and in a pit wherein there was no water; but though they were all lawful captives, justly condemned by the righteous law of God, yet they were prisoners of hope; and by the grace of God to be delivered; therefore the joyful proclamation, by the spirit that brought him again from the dead, "Behold thy King cometh unto thee! he is just and having salvation." Until the risen Jesus, by

the spirit of life and immortality, comes to each of us with these good tidings, our prison walls are strong and invulnerable: But, at his words which are spirit and life, the gates of our prison are opened, the prisoners are discharged, and brought out of their prison houses: The risen and anointed Savior has the keys of hell and death; and when he openeth, no man can shut; and when he shutteth, no man can open. When first he is revealed to us, like John we fall at his feet as dead. "And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last; I am he that liveth, and was dead; and behold, I am alive forever more, Amen; and have the keys of hell and of death."—Rev. i. 17:18.

Submitting what we have written to brother Glover, and to our readers generally; we will give such views as we have on the other text submitted, which reads as follows:—

"For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."—1 Peter iv. 6.

We find it much easier sometimes to tell what a passage of scripture does not mean, than to demonstrate and explain what it does mean. The popish theory that the gospel was or had been preached to the departed spirits of men after they have left this world, cannot be entertained by those who accept the testimony of the word, that there is no work nor device in the grave.—Eccl. ix. 10. But to those who are dead; or at least to many of them the gospel was preached while they were in the flesh, or before they left the world.

The Apostle Peter, in connection with this passage in the preceding chapter on which we have been commenting, speaks of its having been preached by the Spirit of Christ in the days of Noah, while the ark was a preparing; but it was preached then to men who were in the flesh, but who in Peter's time were dead. The same spirit that quickened and raised up Christ from the dead was in Noah, and by it he was a preacher of righteousness unto the antediluvians. And Peter also shows that the gospel was preached, in prophecy, and in types and shadows unto the patriarchs and Old Testament saints, and by the Spirit of Christ. "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you:" (You Gentiles which are elect according to the fore knowledge of God the Father.) &c.) "Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand of the suffering of Christ, and of the glory that should follow."—1 Peter i. 10:11. Although the gospel of the kingdom, by the which the Spirit of Christ in the prophets did preach unto the faith of the Old Testament saints, of

the grace which should be brought to his elect people among the Gentiles, it was signified by the Spirit of Christ to their faith: for the dispensation of the law and the prophets continued until John; and the gospel dispensation was ushered in by the resurrection of Christ which was effected by the same Spirit which had in the former ages preached the gospel to them which are dead.

But why was it preached, unto them that *are* (not *were*) dead? It was for this cause; "that they might be judged according to men in the flesh; but live according to God in the spirit." As men in the flesh, they were the seed of Abraham, and under the law of a *carnal* or fleshly commandment, in a worldly sanctuary and bound to observe carnal ordinances. As men in the flesh they were judged according to the requisitions of the covenant which gendereth to bondage, which could make nothing perfect. As men in the flesh they had to be circumcised and keep the law of Moses. All that law required of other Israelites, it required of those Israelites which were born of God, and in whom the spirit of Christ dwelt, and to whose faith it testified before hand of the prospective sufferings of Christ, and of the glory of his kingdom which should follow. The law in its letter required of them as men in the flesh, offerings and sacrifices, and perpetual service, and condemned them for every act of transgression or disobedience to the same temporal penalty, but as the spiritual people of God, they lived according to God, in the spirit. Receiving the end of their faith, even the salvation of their souls. The power of faith in them as the fruit of the Spirit of Christ which was in them, enabled them, as it had Abraham to see Christ's day, and to rejoice in it and be glad.

Here then we have explained to us the great object and design of the preaching of the gospel, that they unto whom it is preached should be judged according to men in the flesh but live according to God in the Spirit. The little word *also* in the text has great importance. It shows that not only the Jews which were under the old covenant of works were as men in the flesh bound to obey the law, or covenant which was in their flesh, while as a spiritual people they lived to, and had communion with God, but the Gentile saints also, who are not under the old covenant and who are forbidden to touch, taste, or handle those ordinances which were binding on those who were under it; still are to be judged as men in the flesh by him who is ready to judge both the quick and the dead. Judging Gentile saints as men in the flesh, they are subject to all the laws and regulations which are enjoined on them in their fleshly relations. As in the context Peter admonishes the

scattered saints, as men in the flesh, to observe every obligation devolving on them. As a chosen generation, to abstain from fleshly lusts, to have their conversation honest among the Gentiles; to submit to every ordinance of man for the Lord's sake, whether it be to the King, or to Governors, for so is the will of God to whom we live in the spirit. In our fleshly relations. "Honor all men, love the brotherhood, Honor the King. Servants in the flesh are commanded to be subject to their masters. Wives, husbands, parents and children, all are admonished. These are all fleshly relations, and although the King and governor with their subjects, the master with his servants, the husband and his wife, parents with their children, who are called to be saints, are all one in Christ Jesus, and in all spiritual things are on perfect equality, still their fleshly relations so long as they remain in the flesh, devolve on them the same relative fleshly obligations as though they were not brethren in the Spirit. Children should honor and obey their parents in the Lord. Husbands should love their wives. Servants obey their masters, for they are judged according to men in the flesh. Being subject to the laws which are binding on men in the flesh, they are judged by them in regard to all relative obligations; and their spiritual privileges in the kingdom of Christ, and their subjection to the laws of the kingdom in all spiritual matters of faith and practice, does not release them from their obligation to their families, their neighbors, or fellow men, either in or out of the church. They are judged according to men in the flesh. Husbands in the flesh are required to love their wives, and to provide for those of their household, and if they neglect to do so, they deny the faith and are worse than infidels: children must honor and obey their parents, servants their masters, citizens their rulers or magistrates, and as all these duties are only applicable to men in the flesh, they are judged, acquitted or condemned, according to men in the flesh. But while they are judged according to men in the flesh, they are to live according to God, in the Spirit. In all spiritual things, they are governed by the law of the spirit of life which in Christ Jesus. As members of Christ, the saints are members one of another, in a spiritual life which is not in the flesh: for in Christ there are no fleshly distinctions, "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bound or free, and have been all made to drink into one Spirit."—1 Cor. xii. 13. "For as many as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bound nor free, there is neither male nor female, for ye are

all one in Christ Jesus."—Gal. iii. 27-28. While as spiritual children, we are brethren, fellow members of the one body, our fleshly relations to earthly kindred or others is unchanged. "Flesh and blood cannot inherit the kingdom of God."—1 Cor. xv. 50. Yet as we are in the flesh, we are judged as men in the flesh, and required to mortify the deeds of the flesh, and live according to God in the spirit. "For, for this cause was the gospel preached to them that are dead."—To them that are now dead, as it is *also* now preached unto us, who are still in the flesh; that they, as well as we, might be judged according to men in the flesh by him who is ready to judge both the quick and the dead or both the living and the dead.

HOPEWELL FEMALE SEMINARY.

We copy the following communication from the "Republican Watchman," of Monticello, N. Y., and being personally acquainted with the gifted Principal of this most excellent institution, we cheerfully endorse the commendatory expressions of the writer. For the mental training and literary improvement of the pupils, freedom from sectarian and political tendencies, this Seminary is unequalled by any literary institution in our knowledge, and should be liberally patronized by all who recognize the scriptural distinction between human erudition and Divine Revelation. [Ed.]

MIDDLETOWN, N. Y., June 15, 1872.

EDITOR WATCHMAN:—We had the pleasure of attending the commencement of the Hopewell Young Ladies' Seminary, on the 10th inst. We were highly delighted with the entertainment, which was given at the Hopewell Meeting House, where Eld. P. Hartwell officiates as gospel minister.

The meeting house is quite large and commodious. A more interesting company of young ladies than those who took part in the exercises, cannot be found. Different states were represented by the classes, including Georgia, North Carolina, Virginia, Maryland, Delaware, Pennsylvania, New Jersey, and "last, but not least," New York.

Thirteen graduates received Diplomas.

Appropriate addresses were given by Elder Hartwell, and Judge Biggs, formerly U. S. Senator from North Carolina, but now residing in Norfolk, Va.

Having patronized the Institute, we can cheerfully say to all who wish their children to have a home where their morals and health will be strictly guarded and kindly cared for, free from sectarianism, "Grecian Bend" or "Dolly Vardenism," while they acquire a useful and solid education, there is the place to send them.

Circulars of the school can be obtained by addressing the Principal, Miss E. H. Boggs, Hopewell Seminary, Hopewell, New Jersey.

HALCOTTSVILLE, N. Y. July 11, 1872.

DEAR BROTHER BEEBE:—We had a very interesting meeting at the Old School Conference, peace and harmony abounded throughout. The meeting on Monday seemed very comforting; we also had a very interesting meeting at Halcott, last Saturday and Sunday. Elder Maben baptized his two daughters at the close of the meeting on Saturday, the scene was very solemn and affecting.

Yours in love and affection,
I. HEWITT.

Subscription Receipts.

New York:—C D Wood 2, George Fryer 2, Eld I Hewitt 1 50, John S Davis 2, D D Dur-yea 5, J W Alexander 3 30, (for Meeting House 1 70) Eld Wm Sharp 1, Mrs M J Swart 2, Eld A St John 2, Mrs Abby McQuoid 2, Miss Hester Rumney 2, Caleb Southrow 2.....	\$26 80
Maine:—Eld Wm Quint 1 50, Hat-tie Ross 2.....	3 50
New Jersey:—Mrs Mary A Cornell 2, Eld P Hartwell 1 50.....	3 50
Pennsylvania:—Melotte & Rose 9, Eld S H Durand 2, Mrs Sarah Sands 2.....	13 00
Delaware:—Mrs Lizzie Gooding.....	1 50
Maryland:—R K Truitt.....	4 50
Virginia:—W P Limpkins 1, James Martin 1 20, Isaac Hershberger 2.....	4 20
Georgia:—Eld Wm L Beebe 6 50, Elbert Fagan 2, Eld D W Patman 2, Mrs J McDonald 1.....	11 50
Alabama:—A G Halloway 4, N A Cheatham 2.....	6 00
Arkansas:—W B Stell 2, Eld A Tom lin 4, R F Kellam 1 50.....	7 50
Mississippi:—J B Currie 1 50, A C McVey 1 50, R Daughley 2, Eld N N Morris 4, S W Walton 4, J C Madden 12, A Wood 2, W A Devenport 4.....	31 00
Louisiana:—Geo Shaw 1 50, A W Bar row 1 50, H C Lawson 1 50.....	4 50
Texas:—Jas Howard 4, Jas Marshall 1 50, A B Cook 1 50, J M Warren 2, Hinton Duncan 2, J M V Bullock 1.....	13 00
California:—Henry Tuley.....	3 50
Oregon:—J K Gribble 1, W Weath-erford 2, J T Crooks 2.....	5 00
Washington Ter.—R H Espy.....	2 00
Tennessee:—W T Scgg 2, John S Gilbreath 2, B Matthews 2.....	6 00
Kentucky:—Wm S Tinsley 1 50, El-lis Kelley 5 50, F Neale 10, J J Carpen-ter 2.....	19 00
Ohio:—Alex Melick 3, Lucy A Craw-ford 1, E Paddock 1 50.....	5 50
Indiana:—Eld J H Gammon 16, A Hickman 4, Geo Y Stipp 2.....	22 00
Illinois:—Jas A Ashbrook 4, Han-nah R Hatfield 2, Dennis Olehy 1 50, Minerva Rouse 1 50, Eld I N Vanme-ter 1, Jas F Murphey 11, T W Smith 4.....	25 00
Iowa:—Isaac Blakely 6, Eld E W Moore 3 50, M M Hanna 4, (for Meet-ing House 1) Mrs Sophia Jones 2.....	15 50
Kansas:—J C Winchel.....	2 00
Nebraska:—John E Wilson 2, Wm H McClain 2.....	4 00
Wisconsin:—Tho Snider.....	2 00
Michigan:—Henry Perky 2, W S Car-penter 1 50.....	3 50
Ontario:—Mrs Henry Errett.....	2 00
Mrs Mary Addleman (no address given).....	2 00
Total.....	\$249 50
For Meeting House.....	\$2 70

Marriages.

At North Berwick, Maine, July 4, 1872, by Eld. Wm. Quint, Mr. Joshua F. Staples and Miss Ann Augusta Abbott, both of North Berwick.

Obituary Notices.

DIED—At our residence, on Wednesday evening, July 24, 1872, of cholera infantum, after an illness of two weeks, **Ella Florian**, infant daughter of Wm. J. and Frances C. Kellam, and grand-daughter of Eld. G. Beebe, aged 8 months.

"So fades the lovely blooming flower,
Frail smiling solace of an hour;
So soon our transcendent comforts fly,
And pleasures only bloom to die."

ELDER GEORGE W. STATON

It becomes my painful duty to give notice to the readers of the "Signs," of the sudden and unexpected death of **Eld. George W. Staton**. After an illness of three weeks; of bilious dysentery, on Sunday morning, July 14, about 1 o'clock, he breathed his last.

He had started on a long preaching tour, about the 20th of June, and after preaching on Friday, Saturday, Sunday and Monday, his brilliant and extraordinary career of ministerial labors closed. Until about 43 years of age, Elder Staton was a stranger to the O. S. Baptists, and they to him. It is not yet ten years since he came to Smith's Mills, to the Salisbury Association, to seek an acquaintance, and ask admission to the ordinances, and a place among us. He came there on Sunday morning, Oct. 26, 1872, and was baptized either on Monday or Tuesday following, at Salisbury, by the late Eld. D. L. Harding. He very soon manifested a solicitude for the destitute churches around him, and ere long had appointments with some of them for monthly prayer meetings. His first effort at preaching, (at which the writer was present) was quite feeble, but each succeeding effort showed unusual growth, and in November, 1864, a council of brethren convened with the church at Indiantown, (our late venerable brother Trott presiding) and set him apart to the work of the gospel ministry. For six years he continued to labor incessantly, and with self-sacrificing devotion, with the five or six otherwise destitute churches among which his lot was cast. It was his privilege to witness great comfort and prosperity throughout the field of his labors. Not only were the churches and congregations built up and strengthened, but about forty added to their number by baptism. During the summer of 1870, the churches of London Tract and Welsh Tract, late the home of Eld. Thomas Barton, united in a call, which led to his removal, and settlement in Delaware, and with the Delaware Association. Bright hopes of a happy future, and the prospect of long enjoying the blessing of a faithful ministry, have been suddenly enshrouded in gloom. A vast extent of country in this region has been deprived of a faithful laborer, who did not seem to be at all to spare. Who shall fill the vacant place? In the midst of life and of usefulness, we are stricken dumb by the distressing intelligence.

Elder Staton was born in March, 1819, and was, of course, entering upon his 54th year. Although more than one hundred miles away, when taken sick, he reached his home, and died surrounded by his family and friends, and on the following Wednesday was committed to his last resting place. Elders P. Hartwell and J. L. Purington responded to the call, and conducted the solemn services of the funeral. A throng of people from the surrounding churches and neighborhoods mingled their sympathies and tears with the bereaved churches and afflicted family. It was a solemn and impressive scene.

All the churches who have enjoyed the labors of this exemplary man, will unite in the plaudit, "Well done, good and faithful servant."

A very aged and afflicted mother survives him. The Lord is able to support her, as well as the immediate family, in their overwhelming grief.

Yours in sorrow,

E. RITTENHOUSE.

July 30, 1872.

Our dear sister, **Maria M. Platner**, departed this life June 25, 1872. She united with the church at Burdett some three or four years since. She was received on her experience, which was most satisfactory to the church. She was truly a living christian, a loving sister, and a bright and shining star among her christian friends. None knew her but to love her. There was ever a halo of joy surrounding her presence. All her communications, both verbal and written, were of Jesus, the immaculate Lamb of God, and of love to the brethren, and especially dear to her were the ministers of the gospel, for their work's sake. The plan of salvation was her principal theme, together with the goodness and grace of God. I have spent many happy hours with her in counting over the blessings and tender mercies of our God, and the way he has led us on in our pilgrim journey since he first revealed himself to us as our Savior, our Redeemer, the one altogether lovely.

The church miss her, and mourn their loss, but yet rejoice in the assurance that she is among the sanctified in light.

While we write, the tears of sympathy drop from our eyes for her bereaved family. O, my unknown friends, may the hand that has stricken you with grief heal the wound, with the oil of joy, and with the peace of believing in him, and trusting in him, as your all and in all.

HULDAH ST. JOHN.

Watkins, N. Y.

We learn from a letter accompanying this obituary, addressed to Eld. A. St. John, by M. E. Proudfoot, that sister Platner was baptized twenty years ago by the late Eld. Wm. Brown, that she died suddenly, from having ruptured a blood-vessel near the heart, and very easily; aged 41 years and 18 days. From our own brief acquaintance with the deceased, we esteemed her as an intelligent, spiritually minded, sound and precious sister. [Ed.]

Matilda Sheppard, wife of brother Theophilus Sheppard, was born May 12, 1805, and died March 9, 1872, near Athensville, Greene Co., Ill. She was baptized in 1825 or 1826, in Russell Co., Ky., by Eld. Wm. Smith. Her membership was in Middle Fork Church of Regular Baptists, when she died. She is much missed by the church, and also by her neighbors, for she was a worthy member and a kind neighbor. The writer has been much about her house for nearly forty years, and always found her to be an agreeable companion, and endeavoring to make all comfortable about her. She was a firm believer in the doctrine of salvation by grace alone. Much might be said about her worthiness, but we will forbear, as we have no doubt of her happy change. We believe

Her body's now at rest,
Her soul has fled on high,
To dwell in mansions of the blest,
To all eternity.

Her soul no more annoyed,
No more with sin oppress'd,
But in the presence of her God,
Shall now forever rest.

ALSO,

I send the names of eight worthy members of our little church at Greenfield, who have departed this life within the last five years, viz:

Samuel Mahurin, and **Phebe**, his wife, **Polly Grimes**, **Betsy Coonrod**, **Jahn Melvin**, **David Miller**, **John Taylor** and **Chly Drum**.

All, except one, had passed the seventieth year of their age, and some their eightieth. All had been members of the Regular Baptist Church for many years, and some for over sixty years.

Yours in tribulation,

STEPHEN COONROD.

Please publish the departure from this life of another of Zion's pure and noble daughters, sister **Harriet J. Norris**, consort of Eld. T. J. Norris, who is extensively known and beloved by the household of faith. Sister Norris was born Oct. 6, 1819, was married Oct. 22 1836, joined the Old School Baptist Church at Nazareth, Tuscaloosa Co., Ala., and was baptized by Elder

John Norris, Jan. 12, 1850, where she stood firmly identified until her death. As the wife of an elder, she filled the measure. As a mother, she was kind and tender. As a neighbor, she was kind and accommodating. As a christian, there was in her beautifully combined every natural quality and spiritual grace, by which she adorned the religion of our dear Redeemer. Her light shone brightly through her useful life, until her Savior said, It is enough; come up higher. In death she passed its lonely shadow, leaning upon the rod and staff of her Redeemer. She had naught to do but fold her arms in death's cold drapery, and step off the margin of this stormy world, and enter into that happy land, the saint's rest.

The loss to the church, to the community, and to her children and numerous relatives, is great, but to her husband, my yoke fellow in the ministry, it is inexpressibly great; but we feel sure that our loss is her gain, and the glory of God, and therefore, although we have lost one of earth's brightest jewels, and one of the church's most bright and useful ornaments, we ought to say, "It is the Lord, let him do what seemeth him good."

Yours in hope of eternal life,

S. C. JOHNSON.

DIED—Of consumption, **Lizzie M. Huntingten**, at Mr. and Mrs. Joseph Beacock's in Gardiner, Maine, June 18, 1872, aged 11 years and 9 months.

Lizzie was an orphan, and without brother or sister, but was kindly cared for by other relatives. She was mild, gentle and lovely in her disposition, winning the love of all who knew her. She knew that she must die, yet death did not frighten her. Some months before she died, she told her friends what minister to get to attend her funeral. She had her senses until the last, and only a few moments before she died she lifted up her little hands, and with her eyes heavenward, said, "I am going home. Lord Jesus, take me home."

H. CAMPBELL.

Brunswick, Maine.

By request of the bereaved husband, I forward an obituary notice of our dear sister **Sarah Enfield Watwood**, wife of my dear friend George Watwood Esq., of the town of Nebo, Hopkins Co., Ky., which event took place June 13, 1872. Our dear departed sister, whose maiden name was Yates, was born in Adair Co., Ky., Aug. 1, 1817, consequently had she lived until next August, she would have been 55 years old. Her parents, while she was yet young, removed to Montgomery Co., Ten., where she intermarried with Mr. Watwood, March 16, 1838, and shortly after, she became concerned on the subject of religion, and after many conflicts, professed a hope in the Redeemer, and joined the Predestinarian Baptist Church at Meadow Grove, Montgomery Co., Ten., and was baptized by Elder P. S. Nance, at that time pastor of the church. It has been my privilege to be acquainted with our dear sister for nearly thirty years, and can bear testimony to her high standing as a most dear and precious member of the Redeemer's kingdom here in the world. I have often enjoyed the hospitality of herself and her kind husband, and she endeared herself to every Baptist that was acquainted with her. Her house was ever a home for the poor and afflicted of our Father's family, while those in poor and distressed circumstances were not forgotten. Sound in the faith and order of the gospel, she repudiated all the different isms introduced into the church in the present day. She had been in declining health for some time, and as she drew near to the Jordan of death her faith seemed to wax stronger and stronger. I am informed by a dear sister who was present, that though her sufferings were intense, yet her resignation to the divine will was manifested even to the last; giving orders concerning her burial, and meekly fell asleep in the arms of that dear Redeemer who had washed her and made her white in his blood. I feel to sympathize with her grief-stricken husband, and pray God that it may work for him a far more exceeding and eternal weight of glory.

She leaves two daughters, (both married) to mourn their loss; for she was a most dear and affectionate wife, a kind and indulgent mother, and a most excellent neighbor. But she has left this poor sin-

ruined world, and I have no doubt she is now enjoying the smiles of her dear Redeemer for ever.

In conclusion, may the Lord remember the family of our dear departed sister, and visit them with the outpourings of his grace, is the prayer of your very unworthy brother in the kingdom and patience of Jesus Christ.

JOHN H. GAMMON.

DIED—In the village of Duart, Ontario, June 18, 1872, **Mrs. Catherine Genge**, wife of Richard Genge, in the 48th year of her age. She has left a large family to mourn their irreparable loss. She was a faithful companion, and an affectionate mother, respected by all who knew her. She had made no public profession of religion, but was a decided friend to the truth, and a constant attendant at our meetings, when held in the village. When near her end, she said she had conquered. When asked if she thought her death was near, she replied, "Yes, I am going home." When asked concerning her children, she said, "The Savior will take care of them."

Her funeral was largely attended, at which the writer preached from Rom. vi. 23: "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." We sympathize with the bereaved husband, who has lost his best friend on earth, and with his afflicted family. May the Lord bless and sustain them. He is a firm believer in the doctrine held by Old School Baptists, but is not a professor of religion.

WM. POLLARD.

Dunwich, Ontario.

Brother **John W. Boley** died Jan. 24, 1872, at his residence near Gainesville, Prince Wm. Co., Va., in the 72d year of his age. He was a member of Bethlehem Church, near Manassas, Va., about twenty-five years, and was baptized by Eld. R. C. Leachman. He was a firm, decided Old School Baptist, and always attended the meetings of the church when he could. He leaves a widow and several children to mourn their loss. He rests in peace.

ALSO,

James W. Gulick died Feb. 14, 1872, of consumption, at the house of his parents, near Aldie, Loudoun Co., Va., aged 24 years. He never made a public profession of religion, but gave a comforting assurance of an experimental interest in Christ before he died. Through a knowledge of his lost condition as a sinner, and his need of salvation by Jesus Christ, there is hope in his death entertained by his mother, a member of Mt. Zion Church, and believing relatives and friends.

Sister **Elizabeth Broaders** died April 9, 1872, at her residence at Oak Grove, Fairfax Co., Va., in the 72d year of her age. She was a member of the Old School Baptist Church more than thirty years. She was blessed with a very clear and bright experience of God's truth. Her sufferings in her last sickness was very great, which she bore with much christian fortitude and patience, which characterized her uniform course of life for many years. In conversation with her a short time before she passed away, I found her in possession of much of the mind of Christ, awaiting the time of her departure. She leaves several children, who, though bereaved, I hope are comforted in her peaceful departure.

ALSO,

Sister **Mary F. Ferguson** died May 7, 1872 at Moreland, Fauquier Co., Va., in the 54th year of her age. She was baptized about twenty-five years ago, and was a member of Ebenezer Church, Loudoun Co., Va., for some years before her death. She stood firm in the faith of God's elect from her first experience in the truth as it is in Jesus. In her last sickness it was the pleasure of God to give her a very triumphant view of his salvation, and of her interest in Christ, in rather a remarkable manner. She fell asleep quietly in her Redeemer. She leaves a husband, children, and other relatives, to

mourn her departure, yet they are comforted in her happy death.

ALSO,

Sister **Mary Graham** died May 5, 1872, in this city, in the 94th year of her age. She was baptized a few years since by Eld. W. J. Purington, and was a member up to the time of her death of the Old School Baptist Church of Alexandria. Though reckoned among the poor of the flock, as one of the fearing pilgrims, her love to the precious cause of Christ was not disputed. She departed in peace.

In view of the happy change which takes place when the dear saints are removed from this sin-stricken, sin-disordered, and sin-cursed world, into a state of eternal glorification with their immortal Redeemer, at the right hand of God in the heavens, I am led, involuntarily, to repeat the words of Paul to the churches of Galatia: "Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father, to whom be glory forever and ever. Amen."

J. L. PURINGTON.

Alexandria, Va.

Brother **Henry R. Lewis** departed this life on Saturday morning, May 25, 1872, aged 65 years. He was baptized about forty years ago, (we think by Eld. F. Choate) and has been an humble, consistent professor of the religion of Christ ever since. He was a member of the church at Warren, but had been living in Baltimore City, and was a regular attendant at our meetings there for a number of years. We all loved his meek and quiet spirit. Much of his life has been in the valley, but at the last, great comfort was given. About eight o'clock of the evening before he died, he seemed much disturbed in mind, and very restless. His family sung the hymn, "Jesus, lover of my soul," &c., which seemed to bring him quiet and rest. About midnight he seemed very weak, and his wife asked him if she should lay him back upon the pillows, as he had been sitting propped up by chairs. After this she asked him, "Don't you think you are dying?" He replied, "Yes, and requested the children to be called. He prayed with them, and said, "I pray for you all." They then sang, "Jesus, lover of my soul," &c., after which his wife said, "You are passing through the valley. Yes, he said, through the dark valley and shadow of death, and great peace have I! great peace! He kept repeating these words to the last faint whisper.

I tried to speak to the comfort of the family and friends, upon the occasion of his funeral. His death is loss to us, but unspeakable gain to him.

ALSO,

Brother **Basil** and sister **Rhodakelly**, aged respectively 80 years, 7 months and 22 days, and 82 years, 3 months and 9 days.

Brother Kelly was baptized by Eld. Wm. Brinket, more than fifty-five years ago, and united with Gunpowder Church, in Baltimore County, where he remained until the division between the Old and New School Baptists, when he withdrew, and united with the Black Rock Church, where he remained in full fellowship up to the time of his death. He has always been firm and unwavering in the faith of the gospel, but very meek and retiring, feeling his littleness, and often mourning on account of sin. He has been a subscriber of the "Signs" ever since the first number was issued. He departed this life June 1, 1872.

His disease was a chronic affection of the stomach, with an attack of pleurisy near the last. He was confined to his bed about six weeks.

I attended his funeral on Sunday, June 2, at Black Rock, and tried to hold forth the comforting words of the gospel, from 2 Tim. iv. 6-8.

Sister Kelly was baptized by Eld. Benjamin Green, in 1806, when in her seventeenth year, and united with Gunpowder Church, from which she afterwards withdrew, and joined the Black Rock Church with brother Kelly. She was, in her earlier days, a

woman of considerable conversational abilities, with a good memory, and was a great reader, and delighted to talk of spiritual things, and was quite an antagonist when engaged in argument in defence of the truth. She was able to be about the house until within five days of her death. The immediate cause of her death was pneumonia. The last two years of her life were spent principally in reading her bible and the "Signs." Her mind was somewhat impaired in regard to worldly things, on account of an attack of paralysis some time previous, but upon spiritual things she was clear as ever, saying her hope was still in Jesus. She read the "Signs" with great interest up to, and including the number for May 20th. She died June 4, only three days after brother Kelly. Her funeral took place on Thursday, the 6th, at Black Rock, and I tried to preach on the occasion from Job xix. 25-27.

They leave three children and other friends to mourn their loss. They were a comfort and joy to each other for many years, and in death they were not divided. The church feel their loss deeply, yet we rejoice that her numbers are not broken.

The saints on earth, and saints above,
But one communion make.

That God may comfort all that mourn, is my prayer for Jesus' sake.

F. A. CHICK.

YEARLY MEETING.

The Old School Baptist Church of Columbia will hold her yearly meeting at her meeting-house, in Jackson Co., Michigan, half a mile north of Woodstock Depot, on the Detroit and Hillsdale R. R., to commence at ten o'clock a. m., on Friday before the first Sunday in October, 1872. We expect Elder Seitz to be with us, and we invite our ministering brethren generally, and all others of our faith and order. They can come to Woodstock by the cars.

By order of the church,

W. S. CARPENTER, Clerk.

The Bryn Zion Yearly Meeting is expected to take place at the same time and place as heretofore, viz: in the new meeting house at Bryn Zion, on Saturday and Sunday, the fourth Sunday in August, meeting to commence on Saturday at 2 o'clock p. m.

Brethren and friends from abroad are invited. The trains on the Delaware Railroad will be met on Saturday morning, at Clayton.

We give this notice because this meeting had been changed, and published in our minutes to take place with another church.

The Old School or Primitive Baptist Church of Fairfield will hold a yearly meeting at their house in Fairfield, Lenawee Co., Mich. to commence on Friday before the fifth Sunday in September, 1872.

Brethren in the ministry, also brethren, sisters and friends, who feel as though they would like to make us a visit, are cordially invited to attend.

CHARLES LIVESAY, Clerk.

Three Days Meetings

A three days meeting will be held by the Old School Baptists, at the school-house one and one-fourth miles north of Deerfield Station, commencing at two o'clock on the 20th of September.

We expect brother Wm. Pollard, of Canada, to attend with us, and also brother J. A. Johnson, of Ind.

Those coming by railway will come to Deerfield Station, on the Detroit branch of the M. S. & Lake Shore R. R., on Thursday before the meeting, where they will be met with conveyances to the meeting and to places of entertainment.

Brethren and sisters of our faith and order, come and see us. We are few in number, but we dearly love to meet with the little ones of our Father's household.

By order of the church,

SAMUEL CARPENTER, Clerk.

Two Days Meetings.

The Asylum Old School Baptist Church have appointed a two days' meeting to be held, if the Lord will, at Vaughn's Hill, Bradford Co., Pa., beginning on Saturday before the second Sunday in September, at 10 o'clock. A cordial invitation is extended to all brethren and friends, and we hope to see a goodly number with us.

Those coming from the north will come to Waverly on the Erie R. R., and there take the train on the Lehigh Valley R. R., at 3:20 p. m., on Friday, for Rummelfield. Those from the south will come to Wyalusing, by the train on the Lehigh Valley R. R., which leaves N. Y. at 9, and Philadelphia at 9:45 a. m., on Friday. These trains will be met.

SILAS H. DURAND.

Associational Notices.

The Clover Association will convene on Friday before the first Sunday in September, 1872, with East Fork Church, in Highland Co., Ohio, (near Lynchburg.)

Those coming by the cars, or in their own conveyance, will call on brethren C. Foster, J. L. Cloud, or Lewis Palendorf, near Lynchburg, or on E. M. Reeves, four miles east.

We invite brethren and sisters generally, and especially ministering brethren from a distance, for we are a little band, in the midst of the different orders.

E. M. REEVE.

The Salem Association of Regular Baptists will meet with Providence Church, in Hancock Co., Ill., on Saturday before the second Sunday in September, 1872, worship to commence at ten o'clock a. m.

Those coming from the south by rail-road will stop at Denver Station, and call on brother T. Wristen, six miles west of the meeting. Those coming from the north by rail-road will stop at Plymouth, on Friday p. m., where they will be met by brethren and conveyed to the place.

J. CASTLEBURY.

The Mt. Zion Association of Regular Baptists will meet with the Walnut Branch Church, Pettis Co., Mo., on the third Saturday in August, 1872, at 10 o'clock a. m., and continue three days.

Brethren wishing to come by the cars will get off at Lamont, on the Pacific R. R., and they will be met with conveyances to and from.

J. D. MERCER.

The Mt. Gilead Association of Regular Baptists will meet, providence permitting, with the Mt. Gilead Church, three miles east of Hersman Station, on the Y. W. & W. R. R., in Brown Co., Ill., on the second Saturday in August, 1872, at ten o'clock a. m., where the brethren and friends are cordially invited to attend.

By order of the Association,

L. PULMAN, Clerk.

The Maine O. S. Baptist Association will convene on Friday before the second Monday in September, (6th) with the Bowdoinham Church, three miles from the Maine Central R. R., to commence at ten o'clock a. m., and continue three days.

Friends coming from the west will be met at South Gardiner Depot, on Thursday before the meeting, at 3 o'clock p. m.

H. CAMPBELL.

The Maine Old School Baptist Conference will be held with the church in North Berwick, Maine, commencing September 13th, and continue three days.

The Des Moines River Association will meet with the Des Moines River Church, Wapello Co., Iowa, on Saturday before the third Sunday in August, and continue three days.

We invite brethren and sisters to visit us, especially ministering brethren.

Those coming on the Burlington & Missouri River R. R. will stop at Batavia, Jefferson Co., Iowa. Those coming on the Chi-

cago South-western R. R. will stop at Eldon, Wapello Co. Those coming on the Des Moines Valley R. R. will stop at Eldon, where there will be conveyances to take them to places of entertainment.

JOHN PARKHURST.

The Indian Creek Association will be held with the Dry Fork of Twin Church, in the northern part of Preble Co., Ohio, beginning on Friday before the third Sunday in September, at 10 o'clock a. m.

We hope to meet a goodly number of the brethren and sisters of our faith and order, and we cordially invite all our ministering brethren to attend.

Those coming on the cars from the east, by way of Dayton, will stop at Brown's Station and inquire for John Brown and H. Banta. Those coming from the west by way of Richmond, Ind., will stop at West Manchester, and inquire for J. A. Howell and James Richards.

The Kehukee Association is expected to be held with the church at Smithwick's Creek, nine miles from Williamston, Martin Co., N. C., on the 5th, 6th & 7th days of October, 1872. Brethren generally are invited to attend.

Those coming from the north will have to leave home so as to take the Bay Steamer at Baltimore on Tuesday p. m., Oct. 1, and on Wednesday morning, at Norfolk, the steamer L. G. Cannon, by which they will reach Williamston on Thursday p. m., and have a day's rest before the meeting commences. Those coming from the south will have to reach Tarboro on Thursday p. m., Oct. 3, where they will be met by friends, and taken by private conveyance to the association, a distance of 39 miles.

C. B. HASSELL.

The Scioto Predestinarian Baptist Association will convene with the Pleasant Run Church, 7 miles east of Lancaster, Fairfield Co., Ohio, and 3 miles east of Pleasantville, on Friday before the third Sunday in August, 1872. Brethren can come to Lancaster by Rail Road.

The Western Association of Iowa will be held, providence permitting, with the Harmony Church, near a new Station called Lathrop, on the Des Moines & Winterset R. R., to commence on Saturday before the Second Sunday in September, 1872.

Those coming by Railway, either east or west, will stop at Des Moines, and take the Winterset train at about 4 p. m. At Lathrop, inquire for brother Wm. C. Simmons, and at Des Moines for Wm. B. Slawson or James E. Smith.

W. B. SLAWSON.

The Mad River Predestinarian Baptist Association will be held, if the Lord will, with the Sugar Creek Church, in Putnam County, Ohio, commencing on Friday before the second Sunday in September, 1872, at 10 o'clock a. m.

Those coming from the east or west will stop at Delphos, on the Pittsburg, Fort Wayne & Chicago Rail Road. Those from the north and south will stop at Columbus Grove, on the Dayton & Michigan Rail Road, where they will be met with teams to convey them to places of entertainment.

J. G. FORD.

The Kaskaskia Regular Baptist Association will meet with the Beaver Creek Church in Fayette Co., Ill., on Saturday before the fourth Sunday in September, 1872, 6 miles north-west of Vera, on the Illinois Central Rail Road.

Brethren of our faith and order are invited to attend. We would be pleased to see as many of the fathers in Israel as can come, especially the editor of the "Signs of the Times." There will be conveyances at Vera to meet the trains on Friday and Saturday, to take the friends to places of entertainment.

By order of the church,
P. J. McFARLAND, Clerk.

The Muskingum Association will convene with the Hopewell Church, Perry Co. Ohio, on Wednesday before the fourth Sunday in August, 1872, and continue three days.

Hopewell Church is about two miles east of Somerset, Perry Co., Ohio, and about 16 miles east of Scioto. But two days from the close of the Scioto, to the beginning of the Muskingum. Brethren can come by Rail Road to Somerset.

D. G. BARKER.

The Lexington Old School Baptist Association will be held with the church at Otego, Otego Co., N. Y., on the first Wednesday and Thursday in September, (4th & 5th) when and where we hope to meet very many of our faith and order, especially ministering brethren.

Trains on the A. & S. R. R. leave Albany at 7 a. m. and 2:40 p. m., arriving at Otego at 11:17 a. m. and 6:41 p. m. Leave Binghamton at 7:40 a. m. and 2:40 p. m., arriving at Otego at 9:52 a. m. and 4:14 p. m.

Trains will be met on Tuesday p. m. and Wednesday morning, to convey the brethren to places of entertainment.

By order of the church,

G. M. FRENCH, Clerk.

The Corresponding Meeting of Virginia will be held, by appointment, with the Bethlehem Church, one mile from Manassas Junction, on the Orange and Alexandria Rail-Road, in Prince Wm. Co., Va., to commence on Wednesday before the third Sunday in August, 1872, at 10 o'clock a. m., and continue until the Friday evening following.

We extend an affectionate invitation to brethren, sisters and friends generally, and to ministering brethren in particular. The place of the meeting is easy of access by rail-road from the south, and also from the north via Washington, D. C., and Alexandria, Va.

J. L. PURINGTON.

The Mount Pleasant Association will convene on Wednesday before the first Saturday in September next, (4th) with the Mt. Pleasant Church, one mile from the Louisville & Lexington Rail Road, to commence at 10 o'clock a. m., if the Lord will.

(One week before the Licking Association.)

N. A. HUMSTON.

The White Water Association will meet with the Nettle Creek Church, Randolph Co., Ind., on Wednesday before the second Saturday in August, 1872, at ten o'clock a. m., and we invite brethren and sisters to visit us.

Those from the east will come on the noon train, on Tuesday, and stop at Hagerstown. Those from the west will come on the evening train, and stop at the same place, where they will be met by the brethren and conveyed to the meeting, eight miles north of Hagerstown, which is on the Cincinnati & Chicago R. R., in Wayne Co., Ind.

CHARLES CROUSE.

The Juniata Primitive Baptist Association will convene with Providence Church, in Friends Cove, Bedford Co., Pa., on Friday before the third Sunday in October, 1872.

Brethren from a distance will be met at Cumberland, Md., and Bedford, Pa., by writing to Abraham McClelland, P. M. McClelland, or George Diehl.

THOMAS ROSE.

The Lebanon Regular Baptist Association will meet, if the Lord will, with Blue River Church, at Knightstown, Henry Co., Ind., commencing on Friday before the third Saturday in August, 1872, at ten o'clock a. m.

Brethren of our faith and order are invited to attend.

Knightstown is central between Richmond and Indianapolis, 33 miles to each. The times of trains passing this point are as follows: Going west, 1 a. m., 8 a. m., and 5 p. m. Going east, 5 a. m., 11 a. m., and 8 p. m. Brethren coming on the cars will inquire for brethren G. D. Porter or Francis Crouch, both living near the depot.

FRANCIS CROUCH.

The "Signs of the Times,"

DEVOTED TO THE
OLD SCHOOL BAPTIST CAUSE,

IS PUBLISHED

ON THE FIRST, TENTH AND TWENTIETH,
OF EACH MONTH,
BY GILBERT BEEBE,

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 40.

MIDDLETOWN, N. Y., AUGUST 20, 1872.

NO. 24.

POETRY.

(Written for the "Signs of the Times.")

HEART YEARNINGS.

O Father of heaven e'er I speak
Thou knowest all that I would seek;
Thou knowest every thought and deed,
Every want and every need.

Yet I would now look unto thee,
And one approving token see,—
Would ask thee, Father, to draw nigh,
And listen to my feeble cry.

For thou canst soothe and give relief
Unto the heart oppress'd with grief;
And thou alone, O God of love,
Can fit us for a home above.

Therefore I pray, thy presence lend;
Thy mercy, Lord, to me extend,
And guide me through each passing day,
Or I shall wander far away.

Yet erring footsteps I deplore,
And I would ever thee adore,
Would thee obey in word and deed,
But thou knowest the strength I need.

Thou knowest the flesh is vile and weak;
As I would not, I do and speak;
And I ever feel, O God!
That I deserve thy chastening rod.

Oh, I would spend my future days
More in the dear Redeemer's praise;
And I would look within and see
More proof of grace and love to thee.

But ah! within I've vainly sought
One sinless act, one holy thought;
Darkness and doubt enthrall the mind,
And I would leave this load behind.

Oh, Father of heaven, if I am thine,
More brightly cause the light to shine;
Keep me from every error free,
And make me live alone to thee.

And, dearest Lord, when sorrows come,
Help me to say, Thy will be done;
Prepare me for each unknown grief,
And fit me for eternal life.

And when the hour of death draws nigh,
O let me in thy bosom lie,
And let me safely reach the shore,
Where all is life for evermore.

NO GIFT.

North Berwick, Maine.

CLOSE OF THE YEAR.

Awake, ye saints, and raise your eyes,
And raise your voices high;
Awake, and praise that sovereign love
That shows salvation nigh.

On all the wings of time it flies,
Each moment brings it near;
Then welcome each declining day,
Welcome each closing year.

Not many years their rounds shall run,
Nor many mornings rise,
Ere all its glories stand revealed
To our admiring eyes.

Ye wheels of nature, speed your course,
Ye mortal powers, decay;
Fast as ye bring the night of death,
Ye bring eternal day.

CORRESPONDENCE.

THE LAW AND THE GOSPEL.

To make a proper distinction between law and gospel, is of great importance for the instruction, edification and comfort of the saints. When Adam was made of the earth, and when God breathed into his nostrils the breath of life, and man became a living soul, he was with the other works of creation declared to be very good; but he was only a natural man, not fit for heaven, but fitted for the earth, and the earth for him; and speaking after the manner of men, could he have remained in his primeval state, he would have needed no better heaven. But being the creature of God, he was accountable to his Creator, and under every obligation to obey and honor him; therefore the law was given to him. Now he was the one head, life and representative of the whole natural family, including Eve, with all their offspring. After the law was given to Adam, Eve was manifestly taken from his side, and presented to him, bone of his bones, and flesh of his flesh, and was called woman, because she was taken out of man, who was created male and female. The woman being deceived was in the transgression. Adam was not deceived, but being one with his wife, from her did take of the forbidden fruit, contrary to the direct command of God, and by his disobedience sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned. There the whole human family fell under the law and under its curse, and forfeited every claim to the earth, and every thing in or on it, and his life also, but never forfeited heavenly blessings, for he had none, neither were any promised him upon condition of his obedience. The violated law has undergone no change in its requisitions upon man. Though he is utterly disqualified and unable to comply, yet its demands are in full force, upon the strictest principles of justice; and the law shows no mercy, nor makes any allowance on account of man's inability to comply, but continually speaks to them that are under the law, that every mouth should be stopped, and the whole world become manifestly guilty before God. Every rational person knows that by works none can be justified in the eyes of that law, because all are al-

ready condemned by it. As to the law given by Moses, by it no flesh has been nor can be justified in the sight of God. It entered that the offence might abound, and by it is the knowledge of sin. It was given, and confined to that peculiar chosen nation called Israel, and never was given to any other nation, before Christ, nor since, and it never was intended that any should be prepared for heaven by obeying its requisitions, nor any fitted for hell by disobeying it; for all the blessings in obedience, as well as the curses for disobedience, were confined to this world, and alone to that people to whom it was given by Moses; hence there is no such thing as being prepared for heaven by attending to its requisitions; and as for gospel blessings, if any should be so impudent as to claim them, or even a chance for them, while under the law, it would be insulting to the Divine Majesty, because what the law saith, it saith to them who are under it, and it never gives nor offers gospel blessings; and if one who is under the law claims gospel blessings, and professed to be married to Christ, he is spiritually an adulteress, because of claiming to be married to another while the former husband (the law) is alive in his claims.—Rom. vii. 1-3. Then it is no trivial matter for one to claim to be united to Christ by a living faith, and make a public profession of religion, while they are dead in trespasses and sins, and under the law and its curse. The gospel with all its blessings are eternal, with all its fulness in Jesus Christ, the second Adam, a quickening Spirit, the Lord from heaven, of whom the first Adam is the figure. As Eve had her natural life in Adam, (before and when the law was given) so the church of God had her eternal life and being in Jesus Christ before and when the world was created, who was the federal head and representative of all that the Father gave him in the covenant of redemption, chosen out of every nation, kindred, tongue and people under heaven, when as yet there were none of them fashioned or in existence as human beings, but chosen in Christ Jesus to the adoption of children, according to the good pleasure of God's will. Jesus being thus united to his bride in oneness of life, and in the covenant of redemption ordered in all things and sure, and God's immutable and eternal love binding the whole, as the woman was deceived,

and Adam was not deceived, but upon the principle of relationship took the forbidden fruit at the hand of his bride, knowingly, and so brought sin and death upon the whole human family, including all the election of grace, making up the bride, the Lamb's wife, or all those chosen to the adoption of children, now involved in sin, children of wrath even as others. But the second Adam was not deceived, but by the relation in which he stood to his chosen and ever beloved people, he, their surety, is involved with them, and must be made of a woman, and under the law, to redeem them that were under the law. The relation in which Adam stood to his natural family was and is a time thing, but is a figure of the eternal relation in which Jesus stood, and yet stands to his people. Destroy this relationship, and I know of no principle upon which it can appear just and right that Jesus should be made sin for us, who knew no sin, and that we might be made the righteousness of God in him. But with it I can see eternal wisdom, justice, love and mercy, all sweetly harmonizing in the salvation of sinners. Of the unfailing fulness of the gospel of the Son of God, who has satisfied every demand of the law held against them, or him, their surety, and hath by one offering perfected forever them that are sanctified, and now sits in the throne of his glory, separating the sheep from the goats, as time moves along, bestowing upon them freely, without money and without price, the gospel blessings of the kingdom prepared for them from the foundation of the world; all of which they receive as a heritage from their heavenly Father, by and with their Elder Brother, Jesus Christ. They being dead to the law by the body of Christ, and the law dead in all its claims against them, as much so when Jesus died and rose again for them, as it ever will be. And this is the reason why they are called by grace, drawn by the cords of his love, and manifestly united to him by a living faith in him, who is the end of the law for righteousness to every one that believeth." The believer then is married to Christ, and is no adulteress, because the old husband, or law, is dead. Now the living husband should be obeyed in all his requisitions upon his bride, and she should be careful never to take up with other professed lovers that would direct contrary to his finished rule of faith and practice, the

New Testament. The ransomed of the Lord are returning, and shall return, and come to Zion, (the church militant now, and the church triumphant) eventually, with songs and everlasting joy upon their heads, and sighing and sorrow shall flee away.

Yours in love,

D. W. PATMAN.

NEAR LEXINGTON, Ga., July 10, 1872.

OTEGO, N. Y. July 11, 1872.

ELDER BEEBE:—Dear father in Israel, for as such you seem to me, as I have a little leisure, and a desire to address a few thoughts to you, and to the household of the saints, if you think best; for to your better judgment I wish to leave whatever I may write. The reason of my writing again so soon is, I have received a statement of the precious experience of a dear sister who was baptized here by Eld. Durand, March 3. 1872. I first saw her at our two days meeting last October, and spoke to her, and asked her if she desired to be baptized: but she was so much affected that she could not answer me during that meeting. But I soon afterwards, received a most precious letter in which she answered me. I will give her own words.

"And now in reply to your question, I would say, if I had a satisfactory evidence that I had passed from death unto life, it would be a great privilege, of which I feel altogether unfit and unworthy. So ignorant, so blind, and yet daring to hope that one so vile may yet be numbered among the Lord's people. Although I desire not a name to live if I am dead; I wish not to be deceived, neither to deceive others. I felt when at the meeting much to rejoice; and when Eld. Beebe was speaking of that beautiful city, so compact together, whither the tribes go up, and where those gates were open, O how much I desired to be one of whose privilege it was to enter. Can it be that the Lord is indeed 'leading me about and instructing me?' How encouraging are these words, 'I will lead the blind in a way they know not, and in paths they have not known; he makes darkness light before them and crooked things straight. And now, if indeed I am one of the Lord's, it is my heart's desire that I may have some testimony, and be enabled to walk in the path marked out for his followers.'

O how my heart burned within me when I read her sweet letter, and how near and dear she was to me. And the more we write to each other, the more precious she seems to me. How beautiful upon the mountain, are the feet of him that bringeth good tidings; that publisheth peace: that saith unto Zion, Thy God reigneth." The Lord brought her to the church, and she was received and baptized, with three others, and it was truly a season long to be remembered by us all.

I asked her to write her experience to the church, which she has done, and as the members are so much scattered, I felt, that if our dear sister was willing, I would send it to you for publication, then all the dear saints throughout the land can feast upon it.

Now, my dear aged brother, How often my mind is caught away from the vain things of this world, to to contemplate the beauties and glory of the heavenly kingdom which is not of this world. For several weeks my mind has been drawn to the church, to the perfect order of the church, the Zion of our God. All the materials of which she is composed are chosen and prepared by the great Builder. None are too long, none too short, but every one fitted to its place, like the chariot of Solomon.—Song iii. 9:11. "It was of the wood of Lebanon," precious material. "He made the pillars thereof of silver, the bottom thereof of gold, the covering of it of purple, the midst thereof being paved with love, for the daughters of Jerusalem. Go forth, O ye daughters of Zion, and behold king Solomon with the crown wherewith his mother crowned him in the day of his expousals and in the day of the gladness of his heart." How precious these sacred words are to me! Last Saturday while the church was assembled and talking of the glorious things which are spoken of "the city of our God," it seemed to me that, truly a greater than Solomon was in our midst. The Lord brought two more of his dear children to the place he designed for their rest; and they were enabled to tell, though in broken accents, what great things he had done for them; and on Sunday they followed their dear Lord in the ordinance of baptism. O, Elder Beebe, the work still goes on, and it is marvelous in our eyes. The gazing world looks on in amazement; yet they know not the man! How many times, dear father in Israel, my mind reverts back to the time, a few weeks ago, when I was permitted to once more hear your voice proclaiming the glad tidings of peace, and saying unto Zion, "Thy God reigneth." And I also had the blessed privilege of hearing many others of the servants of the most High, all speaking the same things: no strange sound was heard throughout the meeting. How sweet is the recollection of such an interview; it is like a foretaste of what we hope to enjoy when called home to see our blessed Redeemer, and to be like him. My enjoyment is very great, and I would praise his holy name, for his goodness to me, a poor unworthy worm. Sometimes I walk in darkness, and am shut up so that I cannot come forth; but when my Lord is pleased to smile upon me, the clouds disperse and are driven away by the brightness of his coming. How

many dear ones I was permitted to see that I have never met before in the flesh, many of whom I shall never see again in this world. How they are now around me, in my heart dear, and in memory precious. One or two I will name. Elder Wallingford, and Elder Chick are among the many I would like to mention. I think, if I am not deceived, that I sometimes have real enjoyment in talking in this silent way, with some of the king's household. But at other times what I try to write looks so poor, just like myself, that I have to hurry it out of my sight.—But I must bring this to a close, lest I weary you. But I will ask you, my dear father and brother in Christ, to do with it as you think best; and all will be right with me. The time will soon come when we hope to welcome you to our place again. May the Lord give you strength, the few days you have yet on earth to stay; and at last gather you with all his redeemed to praise him forever, is the prayer of your little sister,

CHRISTIANA L. FRENCH.

[The following is the letter alluded to by sister French, addressed by the writer to the Otego Church, and forwarded for publication. ED.]

May 26, 1872.

MY DEAR FRIENDS IN CHRIST:—In compliance with your request to hear something further from me in regard to the exercises of my mind in by-gone years, I now attempt, in an imperfect manner, with much fear and trembling. I feel very incompetent, yet I have a desire to communicate with the people whom I dearly love, although I feel unworthy of a place and name among them.

In my childhood I often had serious impressions, and often felt that if I were a christian I would be willing to die. There seemed to be such an unsatisfied feeling, an aching void that this world can not fill. I do not think that at that time I had any sense of sin, but a restless feeling. I was early taught the strictest lessons of morality, but I had no knowledge of the hidden evils of my heart. I knew nothing of the depravity of my nature, nor of the corruption dwelling within. I recollect, when at the age of eleven or twelve, hearing some associates speaking of Christ, saying, Our Savior. I felt that it was wrong for them to say so; for how did they know he was their Savior? He could not be unless they were actually saved. I could not, I dared not say he was my Savior. But my childhood passed and many sorrows I experienced. Still I do not recollect that at any time I felt myself to be a sinner. When at the age of sixteen, I was standing at the door with a friend who was about leaving, it was about sunset: suddenly a light passed, resembling what is called

shooting stars, I was immediately stricken so that I could scarcely support myself. My first thought was that it betokened my death; and that to hell I must go. O such a sinner as I then viewed myself to be! I cried in anguish of spirit, What shall I do? O that I now could be a christian, and prepared to die. My trouble was very great; but I did not say anything about it to any one, but kept all concealed. I read the bible frequently, but could find no comfort. I thought it would be very wicked for so great a sinner to try to pray. One day while looking over the bible my eyes rested upon this passage in the Psalms. "Consider and hear me, O God, lighten mine eyes, lest I sleep the sleep of death. Immediately it seemed applied to me, and I felt to accept the petition of the poor publican, and the leper, as my prayer, which suited my case. My trouble at this time seemed almost more than I could bear. One day my dear mother came home with a little book, the title of which was, "Come and welcome to Jesus Christ," by John Bunyon. She read it aloud; it seemed that my case was described. I wept much. O how gladly would I go to Jesus: but how? I seemed well nigh despair. About this time I had a dream, in which it appeared that I had set out to go to meeting three miles distant, and was met by a friend who told me that the meeting was out, and consequently I was too late! After I got home the same person entered and said, in a stern manner, "If you do not repent this winter you will not be saved." I awoke in an agony of distress of mind. The meaning of my dream, I could not tell, I thought surely now I must sink to hell. I could not repent; I could not believe without faith, and that I read was the gift of God. From the first I was killed to all earthly enjoyment. I had no interest in young associates, nor in the vanities of the world. My daily food was as husks to my taste. My health failed, and I became as nothing and less than nothing, and an interest in Christ was all I desired. At about this time I heard a sermon from Rom. v. 6. which at the time seemed to give me a little hope: then deep gloom took possession of my mind, and such terrible temptations were suggested as sometimes almost distracted me. The unpardonable sin, and the case of Esau were presented, and like him I could find no place of repentance. And then I was troubled about election. How could I be saved if not elected? O how hopeless did my case appear. How I wished that some one knew of my trouble; but I kept it all concealed. I read the bible a great deal, and I read that when the Lord begins a good work, he will perform it. O, I thought if it only was the Lord's work how glad I would be; but, perhaps it is not. I had never heard

any one talk on experience, and I often asked myself, Why am I thus? Much of the language of Job I felt to adopt as expressive of my feelings. But Job was a saint, what right had I to adopt his language? How many times did the cry go forth from my heart, "O that I knew where I might find him, that I might come even unto his seat." "O send out thy light and thy truth, let them lead me, let them bring me to thy holy hill, and to thy tabernacles." One day while standing with a friend, suddenly a feeling of peace and calmness came to me, I was startled! and seemed to repel it, but still felt encouraged to hope. I continued in this way a long time, sometimes in deep gloom; at other times feeling glimpses of hope that perhaps the Lord would look in mercy upon me. All these exercises were between the age of sixteen and twenty. I began to attend the Reformed Church, (so called) at Sharon, three miles from here. The first sermon I heard was from Malachi iv. 2. I wept much. Christ was set forth as the Savior of lost sinners: to those who fear his name, I felt a little hope spring up. After that, in attending meetings there, I had to walk; but so great was my desire to hear preaching I did not regard the distance. One sermon from Psalms xxiii. "The Lord is my Shepherd, I shall not want." It seemed very sweet to me. The preacher was sound in doctrine, and dwelt much on experience. I could but hope the Lord was leading me forth to the light: but I wanted more evidence: I was not satisfied. I felt that in the Lord alone was my only hope and trust. I had no righteousness of my own. At that time I thought truly they were the Lord's people, and wished I was fit to be one with them. They were very particular in receiving members, requiring good evidence of a work of grace. I did not ask to be admitted fearing I could not give satisfaction. Soon after this a division took place among them on the subject of the atonement, involving them in serious difficulty. Soon after this I was taken sick, and for many years, was for much of the time an invalid. During the time a minister of this place called on us, although none of our family were members of his church. He was very zealous in getting up revivals, and while here he asked me if I professed religion, I told him, No. He then commenced telling me that the Spirit had evidently been striving with me for a long time, and he warned me to resist no longer, but close in with God without delay. Being weak in body and in mind, I was much disturbed and it seemed at times that I should lose my reason. After I became convalescent, I attended his meetings frequently; but the Lord did not suffer me to be intangled any farther in his net. I had thought much on baptism; and to me the

scriptures taught that none but believers were proper subjects, and immersion was the mode. I had been trained to believe in sprinkling, and when I said anything on the subject it was said, O, it is not essential; the Baptists make it a saving ordinance. But Infant Sprinkling at length looked to me so inconsistent, that it seemed a great abomination. I sometimes feel to say, The Lord has led me about and instructed me and kept me, and now I can say, "What shall I render to the Lord, for all his benefits?" I awoke one morning with these words, as spoken to me, "I will take the cup of salvation, and call upon the name of the Lord." I could not tell whether I had ever read them, but during the day I found them in Psalms cxvi. 13. I wondered what they meant, and why they were spoken to me. A few days afterwards I awoke with this passage spoken in the same way. "I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee." I was at the time, comforted: but was soon left in darkness; so that I began to conclude that all I had experienced was a delusion, and that there was no reason for me to hope. I was often visited with sickness and brought near the grave, and truly felt that the Lord's hand was justly upon me. I mourned in secret places. At length I heard of the church at Schoharie, and occasionally went there. I did not, as I thought, see any difference in the doctrine except Baptism. After going there a few times, Mr. Mowers, handed me the "Signs of the Times," and had them sent to me. I felt interested in them, but thought the writers for them, rather bigoted in confining the church of Christ entirely to the Old School Baptists. I felt more of a desire to hear Eld. Cole preach than I did after first hearing him. I continued to attend at Sharon, and at Schoharie and after a while began to see the difference in the doctrine, and I thought Eld. Cole more clear: there was not that blending of law and gospel, as there was at Sharon. I began to see a great deal of inconsistency in Mr. B's preaching, and had less desire to go there, but still went frequently with my mother and sister, as it was their choice to go to Sharon. My mother was a member there, but she never opposed me, but urged sometimes to be baptized if I felt it to be my duty and privilege. I subscribed for the "Signs" and became much interested, and by reading the communications and comparing them with the scriptures, I became convinced that they were right and that the Old School Baptist were the only church, I could mention several communications that I read with peculiar interest, and felt that I must write to the authors. O that I could feel as they did, and have as much reason to hope: how I should rejoice. Thus I have been led from year to year, hoping for a good hope, which I truly desired above all things.

Last fall, after hearing of the meeting to be held at Otego, I felt a strong desire to attend, which I could not resist. I did not think of

being baptized, for I did not think I had any right to that sacred ordinance, I felt that if I were only worthy, and had as good an evidence as others have, nothing would stand in my way. When I was there and hearing the preaching, I felt a strong desire to be numbered with them. The subject of baptism was made so plain, I had never understood it so clearly before. I did desire to enter the fold, but felt that I never could ask for admittance; and perhaps I should not, if I had not been spoken to by one of the members. With feelings of deep emotion I look back upon the past. How mysterious the path I have trodden! How many doubts and fears I have had since I was buried in baptism. Have I not been deceived, and are not others deceived in me? I have just opened to Lam. iii. How much of the language applies to me. How true. It is of the Lord's mercies that we are not consumed, because his compassion faileth not. And again, "The Lord is my portion, saith my soul, therefore will I hope in him. And how sweet the thought, that, although I am nothing, the Lord is my strength. How blessed to trace all our mercies to the fountain from whence they flow, and find them all treasured in Jesus Christ from everlasting. O how much reason I have to adore the goodness of God who called me by his grace and led me about and instructed me; discovered to me the hidden evils of my heart, and enabled me to trust alone in him for salvation.

Dear Sister, although I feel unworthy of a name or place among those dear people who have admitted me to their fellowship, I must claim them as my people, and their God, my God. The small evidence I have that I am the Lord's sometimes disheartens me; but still I hope on, feeling myself to be the vilest of all. In me, that is in my flesh, there dwells no good thing. I humbly desire to make mention of this goodness and mercy of God to me. His mercies to me are very great; yea, more than I can number. My spirit longs to be like him whom I hope I love. My thirsting spirit pants for the waters of life. My soul longeth, yea, even fainteth for the courts of the Lord.

I submit what I have written to the judgment of the church, it is very imperfect: for I feel that I have written a great deal, but expressed but little; but I leave it with you. It was penned in much weakness. And now I close, asking an interest in your prayers, that I may be strengthened and kept in this evil day.

I am affectionately Yours, in hope,

A. C. HILL.

LAWYERSVILLE, Schoharie Co., N. Y.

MIDDLETOWN, N. Y. July 1872.

DEAR BROTHER BEEBE:—With your permission, I will say to the many dear friends who have requested me to write, after my return home, that after an absence of some ten months, I have returned home and found all my friends well, for which I desire to be thankful. After visiting many dear friends and brethren in Maryland, and Virginia, at North Carolina, I spent two or three weeks at Elder C. B. Hassell's very pleasant home and family, also with brother Outerbridge and King's families, and then returned to Norfolk, to the very comfortable home and family of our beloved brother Asa Biggs, and while, there that scripture was brought forcibly to my mind, in which we are told, the Lord

will take two of a family, and one of a city; for there were not in that city, that I could hear of, but two members. There was one other whom I thought was a Baptist in sentiment, but not a member: but she was very firm and sound. She will not give countenance to any of those who cry, Lo here, or Lo there, nor give place to them; no, not for an hour. She said she had heard you preach two or three times on the Eastern Shore of Virginia, and she loved the doctrine and esteemed you highly for the truth's sake. She hears no preaching only occasionally when brother Gold comes there. I spent the remainder of the winter in Virginia, with brethren and sisters, and had a very pleasant time, and I think I feel thankful to them for their kindness, and I desire to be thankful to our Heavenly Father for giving them so kind a heart. Some of those loved ones that I visited have now been called home to their Savior and God. Sister Fanny Ferguson is one who has finished her course on earth. In company with her sister Edna, I spent two weeks very pleasantly with her, and enjoyed the visit very much; although she complained of herself, because, to use her own words, she could not communicate her mind to us as we could to her. We told her that all these gifts were of the Spirit, and for the edifying of the body, the church, to whom all spiritual gifts are given. But we did not perceive this lack on her part, of which she complained.

She was very firm and sound in the faith. I think you, brother Beebe, was acquainted with her, and knew of her steadfastness. I am informed that she retained her mind to the last, and bore her sufferings with christian fortitude, and gave directions in regard to her temporal concerns, and in regard to her burial, and said she did not wish any one to preach or pray at her funeral with whom she had no fellowship while living. She has left a husband, two daughters and one son, with many relatives, and friends to mourn their loss, which is her unspeakable gain. May God sustain them in their great affliction.

I would say to the many dear friends who desired me to write, that I attended the four associations, and had a delightful feast, and had the pleasure of seeing many dear brethren and sisters: but I will not forget here to say that our feast is not over; for we have every Sunday our beloved pastor, father Beebe, who comes before us like a cloud filled with rain, opening and expounding to us the scriptures, and bringing forth of the old corn and wine, to the great comfort and edification of the church, and I will say, particularly for myself, to the feeding of the soul. I will also say that while on my journey, I enjoyed much of the presence of the Lord, in opening the scriptures to my mind, for which I desire to be thankful, to him who is the giver of every good and perfect gift. I sometimes feel as if I would like to write, if I could write so as to edify the saints as some of the dear sisters do. But I am sometimes made to cry out as the disciples did, "Did not our heart burn within us, while he talked with us by the way?" God's children have but one heart which God has given them, and one mind, and but one husband, which is Christ. It is not strange therefore that they all, though located in the east, west, north, or south, tell the same story, and believe the same things; as all have been taught by the same Spirit,

and all have one heart and one husband, and one law-giver, who is above all, and through all, and in all. And we are told in 1 Cor. xiv. 35. If we would learn any thing to ask our husband at home. So we see the church is the bride, and Christ is the husband, and he is always at home. But can we, the children of God, be at home when we are following after the Lo here, and Lo theres of the day, or pursuing after the things which he has forbidden? Some say, It makes the truth shine brighter:—No, no, the truth needs no borrowed luster; nor are we permitted to sin, that grace may abound. The apostle says, God forbid. If we lack wisdom, we are instructed to ask it of God who giveth liberally and upbraideth not. In order then that we should abide at home, we should be following in the ordinances of Christ. Dear brethren and sisters, can any one of you name any feast you have ever had when walking in any path which Christ has not marked out for his followers? It is not the natural world, nor anti-christ who are called on to continue steadfastly in the apostles' doctrine and fellowship &c., for they who have not been married to Christ, are not interested in the order of his house. His laws are only applicable to his children. It is written, The ransomed of the Lord shall return and come to Zion. None can return, who were not before in him, but his children were always secure in him. The apostle says, we are saved by hope. Christ is our hope, our husband, our law-giver, and our King, and he is also our Father, and what manner of persons ought we to be? When I look at my own short comings, and see how much I lack, I am led to repeat the words of the hymn,

"Guide me, O thou Great Jehovah."

But I have a desire to be holy as Christ our Lord is holy. It is the duty of the children of God to stir up one another's pure mind, by way of remembrance. But I fear that there is a great lack among us in regard to these things.

Great care should also be taken in dealing with an offending brother or sister, to tell him, (or her) his fault between him and thee alone: to leave self behind, and go alone, and in the spirit of Christ. It is said, "You that are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted."

Dear brethren and sisters, I have tried, in my weak way, to comply with your request, and I will close with the assurance of much love to you all, and subscribe myself your sister, feeling unworthy of a name in the Lamb's book of life, or a place in your affections,

M. M. HARDING.

P. S. I would ask some one of the fathers in Israel to give an explanation of Isaiah xxvi. 19.

M. M. H

ALEXANDRIA, Va. July 10, 1872.

DEAR BROTHER BEEBE:—A dear brother in Kansas requests my views through the "Signs" on Matt. xvi. 18, 19, especially in reference to the building of the church "upon this rock," and "the keys of the kingdom of heaven" being given unto Peter. I have but little time to write, and I can express my views in preaching, or in conversation, much better than in writing, or at least it seems so to me.

The clergy of the Romish Church make all their devotees believe that Peter is the rock upon which the church is built. I expect it is the truth respecting the Romish Church, or any other church of a similar character, for a man like Peter, or any other man, is worthy of about as much confidence as the drifting sand for the foundation of a building. All false religious interests, no matter what name they assume, are like Peter's denial of his Lord and Master, they give way like the sand before a violent storm and surging waves. The sand of self-righteousness, human policy, the traditions of the fathers, so called, in voluminous books, or human merit, money and means, are the foundations upon which millions depend for salvation.

The name of Peter is *rock*, or *stone*, in its spiritual signification, and has reference, not to him as a man, for Jesus says to him, "Thou art Peter," but to the signification or meaning of his name, as *rock* or *stone*. Elijah was a man of like passions with us, but the meaning of his name is, "God the Lord, or the strong Lord." The secret of the whole mystery of salvation is in the Lord Jesus Christ, and rock or stone presents the foundation on which the church is built, not on Peter, fallible Peter, but on something solid and firm, which his name signifies, no other than the Lord Jesus Christ, the living stone. Says Peter, "To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God and precious." Addressing the strangers scattered throughout Asiatic provinces, he further says, "Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."—1 Peter ii. 4, 5. Paul says, "Now therefore ye are no more strangers and foreigners, [which was their former condition] but fellow-citizens with the saints, and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto a holy temple in the Lord; in whom ye also are builded together for a habitation of God through the Spirit."—Eph. ii. 19—22.

It was by revelation *only* that Peter could see the application of his own name to Christ, and he could rest upon it for salvation. The church

of God, not edifices constructed by men and called churches, nor congregations made up of graceless men and women, called churches, but *genuine experimental* believers, who follow Christ in his doctrine, laws and ordinances, and rest for salvation on the ROCK, and have no confidence in the flesh, nor any worldly institutions, or superstition.

Keys, in our subject, signifies *government, power*. In the visible organization of the gospel church, the apostles were endued with power from on high. Peter was personally addressed, as he was a particular speaker in the conversation with the Lord Jesus, and spoke not only for himself, but for all the disciples, not meaning Peter more than the rest of them. "But whom say ye that I am?" Peter readily replied, "Thou art the Christ, the Son of the living God." Then follows the blessing upon him: "Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed this unto thee, but my Father which is heaven." They all, excepting Judas Iscariot, knew him to be the Son of God, by revelation. And in this way all the saints know him to be the Son of God, the Son of the Highest, the only living and true God. Though the expression, "the keys of the kingdom of heaven," was personally addressed to Peter, he had no more authority or power in his official capacity as an apostle than the other apostles, for they all had authority to bind, or loose, &c.—Matt. xviii. 18. John xx. 24, Acts xv. 28, 1 Cor. v. 4, 5. That authority and power still remains with them, (a faithful copy we have in the New Testament) and is subject to no change until our exalted Redeemer delivers up the kingdom to God, even the Father. The succession of apostles, popes, reverends, doctors of divinity, clergy, and such like, have no existence, only on the principle of being manufactured by worldly churches, colleges, and religious institutions of men. They all perish with the using, and will die out in time. The everlasting gospel is still proclaimed in our country, under the protection of the slender thread of human laws, and God's people still serve him. The abominations of the many anti-christs (religious adversaries of Christ) are rampant in our day, but God has made his truth open and free to combat them. The Romish Church claim to be the *pure* catholic church of apostolic descent, like the New School Baptists claim to be the *pure* Baptists of ancient days. Yet in neither of them are to be found the glorious doctrine of God our Savior. "They are of the world, therefore speak they of the world, and the world heareth them."—1 John iv. 5. The church of God at the present day "is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city." She dwells alone, unknown by the world. The poor of the flock

is a remnant according to the election of grace. "Except the Lord of Hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah."—Isa. i. 8, 9.

While the government of the church and kingdom of God is altogether upon the shoulder (Isa. ix. 6) of our precious Redeemer, and the apostles being endued with the power which he has given them, the validity of their acts in everything appertaining to the government of the church, both in binding and loosing, can never be *seriously* questioned nor *successfully* controverted. There can be no addition thereto, nor taking therefrom. Any attempt to add thereto, or take therefrom, is anti-christian, and will receive merited punishment. Only as the church of God conforms in the spirit and letter to the testimony of the holy scriptures, the word of heavenly inspiration, can she have the approval of the Holy one. If any of the subjects of grace serve mammon, or covet the "accursed thing," as in the case of Achan, (Josh. vii.) condign punishment will follow. When the church becomes involved in such transgression, she suffers as Joshua and all Israel suffered in the case of Achan. Strict and faithful church discipline is the only safe and proper way to restore peace, harmony and prosperity to the church. This is fully illustrated, when Joshua and all Israel, in obedience to the command of the Lord, put away the "accursed thing" from Israel, and peace and prosperity was restored to them again.

In conclusion, I will say to my brother in Kansas, that although you are deprived of gospel privileges in your present location, it is better to live alone in the wilderness, and be fed from heaven, to read your bible and the "Signs of the Times," and to have a good conscience before God, than to affiliate with the workers of iniquity, and to join affinity with the worshipers of modern Baal. We merit nothing from God by our obedience, neither is God benefitted by anything we can do; for our goodness don't extend to God, even if we possessed any goodness. But when we are cold, we are benefitted by the heat of the fire, or the warming rays of the sun. So in our obedience we enjoy the comforting assurance of our acceptance with God, and the gracious smiles of our heavenly Father.

Yours kindly and affectionately,
J. L. PURINGTON.

TENTS OF ISRAEL, July 8, 1872.

DEAR ELDER IN ISRAEL:—By the good pleasure of our Wonderful Prince, who "has done all things well," I will now more especially notice the armor of God. We have seen that, *Truth* is a *girdle* for the loins, *Righteousness* is a *breast-plate* for the heart, the GOSPEL is *shoes* for the feet, is a *shield* for the whole

person, SALVATION is a *helmet* for the head, and the WORD OF GOD is a *sword* for the hand. These are all to be put on and used by the Christian Soldier; and then he is to PRAY always in the Spirit, and WATCH thereunto with all perseverance and supplication for all saints. How very peculiar and inimitable all this armor is! Every piece is perfect in itself, and yet there is such an inter relation between all, that every one who has one part, has the whole armor. And this perfect armor is spiritual and heavenly, and therefore indestructible and incorruptible. Hence it is known as the "*armor of light*," and the *armor of Righteousness*." Yea, it is the ARMOR OF GOD! He is its Author, and bestows it out of his own armory. "For the weapons of our warfare are not carnal, (such as men may bring forth,) but mighty through God to the pulling down of strong holds." Therefore all who are clad with this armor, are invincible and victorious; and a body of soldiers thus armed, and fighting under the Captain of salvation, "are more than conquerors through him that loved them."

Many and mighty are the efforts which have been made to imitate this armor of God, and to supply its place; and to this end, great armories have been erected, gigantic labors performed, and an incalculable quantity of work produced, called—*Christian Armor*. And many "galleyes with oars" and "gallant ships" have been manned to carry this out-fit in sufficient quantities to every place of rendezvous, where functionaries are employed to "offer" it upon "terms very easy," to all who will accept and enlist. And by such "instrumentalities and means," vast and pretentious armies have been organized, and panoplied for war. But these, so far from abiding in Canaan's goodly land, and dwelling alone in the Camp of Israel, are compassing land and sea in their efforts to proselyte and enlist the uncircumcised of all nations. And so self-confident, presumptuous and defiant are they, that they even impiously threaten to take heaven itself by storm! They claim that they are the armies of the Lord, fighting his battles, and doing his work? And, so rich and self-sufficient are they, they declare that, "We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach."—Isa. iv. 1. "But against these armies of spiritual Babylon, "The Lord hath opened his armory, and hath brought forth the weapons of his indignation.—Jer. l. 25. For in the armor of God only can any stand in the day of battle, and in the hour of temptation; and to his redeemed Israel alone is this armor given. So far from its either being prepared or obtained by the works and efforts of men, it is of God. It is the work of his power, and the gift of his love. He opens the shine-

ing armories of Heaven, his own immortal Palace, and with his own hand he brings out and bestows the precious girdle, the endearing breastplate, the beautiful shoes, the comforting shield the glorious helmet, the conquering sword, the sweet prayer, and the blessed vision to watch. And to his own dear children, the object of his everlasting love, is this shining armor given. They are partakers of flesh and blood, and though the flesh is greatly exposed to many adversaries, who would swallow them up quick, unless the Lord was on our side. But with this complete armor on, they shall be able to withstand in the evil day. Yea, the Lord will hold them up. Now when all this was presented to me, and it was given me to see that the children of Israel are so thoroughly furnished in the land of Canaan unto the good fight, my confidence in our glorious Commander was unbounded, and I was constrained to use the words of one of his princes and say, "I can do all things through Christ who strengtheneth me." For Truth gives us unconquerable strength and freedom; and against it our enemies can do nothing. Righteousness covers our heart, so that the sword of justice cannot strike there; and therefore our heart shall live, and we shall see God. The preparation of the Gospel of peace sets our feet upon a rock, establishes our goings, and we shall walk through the valley of the shadow of death and fear no evil. Faith enables us to quench all the fiery darts of the wicked, and to walk on in the assurance that He who has promised, is able also to perform. Salvation both covers and adorns our head with a crown of life and eternal glory. The *Sword of the Spirit* condemns every enemy that rises up against us, and gives us victory and peace. Praying always in the Spirit, assures us that, as Israel, we shall prevail and obtain favor with God and man, and shall be princes. And Watching with all perseverance, prepares us to "run with patience the race that is set before us, looking unto Jesus; and cheers us with the bright vision that, when the good fight is fought and our course finished, he will then give unto us the crown of righteousness which fadeth not away.

SHULAMITE.

ANSWER TO SISTER SPRAGINS.—I have seen No. 20, "Signs," and noticed sister Spragins' request for my views on the parable of the talents. I cannot do better than refer her to your views in the "Editorials," page 552—566. I have no more satisfactory views on the subject than you have given.

WM. L. BEEBE.

EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 20, 1872.

INDEPENDENCE OF CHURCHES.

Much has been said about the independence of churches, and we would infer from the position taken by some, that they regard the churches absolutely free and independent as a sort of free-agents, having an unquestionable right to do as they please, without reference to the judgment and concurrence of sister churches, or agrieved brethren, and they regard it as an infringement of their independence for any to question the validity of any of their proceedings. But to us it really appears that the saints of God, whether considered individually or collectively, are the most dependent of all beings. Not only are they dependent on God for every thing, but they are by his wisdom and grace so peculiarly organized as to be dependent one on another, so much so that no one member can be independent of any, or of all the other members belonging to the body of Christ. For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles; whether we bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body, is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body, is it therefore not of the body?—1 Cor. xii. 13—16. Can the ear perform the office of the eye? Or is the hand independent of the foot? Are not all the members dependent one on another? How vain to talk of independence.

It is true the church of God has all her resources in Christ her exalted Head, so that she needs not the legislation of the princes of this earth to make laws for her government, nor their armies for her protection, nor the schools or sciences of this world to instruct her in divine things. Nor does she need the dictation of councils claiming ecclesiastical power to preside over her. For as the body of Christ, in vital union with him as her head and Lord, she has every thing amply provided; she need not go outside of her gates, or legitimate boundary, for any aid. It is not of this independence of the world and dependence on Christ that we object; for although God has ordained that sometimes the "earth shall help the woman," it is not the earth but our Lord that she depends on to bring about such results.

As in the structure and organization of our natural body, the head, the heart, the hands and feet, and every member, however small, is indis-

pensible to make the body perfect, even so in the body of Christ there is a mutual dependence of the members one on another. The eyes, however necessary to see for the whole body, cannot chew or masticate our food, and prepare it for the stomach; and while the ear can do the hearing for all the other members of the body, it could hear nothing if it were cut off from its connection with all the other members. There must needs also be harmony in the body. The feet cannot go one way, and the body another. In the body of the church God certainly has not been less wise in setting the members, than in the organization of the natural body. He has set all the members in the body as it has pleased him. To attempt therefore to make any change or transposition, cannot please him, nor profit us. How awkward and inconvenient, should the body attempt to make improvement by any change of the arrangement of the members.

The necessity of a clear understanding of the relationship of churches of the same faith and order, or branches of the one church which is the body of Christ, bear to each other, and what obligations that relationship involves, is sometimes but too painfully felt by those who sincerely desire to keep the unity of the Spirit in the bond of peace. If all the local branches of the church bear the same relationship to each other, as so many members of one body, can they then be so independent of each other as that they may disregard the concurrent judgment of their fellow members in their proceedings? Are not the commands given to all, to be of one mind, and of the same judgment, and to endeavor to keep the unity of the Spirit, and to follow the things which make for peace, and things whereby one may edify another, as binding on all the branches of the church as upon individual members of any one branch? We think it will be readily admitted that the whole church of God in all her branches,—the entire body of Christ in all its members, are under the one and the same law of Christ, and what that law says to one, it says unto all, commanding all, both individually and collectively, to watch and be sober,—to observe all things whatsoever Christ has commanded. If all the members of a body are supplied with the same vital blood which flows from the same heart; if all are animated by the same vitality, how then can they be independent of each other, or say to any part of the body, We have no need of thee? The interest is identical, and what concerns one branch, or one member, also concerns all. Can this position be scripturally controverted? We think not. If we are not mistaken, the word and the Spirit confirm the position, and the experience of the church in all her history proves that the relationship

of sister churches cannot be sustained, if any of the branches declare independence of the others. How can two or more walk together except they be agreed?

Some churches who in faith and practice, and in almost every other particular agree, have objected to Associations, on the alledged ground that an Associational relationship infringes on the independence of the churches. This objection is based upon the fact that with the New School Baptists, and perhaps some others, Associations have usurped an undue authority over the churches, and come to be but little short of legislative councils, assuming the right to enact laws, levy taxes, and in every way domineer over the churches. Now while we solemnly protest against all usurpation of authority over the churches, and while we hold that the church of Christ, when in gospel order, governed by the laws of Christ, and led by the spirit of the gospel, is the highest court under heaven, still we deny that the church and her branches are either infallible or independent. Just so far as they are governed by the word and spirit of Christ, they are approved of God, and what they bind on earth is bound in heaven. But just as far as they diverge from the word and spirit of the laws of Christ, and make laws and regulations for themselves, or are swayed by human policy, prejudice or ignorance, their acts are unjustifiable by the divine standard.

But while we should studiously guard against any departure from the laws of Christ, or yielding of the authority which he has vested in the church, to any ecclesiastical organization, the relation which sister churches bear to each other, calls for the association, correspondence, love, fellowship and union of all the branches which compose the one body or church of God, which is the ground and pillar of the truth.

There is seldom if ever any difficulty or disagreement among churches when they are led strictly and exclusively by the divine rule; and then they are not only willing, but desirous that all their sister churches and all who fear God may behold and know of their order. As "He that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God."—John iii. 21. The union and fellowship which should characterize all churches of the same faith and order, imperatively demand this open, frank and unreserved readiness to come to the light, especially where the propriety of the course pursued by any one church is questioned by others. But the declaration of our Lord is broad enough to include both churches and individual members of churches, in which he says, "For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved."

When churches become disorderly by any departure from the letter or spirit of the word, they are apt to grow heady and high-minded, and to place themselves upon their dignity, and claim that they are independent, have a right to do their own business in their own way; and if any of their sister churches ask for an explanation, they are considered inquisitive and obtrusive. But how else can union and fellowship be preserved? Suppose one church in our connection should introduce infant sprinkling for baptism, or to receive to their communion without scriptural baptism those who have been sprinkled or immersed by those with whom we have no fellowship, and say, We are an independent church, you have no right to interfere with us. It is true we have no power to forbid them, but are we not commanded in the name of our Lord Jesus Christ to withdraw from all who walk disorderly? Others may claim a right not only in the reception of members, but also in putting them away, to depart from the order held and practiced by apostolic churches, and under some excessive excitement make fearful slaughter of those who in the judgment of unbiased brethren and churches are not lawfully put away, and yet refuse to submit to a calm dispassionate investigation, on the assumed ground that as independent churches their acts are not to be questioned: can such claims of independence be sustained without destroying the union and fellowship of the churches?

Or where churches of our order have excluded members, and challenge an investigation, and are ready and willing to have the whole matter fully investigated by any of the brethren or sister churches who entertain fears that such exclusions have not been perfectly justifiable, for other churches or individuals, without asking for such investigation, to pronounce upon the merits of the case, without asking for an investigation on the plea of being independent, and to extend their fellowship to the excluded parties, do they not in doing so identify themselves with the excluded, and become partakers of their disorder?

Such cases as we have supposed, have actually been sadly witnessed in the history of the churches of the saints, and frequently the error has grown out of a mistaken understanding of what has been called the independence of churches, or of ministers or members.

In our estimation and understanding of the subject, a member cannot be either received or excluded from any branch of the church of Christ on the face of the earth, that all the branches are not interested in, any more than an extra member could be added to, or a living member taken from our natural body, without affecting all the body. None properly belong to the church of Christ but those who are baptized into his body,

and all such are members of Christ, and members one of another. However remotely these members may be located from each other in the flesh, the body is one, for Christ is not divided; and so vital is their union that no one member can suffer without the sympathy of all the other members. And whatever may be said about independence, the church of Christ is the most dependent of all bodies, and whatever may be said of our rights, our rights extend no farther than to do right; we have none of us a right to do wrong. And the only reliable standard by which our rights and our wrongs are to be weighed and measured, is the law of Christ, recorded in the New Testament, and written also, if we are the true members of Christ, in the fleshly tables of our heart.

A few questions which seem to us very important suggest themselves, which we will submit to the prayerful consideration of those who are of the household of faith.

Can any branch of the church of Christ be in a healthy condition, and at the same time indifferent to the approval and fellowship of her sister churches? Has any branch of the church of Christ any rights, gifts, doctrine or ordinances which do not belong alike to the whole church and all her members? What has the church of Christ that she has not received of God? If she has anything that she has not received from above, would she not be better off without it? We are informed that every good and perfect gift cometh from the Father of Lights, with whom there is no variableness nor shadow of turning. If then the church or any of her branches has in possession any thing which has not come from the Father of Lights, it can be neither good nor perfect, and she has no gospel right to entertain it. Admitting then that all the gifts, rights, power and authority are the gifts of God to the church, are they not the common inheritance and property of all the church? If so, how can any branch or portion of the church of God be independent of all the other branches or parts which make up the whole church?

If our view of this subject be correct, all the branches of the church, which are members of the body of which Christ is the head, are interested in the general welfare of all the body, and have a right to inquire into the faith and order of every religious organization that claims to belong to the same commonwealth of the spiritual Israel of our God, and under no assumption of independence, or exclusive rights, has any branch of the church a gospel right to refuse to let their order be known. And farther, it does appear to us that any professed church refusing to have her acts scrutinized by her sister churches, must necessarily be dropped from the connection of recognized churches in fellowship, for

christian and church fellowship cannot work in the dark. "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ."—1 John i. 3.

POETRY.

RESTING IN GOD.

Since thy Father's arm sustains thee,
Peaceful be;
When a chastening hand restrains thee,
It is he.
Know his love in full completeness
Fills the measure of thy weakness;
If he wound thy spirit sore,
Trust him more.

Without murmur, uncomplaining,
In his hand,
Lay whatever things thou canst not
Understand.
Though the world thy folly spurneth,
From thy faith in pity turneth,
Peace thy inmost soul shall fill,
Lying still.

Like an infant, if thou thinkest
Thou canst stand,
Childlike, proudly pushing back
The offered hand;
Courage soon is changed to fear,
Strength doth feebleness appear;
In his love if thou abide,
He will guide.

Fearlest sometime that thy Father
Hath forgot?
When the clouds around thee gather,
Doubt him not.
Always hath the daylight broken,
Always hath he comfort spoken;
Better hath he been for years,
Than thy fears.

Therefore whatso'er betideth,
Night or day,
Know his love for thee provideth
Good away.
Crown of sorrow gladly take,
Grateful wear it for his sake,
Sweetly bending to his will,
Lying still.

To his own thy Savior giveth
Daily strength;
To each troubled soul that liveth,
Peace at length;
Weakest lambs have largest share
Of the tender Shepherd's care;
Ask him not the "when," or "how,"
Only bow.

Written for the "Signs of the Times."

ACROSTIC.

"Signs of the Times," portentous of good,
I feed on your lines, as on nourishing food;
Good counsel ye bring, approved by God's
word;
No pleasures of earth can such comfort afford;
Such happy experiences, too, of the saints,
Overcoming my doubts and creature complaints;
Foreshadowing heaven, that haven secure,
The promised inheritance, fadeless and sure.
Have I ever this hope, this fulness of joy?
Experience teaches me, No! "this alloy,
This dross must consume." The fire still
burns,
I muse, as the psalmist, for my spirit discerns
Majesty, Sovereignty, a power unchanged,
Each lay in creation minutely arranged,
Salvation through Jesus so wonderfully
wrought,
Grace, free, unconditioned, for thus are we
taught;
Believers in Christ may alone this possess;
Each child of adoption this grace will confess;
Each one this dear gift may unmerited
claim,
Because Jesus died, to give life through his
name;
Each one may sit down to the feast of the
Lamb;
Each one may behold the "I am that I am."
Delivered from death, from sin and the
grave,
In him to abide who is mighty to save;
To praise him unceasingly, world without
end.
Oh! rapturous thought, he will ever defend;
Rest, rest, Oh! my soul, on this ne'er failing
Friend.
Riker's Hollow, N. Y.

Marriages.

July 21—At the residence of the bride's father, on North Street, in this village, by Eld. Gilbert Beebe, Mr. Daniel Robinson, of Ithica, N. Y., and Miss Fannie E. Inman, daughter of Dea. Wm. Inman.

June 26—At the parsonage in Hopewell, N. J., by Eld. P. Hartwell, Mr. Wilson B. Stout and Miss Sarah E. Coleman, all of Hopewell.

At the same time and place, by the same, Mr. Thaddeus G. Coleman and Miss Mary S. Stout, all of Hopewell.

July 28—At North Berwick, Maine, by Eld. Wm. Quint, Mr. Lyman, F. Getchell, of Sanford, and Miss Maria J. Sayward, of Wells, Maine.

Aug. 1—At the residence of the bride's parents, in Newark, Del., by Eld. E. Rittenhouse, Mr. Benjamin F. Coulter to Miss Annie C., daughter of John Hill Esq., of Newark, Del.

Obituary Notices.

DIED—In Wells, Maine, June 27, 1872, sister **Anna Penny**, wife of brother Jacob Penny, aged 63 years. She was well reconciled to her fate, with the belief that God would take her to himself, where the wicked cease from troubling and the weary are at rest. She has left her husband and a large number of children to mourn.

WM. QUINT.

By request of the family, I send a notice of the death of **Shadrack Street**, of Harford County, Md. He died June 22, 1872, in his 82d year. He leaves his wife, several children, many relatives, friends and neighbors, to mourn. He was a warm friend of the Old School Baptists, and his house was always open to receive them. In his last hours he expressed himself as not being alarmed at death. His funeral was preached by Eld. Wm. Grafton.

JOSEPH G. DANCE.

DIED—At his home in Scott Co., Ill., July 15, 1871, our esteemed brother, **Thomas Richards**. He was born Sept. 8, 1811, and united with the church Jan. 26, 1839. He was attacked with fever, which ran into asthma, or consumption, by which he was confined to his room eleven years, two months and eleven days, in some part of which he suffered severely, but bore his sufferings with christian patience and fortitude. He was chosen and ordained deacon, and in that capacity served the church for many years. His walk and general deportment was as becometh the gospel. He has left a widow and two sons. Sister Richards is left almost alone, but surrounded by sympathizing brethren and sisters, who regard her as a deaconess. May the Lord give her strength proportioned to her days of trial and affliction.

His funeral was attended by many brethren and friends, and a discourse was delivered by Eld. A. W. Murray.

Departed this life May 15, 1872, after a lingering illness of six or eight months, sister **Frances T. Taylor**, wife of brother G. Taylor, of Sanford Co., Ala. She was born in Buncom Co., N. C., from best information, in 1808, received a hope in Christ, and united with the Clear Creek Old School Baptist Church in 1823, and was baptized by Elder Wm. Kinsey. Many years ago, she with her husband emigrated to Fayette County, Ala. where she lived with that sect that is every where spoken against, who dwell alone, and are not reckoned among the nations; having passed from the first to the second chamber, (the church) where she was loved by all the household of faith of her acquaintance, because in her complacent life was found every grace requisite to constitute the basis of the christian religion. She was an affectionate companion, a kind mother, a hospitable friend, a good neighbor. She en-

dured her afflictions with a degree of fortitude and patience that forbade a murmur. Having now passed through the second, and entered the third chamber, where Jesus dwells, at the thought, let the inhabitants of the Rock sing.

Adieu, ye scenes of noise and show,
And all this region here below,
Where naught but disappointments grow,
A better world's in view.

My Savior calls, I haste away,
I would not here forever stay;
Hail, ye bright realms of endless day;
Vain world, once more adieu.

Sister Taylor left six sons and four daughters, her husband, many friends, together with the church, who sustain a great loss in her departure; but we do not mourn as those who have no hope. May the Lord comfort the bereaved.

A discourse was preached by the writer, in memory of sister Taylor, from Psalm lxxxviii. 10, and John xi. 26, to a large and attentive audience, on the first Sunday in July.

L. M. WIMBERLEY.

Please publish the death of sister **Mary Simerson**, which sad event took place June 23, 1872, after a short illness, resulting from paralysis. She was born March 4, 1805, in the state of New York, and married to John Jimerson, (who died Dec. 6, 1870) Jan. 1, 1826, and moved to what is now called Wyandott Co., Ohio, in 1837. She was mother of eight children, three of whom are now dead. Her age was 67 years, 3 months and 9 days. She united with the Regular Baptist Church in the state of New York, in 1835, and ever continued a worthy member. She leaves five children and a number of grand-children, with a large circle of relatives and friends, to mourn, but not without hope that she has gone to rest. The writer, for the last six years, has shared the hospitalities of her house, and on her funeral occasion tried to preach from the words, "Precious in the sight of the Lord is the death of his saints."—Psalm cxvi. 15.

LEWIS SEITZ 2d.

Wyandott, Ohio.

Old father **David Wortman** died the 20th of May, as I learn by a letter from his daughter-in-law. She did not write enough for me to base an obituary notice upon. She barely stated that he was confined three weeks, and that he died in the happy embrace of a full assurance of hope. I have learned, in my intercourse with him, that he was born in New Brunswick, (of the British Possessions) of German parents; was baptized there, and was ordained a minister there; that he came to New York City about the year 1824, and searched, for a season, for sound Baptists, but found none. He went on to Pennsylvania, where he tarried awhile, but soon settled in Ohio, where he remained until 1841, when he removed to Iowa, and was the pioneer Old Baptist in all the southern portion thereof, and northern Missouri. He constituted many churches in both states, and continued to travel and to preach extensively, as late as last fall, in October, in which month he was 81 years old. There was a baptism during the Association of the "Western," last September, and it was put upon him to speak at the water's bank. He did so with much ability, and gave more instruction on that occasion than I ever heard on a similar one. His preaching was both doctrinal and experimental, in a happy and peculiar blending of pathetic and melting appeals to the saints, in clinching fast the truth. His eloquence was easy, natural and unaffected, and, I think, was a preacher that could justly be studied as a model.

Affectionately in the truth,

W. B. SLAWSON.

Departed this life May 16, 1872, in Moultrie Co., Ill., **Elizabeth Tipton**, aged 84 years wanting 7 days. Sister Tipton's maiden name was Prichard, and the place of her nativity was Harford Co., Md. Thence she moved to Virginia, and was married to Solomon Tipton in 1805, and then emigrated to

Coshocton Co., Ohio, in 1811. She joined the Baptist Church about fifty years ago, and amidst the falling away and divisions of the churches in that state, during the introduction of the traditions and inventions of men, she stood like a pillar in the midst of falling castles, declaring that she would stand on the old platform, though she were left to stand alone. She was indeed a mother in Israel, exemplary in her life, firm in the faith, and ever ready to feed and care for the Lord's children at her table. Since the death of her husband, 1863, she has been among her children in this state, where I have been permitted to form her acquaintance, and I have always found her trusting in the arm of the Lord.

Her last sickness was brief, and her remains were taken to Ohio, to be interred by those of her husband.

Her son, brother John Tipton, and her daughter, sister Luby, residing at Sciota, in this county, requested a funeral discourse there, which I attended on yesterday, and spoke to a large audience from 1 Cor. xv. 23-26.

She leaves seven children, all in this state but one, and many other descendants and friends to rejoice in her victory over death, and her release from sin and sorrow. May the Lord resign them to his will, and bring them by his grace to follow her example and trust in her God.

In hope of a better country, I remain,

I. N. VANMETER.

Macomb, Ill., July 1, 1872.

DIED—At her late residence on Cottage Street, in this village, July 29, **Mrs. Harriet Clark**, wife of John Clark, aged 56 years and 2 months. She was a member of a church of the Primitive order of Baptists in England, and a firm believer in the doctrine of salvation by grace alone. For several years she has been prevented by infirmities from attending the meetings of the church. Her funeral was attended at the Old School Baptist Meeting House in this place, July 31st, and a discourse was preached by the pastor, from Heb. xi. 13. [ED.]

Two Days Meetings.

The Asylum Old School Baptist Church have appointed a two days meeting to be held, if the Lord will, at Vaughn's Hill Bradford Co., Pa., beginning on Saturday before the second Sunday in September, at 10 o'clock. A cordial invitation is extended to all brethren and friends, and we hope to see a goodly number with us.

Those coming from the north will come to Waverly on the Erie R. R., and there take the train on the Lehigh Valley R. R., at 3:20 p. m., on Friday, for Rummelfeld. Those from the south will come to Wyalus, by the train on the Lehigh Valley R. R., which leaves N. Y. at 9, and Philadelphia at 9:45 a. m., on Friday. These trains will be met.

SILAS H. DURAND.

Three Days Meetings

A three days meeting will be held by the Old School Baptists, at the school-house one and one-fourth miles north of Deerfield Station, commencing at two o'clock on the 20th of September.

We expect brother Wm. Pollard, of Canada, to attend with us, and also brother J. A. Johnson, of Ind.

Those coming by railway will come to Deerfield Station, on the Detroit branch of the M. S. & Lake Shore R. R., on Thursday before the meeting, where they will be met with conveyances to the meeting and to places of entertainment.

Brethren and sisters of our faith and order, come and see us. We are few in number, but we dearly love to meet with the little ones of our Father's household.

By order of the church,

SAMUEL CARPENTER, Clerk.

YEARLY MEETING.

The Old School Baptist Church of Columbia will hold her yearly meeting at her meeting-house, in Jackson Co., Michigan, half a mile north of Woodstock Depot, on the Detroit and Hillsdale R. R., to commence at ten o'clock a. m., on Friday before the first Sunday in October, 1872. We expect Elder Seitz to be with us; and we invite our ministering brethren generally, and all others of our faith and order. They can come to Woodstock by the cars.

By order of the church,

W. S. CARPENTER, Clerk.

The Bryn Zion Yearly Meeting is expected to take place at the same time and place as heretofore, viz: in the new meeting house at Bryn Zion, on Saturday and Sunday, the fourth Sunday in August, meeting to commence on Saturday at 2 o'clock p. m.

Brethren and friends from abroad are invited. The trains on the Delaware Railroad will be met on Saturday morning, at Clayton.

We give this notice because this meeting had been changed, and published in our minutes to take place with another church.

The Old School or Primitive Baptist Church of Fairfield will hold a yearly meeting at their house in Fairfield, Lenawee Co., Mich, to commence on Friday before the fifth Sunday in September, 1872.

Brethren in the ministry, also brethren, sisters and friends, who feel as though they would like to make us a visit, are cordially invited to attend.

CHARLES LIVESAY, Clerk.

Associational Notices.

The Licking Association of Particular Baptists will, by divine permission, hold her next session at Bethel Meeting House, five miles east of Shelbyville, Shelby Co., Ky., on the turnpike to Frankfort, commencing on Friday before the second Sunday in September, at 10 o'clock a. m.

THO. P. DUDLEY.

The Spoon River Association will hold her 41st annual session, the Lord willing, with Crooked Creek Church, Schnyler Co., Ill., 8 miles south of Rushville, and 4 miles east of Ripley, in Brown County, on Saturday before the first Sunday in September, commencing at 10 o'clock a. m.

Those coming by Rail Road will be met at Rushville with conveyances.

R. M. SIMMONS.

The Salem Association of Regular Baptists will meet with Providence Church, in Hancock Co., Ill., on Saturday before the second Sunday in September, 1872, worship to commence at ten o'clock a. m.

Those coming from the south by rail-road will stop at Denver Station, and call on brother T. Wristen, six miles west of the meeting. Those coming from the north by rail-road will stop at Plymouth, on Friday p. m., where they will be met by brethren and conveyed to the place.

J. CASTLEBURY.

The Maine O. S. Baptist Association will convene on Friday before the second Monday in September, (6th) with the Bowdoinham Church, three miles from the Maine Central R. R., to commence at ten o'clock a. m., and continue three days.

Friends coming from the west will be met at South Gardiner Depot, on Thursday before the meeting, at 3 o'clock p. m.

H. CAMPBELL.

The Maine Old School Baptist Conference will be held with the church in North Berwick, Maine, commencing September 13th, and continue three days.

The Des Moines River Association will meet with the Des Moines River Church, Wapello Co., Iowa, on Saturday before the third Sunday in August, and continue three days.

We invite brethren and sisters to visit us, especially ministering brethren.

Those coming on the Burlington & Missouri River R. R. will stop at Batavia, Jefferson Co., Iowa. Those coming on the Chi-

cago South-western R.R. will stop at Eldon, Wapello Co. Those coming on the Des Moines Valley R. R. will stop at Eldon, where there will be conveyances to take them to places of entertainment.

JOHN PARKHURST.

The Indian Creek Association will be held with the Dry Fork of Twin Church, in the northern part of Preble Co., Ohio, beginning on Friday before the third Sunday in September, at 10 o'clock a. m.

We hope to meet a goodly number of the brethren and sisters of our faith and order, and we cordially invite all our ministering brethren to attend.

Those coming on the cars from the east, by way of Dayton, will stop at Brown's Station and inquire for John Brown and H. Banta. Those coming from the west by way of Richmond, Ind., will stop at West Manchester, and inquire for J. A. Howell and James Richards.

The Kehukee Association is expected to be held with the church at Smithwick's Creek, nine miles from Williamston, Martin Co., N. C., on the 5th, 6th & 7th days of October, 1872. Brethren generally are invited to attend.

Those coming from the north will have to leave home so as to take the Bay Steamer at Baltimore on Tuesday p. m., Oct. 1, and on Wednesday morning, at Norfolk, the steamer L. G. Cannon, by which they will reach Williamston on Thursday p. m., and have a day's rest before the meeting commences. Those coming from the south will have to reach Tarboro on Thursday p. m., Oct. 3, where they will be met by friends, and taken by private conveyance to the association, a distance of 39 miles.

C. B. HASSELL.

The Scioto Predestinarian Baptist Association will convene with the Pleasant Run Church, 7 miles east of Lancaster, Fairfield Co., Ohio, and 3 miles east of Pleasantville, on Friday before the third Sunday in Aug., 1872. Brethren can come to Lancaster by Rail Road.

The Western Association of Iowa will be held, providence permitting, with the Harmony Church, near a new Station called Lathrop, on the Des Moines & Winterset R. R., to commence on Saturday before the Second Sunday in September, 1872.

Those coming by Railway, either east or west, will stop at Des Moines, and take the Winterset train at about 4 p. m. At Lathrop, inquire for brother Wm. C. Simmons, and at Des Moines for Wm. B. Slawson or James E. Smith.

W. B. SLAWSON.

The Mad River Predestinarian Baptist Association will be held, if the Lord will, with the Sugar Creek Church, in Putnam County, Ohio, commencing on Friday before the second Sunday in September, 1872, at 10 o'clock a. m.

Those coming from the east or west will stop at Delphos, on the Pittsburg, Fort Wayne & Chicago Rail Road. Those from the north and south will stop at Columbus Grove, on the Dayton & Michigan Rail Road, where they will be met with teams to convey them to places of entertainment.

J. G. FORD.

The Kaskaskia Regular Baptist Association will meet with the Beaver Creek Church in Fayette Co., Ill., on Saturday before the fourth Sunday in September, 1872, 6 miles north-west of Vera, on the Illinois Central Rail Road.

Brethren of our faith and order are invited to attend. We would be pleased to see as many of the fathers in Israel as can come, especially the editor of the "Signs of the Times." There will be conveyances at Vera to meet the trains on Friday and Saturday, to take the friends to places of entertainment.

By order of the church,

P. J. MCFARLAND, (clerk).

The Maskingum Association will convene with the Hopewell Church, Perry Co. Ohio, on Wednesday before the fourth Sunday in August, 1872, and continue three days.

Hopewell Church is about two miles east of Somerset, Perry Co., Ohio, and about 16 miles east of Scioto. But two days from the close of the Scioto, to the beginning of the Maskingum. Brethren can come by Rail Road to Somerset.

D. G. BARKER.

The Lexington Old School Baptist Association will be held with the church at Otego, Otsego Co., N. Y., on the first Wednesday and Thursday in September, (4th & 5th) when and where we hope to meet very many of our faith and order, especially ministering brethren.

Trains on the A. & S. R. R. leave Albany at 7 a. m. and 2:40 p. m., arriving at Otego at 11:17 a. m. and 6:41 p. m. Leave Binghamton at 7:40 a. m. and 2:40 p. m., arriving at Otego at 9:52 a. m. and 4:14 p. m.

Trains will be met on Tuesday p. m. and Wednesday morning, to convey the brethren to places of entertainment.

By order of the church,

G. M. FRENCH, Clerk.

The Corresponding Meeting of Virginia will be held, by appointment, with the Bethlehem Church, one mile from Manassas' Junction, on the Orange and Alexandria Rail-Road, in Prince Wm. Co., Va., to commence on Wednesday before the third Sunday in August, 1872, at 10 o'clock a. m., and continue until the Friday evening following.

We extend an affectionate invitation to brethren, sisters and friends generally, and to ministering brethren in particular. The place of the meeting is easy of access by rail-road from the south, and also from the north via Washington, D. C., and Alexandria, Va.

J. L. PURINGTON.

The Mount Pleasant Association will convene on Wednesday before the first Saturday in September next, (4th) with the Mt. Pleasant Church, one mile from the Louisville & Lexington Rail Road, to commence at 10 o'clock a. m., if the Lord will.

(One week before the Licking Association.)

N. A. HUMSTON.

The Clover Association will convene on Friday before the first Sunday in September, 1872, with East Fork Church, in Highland Co., Ohio, (near Lynchburg.)

Those coming by the cars, or in their own conveyance, will call on brethren C. Foster, J. L. Cloud, or Lewis Palendorf, near Lynchburg, or on E. M. Reeves, four miles east.

We invite brethren and sisters generally, and especially ministering brethren from a distance, for we are a little band, in the midst of the different orders.

E. M. REEVE.

The Juniata Primitive Baptist Association will convene with Providence Church, in Friends Cove, Bedford Co., Pa., on Friday before the third Sunday in October, 1872.

Brethren from a distance will be met at Cumberland, Md., and Bedford, Pa., by writing to Abraham McClelland, P. M. McClelland, or George Diehl.

THOMAS ROSE.

The Lebanon Regular Baptist Association will meet, if the Lord will, with Blue River Church, at Knightstown, Henry Co., Ind., commencing on Friday before the third Saturday in August, 1872, at ten o'clock a. m.

Brethren of our faith and order are invited to attend.

Knightstown is central between Richmond and Indianapolis, 33 miles to each. The times of trains passing this point are as follows: Going west, 1 a. m., 8 a. m., and 5 p. m. Going east, 5 a. m., 11 a. m., and 8 p. m. Brethren coming on the cars will inquire for brethren G. D. Porter or Francis Crouch, both living near the depot.

FRANCIS CROUCH.

The "Signs of the Times,"

DEVOTED TO THE
OLD SCHOOL BAPTIST CAUSE,

IS PUBLISHED

ON THE FIRST, TENTH AND TWENTIETH,

OF EACH MONTH,

BY GILBERT BEEBE,

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

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OF THE

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 40. MIDDLETOWN, N. Y., SEPTEMBER 1, 1872. NO. 25.

POETRY.

Written for the "Signs of the Times."

WORDS OF CHEER.

[In response to lines inscribed to me by sister Anna Spragins, published in "Signs" of July 20, 1872.]

"Set your affection on things above, not on things on earth."

The deserts of earth through fair mirages
rise,
Deceiving the hopes they inspire,
The pilgrim shall find that blest home in the
skies,
Fulfilling each longing desire.
The sorrows of time may be bitter and
long,
Yet faith can their bitterness heal;
And they who have wept under an un-
happy wrong,
Shall raptures of victory feel.
Our Captain has triumphed o'er all that op-
pose
The peace of the saints he has loved;
His grace is their shield; though surround-
ed by foes,
His truth says they shall not be moved.
No trial befalls them but works for their
good;
Temptations their strength shall display;
While sins are effaced by their Savior's rich
blood,
The weakest shall ne'er fall away.
The Hand of Omnipotence leads all their
feet
In paths to earth's wisdom unknown;
Triumphant in glory at last they shall
meet,
And sit with their Lord in his throne.
How faintly we dream of the glories which
shine
Where Jesus unveiled shows his face,
While seraphim, knowing him wholly di-
vine,
Eternally shout forth his praise!
Through much tribulation saints follow
their Lord,
Sojourning in Achor's dark vale;
But looking to Jesus, they trust in his
word
Whose faithfulness never shall fail.
Floods cannot o'erwhelm them, for Jesus
sustains
And bears them above every wave;
Fire cannot consume them while mighty he
reigns
Exalted in glory to save.
Then sing to his praise in the midst of the
fires,
In trouble, his mercies recount;
He conquers thy foes and fulfills thy de-
sires,
And fixes thy feet on the mount.
The cord, though of silver, which bound
thee to earth,
Was loosed at Jehovah's command;
Thy bowl at the fountain is broken, and
death
Has blighted this desolate land;
Yet love everlasting in mercy ordains
That light from thy sorrows shall grow;
'Tis "sown for the righteous," and from
their sharp pains
Shall rivers of ecstasy flow.

Through fires of affliction and floods of dis-
tress
They follow the steps of their Lord;
Yet Bozrah's dark valley shall hear them
confess
How faithful his comforting word.

To prove thee, a moment in darkness he
hides
The light of his face from thy sight;
But mercies eternal his kindness provides,
And mansions all gloriously bright.

This world is with sorrows and evils ar-
rayed,
Thy heart from its love to set free;
And trusting in Jesus, to meet undismayed
The conflicts appointed for thee.

Earth's joys evanescent with earth must
decay;
Its glories shine but to allure;
But faith finds in Jesus that heavenly day
Where every enjoyment is pure.

The light of his presence unceasingly cheers
His saints freed from wearisome clay;
And those who await him with longing and
tears

Shall certainly hold on their way.
WM. L. BEEBE.
COVINGTON, Ga., Aug. 20, 1872.

CORRESPONDENCE.

PARABLE OF THE TALENTS.

In compliance with the request of sister A. Spragins, in "Signs" for July 10, I would be glad to elucidate this parable, as recorded in Matt. xxv. 14:30; but in considering this subject there is peculiar difficulty arising from the liability to misapprehend the application of the illustration, in addition to the burden of darkness beclouding my mind in contemplating even the plainest teachings of the revealed word. Nothing but the direction of the same Spirit which moved holy men to write the Scriptures, can lead the saints correctly in understanding them; and while intellectual skill and ingenuity may elicit approbation from the carnal mind of the saints who read, the mind of Christ can only approve the truth as the Comforter has showed it to each of the people of God experimentally. Of this parable generally I feel to give no further expression of views than to refer Sister S. and all inquiring saints to the comment which is found in the "Editorials," 552-556, in which I fully concur and more light is thrown upon the subject than my pen could hope to develop. Yet, in a personal application of the instruction contained in this parable, there is much which may profitably engage our attention; therefore, it may not be presumptuous to add some reflections in this application.

It is frequently true that the language of inspiration conveys in a single expression truth which applies to the experience of the saints individually as well as to that of the church collectively. Indeed, as all the sons of God are led by the one Spirit of God they must necessarily be led in one way; and the history of the whole body of Christ is but the record of the members in particular of whom that body is composed. As the whole church is chosen in the furnace of affliction, so each saint must through much tribulation enter into the kingdom of God. And as in the Shulamite is seen as it were the company of two armies, so each one of the saints may experience from time to time the changes described in the parable. When they live after the flesh they experience the death illustrated in the case of the servant whose just condemnation is shown in the subject. How severely have many of the dear saints realized this condemnation, when their Lord has come upon them and found their talent hidden in the earth, instead of being properly and profitably engaged as they have been commanded. When, forgetful of our obligation continually to live to the praise of our God, we have yielded ourselves servants to the world, have we not been made to mourn under the just reproof of our Lord as he has come by his Spirit and word, and called us to a strict account? What weeping and distress have we realized in the outer darkness where we have been cast under these circumstances! Truly, "It is a fearful thing to fall into the hands of the living God." He is faithful to chasten those whom he loves; and although we cannot see it so while smarting under the rod, yet it is not less an evidence of his tender love when he scourges us than when we can sing in the light of his countenance.—Ps. xxiii. 4, Heb. xii. 1:11.

So, when by grace we obey his commandments, what joy is realized in his approbation! We feel that "The statutes of the Lord are right, rejoicing the heart," and realize that "In keeping of them there is great reward."—Ps. xix. This is true of the whole experience of every saint, not only in the public confession of our faith in our Lord in following him into the baptismal water, but in obedience to every precept which he has given for our observance. Noth-

ing is required of us which is not for our own good, and nothing is for our good which he has not required.

The use and design of this parable is manifestly to impress the importance of watchfulness and unremitting devotion to the high vocation wherewith the saints are called of God. It is not a mere matter of incidental convenience with them to attend to the business of our Lord. Being his own servants, their duty to him is paramount to all other duties; and as he has vindicated his title to all that the Father has given him, in that he gave himself a ransom to redeem them when they had sold themselves for naught, some idea may be formed of the importance in his estimation, of their being holy in his sight. The deceitfulness of sin may suggest to a believing child that it is not needful to yield immediate and implicit obedience, and it is at least advisable to reason well on the subject. But all such suggestions are vain. Many ways of money; and it appears from Matt. viii. 21, and Luke ix. 59-60, that he does not admit even our most sacred natural affection to interpose in the way of delaying our obedience to his command. If any parleying were admissible, surely we might stop to bid farewell to our home, family, or to bury a dead father. But the Lord our God is a jealous God, and admits no rivalry either in the affections or the obedience of his people. And such are the devices of the tempter that the very best feelings of the carnal mind may become snares to lure us from the pathway of obedience. When we sow to the flesh even in its most commendable traits, we shall certainly of the flesh reap corruption; for the truth of God has so declared; and he will maintain the spotless integrity of his word. How important then that we give the more earnest heed to the admonition which enjoins watchfulness! As in natural warfare the soldier who sleeps on his post is punished by death, so in this spiritual warfare if we cease to watch, we incur a death which is sorer than the physical death inflicted on the dispenser of the law of Moses. If not deceived, I know by experience what it is to feel this death in disobedience; and perhaps our sister has at some time realized its exceeding bitterness. Truly it is well called "outer darkness." But even in this dire extremity where the "pains of hell"

are felt by the disobedient child of God, his life is still securely hid with Christ in God. Darkness and distress overwhelm the sinner in Zion, and he finds his abode with the enemies of God; but when the fire shall burn off the bonds of corruption he shall come forth as gold that is tried.

I cannot now write more on this important subject. May the truth as far as it is expressed in this letter be applied to the comfort of our tried and afflicted sister and to the profit of all the saints who read it, and if it shall yield to any a little comfort it is not written in vain.

WM. L. BEEBE.

P. S. An anonymous request for me to write on 1 Sam. xvii. has been received but having no special light on the text, I decline to attempt it as the applicant probably understands it much better myself.

Wm. L. B.

COVINGTON, Ga., August 5, 1872.

MOLALLA, Oregon July 26, 1872.

DEAR BROTHER BEEBE:—I see in "Signs" No. 18 Vol. 40, a letter published that I wrote to you relative to lengthy obituaries, together with your reply, which requires of me an explanation. And in the first place I will say, that I did not intend that letter for publication, as is readily perceived by reference to the introduction, which reads thus, "I will direct a few thoughts to you, for your consideration." And the reader reads, "These remarks I submit to you, for your consideration." I did not say, *For your disposal*, for I intended the matter to have rested entirely between you and me alone. And I would here take occasion to say, that my letter, together with your criticism on it, are perhaps far less interesting to the readers of the "Signs" than either "lengthy obituaries," "or long columns of marriages," and perhaps what I am now about to write will be far less interesting than either. I will next notice your criticism on my language, You say, "We cannot call to mind the time when we have inserted long columns of marriages in the "Signs," or even one column wholly taken up with them" &c. Ans. Neither can I, where one column was *wholly* taken up with them. If I said so, I did not intend it, and had I have known that my letter would be made public, I might perhaps have been a little more precise in the choice of my words. I did not intend to be understood as referring to any one No. of "Signs but to the "Signs" generally. I do not profess to be master of language by any means; neither do I feel myself competent to hold a discussion with brother Beebe on the grammatical usage of words, well knowing as I do his superior ability and education. I was impressed with the idea when writing my former letter, that in prefixing

the adjective "long," to the noun column did not presume that it must necessarily reach from the top to the bottom of the entire paper: but that it may be longer, or it may be shorter. Webster defines "Long," when used as an adjective, to signify, "Extended; tedious &c. But the adverb "Wholly," that you used in your reply, Webster defines to mean, "Totally, entirely, &c., which is altogether different in meaning from my adjective "long." Either one of your adjectives could have been used in the sentence, Long columns, Short columns, Whole columns, and Entire columns. We would all agree that whole columns, or entire columns would necessarily reach from top to bottom of the entire paper: but I have my doubts whether long columns or short columns can be so construed. Still I may be wrong: but these were my impressions when writing my former letter, and if I am wrong I hope you, brother Beebe, and all the brethren and sisters who read the "Signs" will impute it to my ignorance, and not to willful misrepresentation.

You say, "We have never regarded death as a more religious institution than marriage; both are ordered by the Lord; and the latter was of sufficient importance to occupy conspicuous places in both Testaments." I will not attempt to discuss death and marriage with you as religious institutions; for religion is a vague expression. There is the Pagan religion, the Jews or law religion, and the religion of the Lord Jesus Christ, or gospel religion. I do not remember where God ordered marriage as an obligation on any people. Most people are inclined to marry, and God has suffered them so to do, but there is no penalty in case they do not. Some people marry and some do not, and an inspired apostle says, they are better if they abide without. And the same apostle says, that as touching the law he himself, was blameless, yet he never married. How could he be blameless as touching the law? If marriage was a religious institution commanded to be observed by the God of heaven, and he did not observe it? And again he says, "It is good for a man not to touch a woman." Then marriage is no more than a privilege, optional with us. But all must die! The decree has gone forth, and shall not return void, "Dust thou art, and unto dust shalt thou return! You appear to view death and marriage both alike in a temporal point of view. I do not so view them. Why my dear brother, there is as much difference between death and marriage as there is between heaven and earth, between time and eternity! Marriage belongs exclusively to this world, to this life, to temporal affairs. Death is the entrance into eternity! It is the gate to endless joy! It is the release from sorrow, pain, sickness,

sin, and death! It is the Passport into the immediate presence of the King of kings and Lord of Lords! There is no comparison between them. The one leaves the parties exposed to all the perplexing cares of this life, to all the harassing troubles pertaining to this world. The subject of pain, sorrow, sickness, sin, and death. The other delivers those who are the subjects of grace from this world of sin, from pain, sorrow, sickness, sin and death, and from all the perplexing cares, and troubles pertaining to this life! They can die no more. Death hath no more dominion over them. Having once passed its portal, they never more return; but enter in to that glorious, holy, happy land which mortal eye never saw, nor ever can see! There with inexpressable delight to gaze on the transcendent glories of the King eternal, immortal, invisible, the only wise God forever and ever; and see him as he is without a veil between! Where the effulgent beams of his glory shall dispel all darkness forever from that holy, happy place. There to bear His full glorious image forever and ever! Seeing then that these things are so, how much greater interest should be taken in reading obituaries than in reading over a list of marriages. Of how much greater importance are obituaries than marriages. Just as much as eternal things are greater than time things, You say that marriage was ordered by the Lord, and an inspired writer has informed us that it is honorable in all. Yes, and tilling the ground was ordered by the Lord, and just as honorable as marriage, and really of greater importance than marriage, because it is the staff and support of life, but there is not much religion about it.

That is, there is nothing spiritual, You speak of the "death of Abel, of Stephen and others," being of thrilling interest, but you omitted to speak of the death of one which was of infinitely greater interest and importance than the death of either of those spoken of upon whose death hangs our eternal salvation from sin, death and hell! I mean the death of the Lord Jesus Christ. Then does not death eclipse marriage forever in total darkness.

You also speak of the marriage of Boaz and Ruth, Isaac and Rebecca, and the marriage in Cana of Galilee. Well these were all more than ordinary; for through these marriages great things were to be accomplished. And at the marriage in Cana of Galilee a notable miracle was performed, otherwise, perhaps, it would not have been recorded. But all the marriages in modern times are ordinary nothing peculiar about them, nothing of special interest or importance: they are of daily occurrence, and uninteresting.

Yours as ever,

JOHN STIPP.

It was very far from our design to

criticise upon the grammar of Brother Stipp; for in literary accomplishments we have regarded him as our superior. Nor did we intend to give him any offence, for we esteem him highly as an able and bold champion for the faith and order of the gospel. If brother Stipp were this moment with us, we could show him more than twenty obituary notices now on hand, which if published as they are written, without abridgment, would fill up nearly two full issues of our paper, and of course excluded from our columns all other communications.

We have been compelled to abridge some, but we have never intentionally omitted to publish any, while hundreds of other communications have been crowded out for want of room to insert them, which would be of more general interest. [Ed.]

MACOMB, Ill., Aug. 1, 1872.

DEAR BROTHER BEEBE:—I have had two requests on hand for some time for my views, through the "Signs of the Times," on two passages of scripture, one from Elder Amos Dillin, of Charlotte, Michigan on Song i 7, 8; and one from sister Katharine Smith, of Fairfield, Iowa on James v. 14, 15; and lest they should think me wanting in respect to their request, I feel a desire to offer a few thoughts on the request of both in one communication. As I have, of late, occupied more space in the "Signs," than I feel to be due to my feeble pen, I hope that my brevity in the following remarks will be excused.

Brother Dillin's text begins with "Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon." Solomon, in this song of songs, appears to me to be setting forth Christ and his church under various metaphors and figures, and highly wrought allegorical colors, frequently presenting them as conversing together and holding an intimate interview with each other. Sometimes she complains of his absence and longs to see his face and hear his voice, and sometimes she is ravished in his presence and his love, and then she cannot refrain her tongue from speaking his praise and telling of his beauty and his worth. All this is experimental with the children of God, while here in the wilderness, and they often feel to adopt her language in their lonely disconsolate hours, where they cannot see their beloved husband, and realize his divine presence, saying "Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon." The lonely and wandering child often longs to find the flock of his choice, the people of his own kind, where the Shepherd and Bishop of his soul is feeding them on the high mountains of Israel, and can

ing them to rest at noon, while the sun is high and scorching, and the fiery trials, and furnaces of affliction are ready to consume him; and while wandering thus in search of the true Shepherd and his flock, he finds other shepherds, and other flocks in the country, and he approaches them but finds them to be strangers to him, and he to them, and he knows not the voice of the shepherd, and the flock does not appear to be like he is. With disappointment and disgust he turns away from these strange flocks, saying, "why should I be as one that turneth aside by the flocks of thy companions?" Christ has no companions with churches in a gospel sense, no equals, no associates, no partners as joint owners of the flock, or as equal heads of the church, but many have come in his name, saying, I am Christ, and have deceived many of the inexperienced children while they were but kids in search of the fold of the good Shepherd. The daughters of Babel claim, and often put on the appearance of the daughter of Zion, and many turn aside to such flocks, either to be captivated by their false shepherds who claim to be the companions of Christ, or to be driven away with loathing, still hungry, weary and lonely. Christ has but one fold, and but one flock, and there is none like it, though there are imitations and counterfeits.

He has but one spouse: "There are three-score queens, and fourscore concubines, and virgins without number. My dove, my undefiled is but one; she is the only one of her mother, she is the choice one of her that bear her."—Ch. vi. 8, 9. So it is with the spouse, there is none among the sons of men, who has the beauties or the charms of her Husband. "As the apple-tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste." Ch. 2:3. But she is now lonely and weary and enquiring of her beloved, with heart yearnings, where his flock is feeding and resting, and he in accents of divine love answers her, "If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock; and feed thy kids beside the shepherds' tents." God's people are sometimes represented as sheep, and sometimes as goats, as both these domestic and valuable animals were clean according to the law of Moses, (Deut. 14:4) and the goat was owned by thousands, and eaten, and offered in sacrifice to God, and they were, in many respects, beautiful figures of the children of God. As the shepherd divides his sheep from his goats in folding them, Christ uses this familiar custom in Matt. 24:32, to show how the righteous should be separated from the wicked; but this does not warrant us in

always using goats to represent the wicked, nor licence us to reject them as figures in other places of the righteous. The scape-goat represents, together with the Lord's goat, the great work of redemption, and the sin-offerings were made both of the goats and the sheep.—Lev. xxii 19; and 23:19. In describing the beauty of his bride, Christ says, "Thy hair is as a flock of goats, that appear from mount Gilead."—Ch. 4. 1; and 6:5.

Kids are young goats, and they are *thy kids*, they belong to the spouse, although they are young, and wandering, and hungry, and weary; they may have been dropped in the field, and have not been brought to the fold yet, still they are kids, though young, they are alive and hungry.

I think, brother Dillon, they are young converts little babes in Christ, not yet brought into the visible fold. The spouse is directed to follow the footsteps of the flock; and to follow the landmarks, and keep her tracks—footsteps make tracks—and she will find both the shepherd and his flock; or as in this place, the shepherds and their tents. Every church of Christ is a tent to dwell in, and every tent should have a shepherd; hence I understand the shepherds' tents to be the churches in their visible organizations, the shepherds being the pastors of the same. They are commanded to feed the lambs, to feed the kids *beside* the tents. Perhaps the little young things need some instruction, some strengthening food before they are brought into the fold, therefore "gently lead those that are with young" and guide their weary and timmed feet to the shepherds' tents, and after they have drunk a little of the sincere milk of the word beside the tents, they can be brought into the tent with the flock they so dearly love. Every child of God, separately, as well as the spouse, collectively, has these lonely times, and many of them I believe, to-day, are trying to find food and company among false and pretending flocks, and I would now solemnly advise them and exhort them, to look for the footsteps of the true flock, and follow them to the fold of Christ. The foregoing, brother Dillin, though brief, are some of my thoughts on the subject, and they are submitted to you and to others in love.

Sister Smith's request is in reference to the following language, to-wit: "Is any sick among you? Let him call for the elders of the church, and let them pray over him, anointing him, with oil in the name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."—James v. 14:15.

"Is any sick among you?" That is among the brethren or the church members "let him call for the Elders

of the church." The word "elders" in the scriptures has several meanings, as the elders of Israel, the elders of the city, &c., but the elders of the church" in the New Testament generally means overseers or bishops of the churches, who had the oversight of them, and labored in word and doctrine. During the days of the apostles, while the kingdom of heaven was being set up, God gave to them, and to the many others who were engaged in the work of the ministry, special gifts for the confirmation of their claims as apostles, and for the establishment of the doctrine set forth by these elders or bishops. Among others, was the gift of healing. "For to one is given by the Spirit the word of wisdom to another, the word of knowledge by the same Spirit. To another, faith, by the same Spirit."—1 Cor. xii. 4:12. "And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17:18. And these signs did follow them that believed during the generation, or until the death of the apostles. It was to be in his name they were to do the miracles; they spake in his name commanded by his power, and the thing was done, and they gave him all the glory. "Ye men of Israel, why marvel ye at this? Or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?" "Be it known to you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole."—Acts iii. 12; and 4:10. The gift of healing, like other miraculous gifts conferred on the elders and apostles, was exercised by them in different ways; sometimes they simply commanded in the name of the Lord, sometimes they laid their hands on them, (Acts v. 12,) and sometimes they anointed the sick with oil in the name of the Lord, and prayed for them; but the effect was the same; in all cases the sick recovered. Some kind of oil was much used for anointing the sick in those days by physicians, and with good effect, and James directs it to be done by the elders to a sick brother, and that they should pray over him, for the prayer of faith shall save the sick, *and the Lord shall raise him up*. Neither the oil, the prayer, nor the faith, nor all combined, could raise him up without the power and blessing of the Lord. The prayer of faith in the power and truth of God's word, shall save the sick. These elders had the gift of that kind of faith to believe that the Lord would raise him up. "To another faith by the same Spirit.—1 Cor. xii.

1. "And if he have committed sins, they shall be forgiven," that is the Lord who should raise him up, should also forgive his sins. "Who can forgive sins but God alone?"—Luke v. 21. I believe that these miracles ceased with the apostles and early elders, having accomplished what he designed they should, in establishing the gospel, and that God intended they should thus cease, or they would still have been exercised. I believe, dear sister, that it is still right to pray over and for the sick and use such remedies as the Lord has furnished us, but to claim the exercise of miraculous gifts and powers, I believe to be presumptuous. May we be enabled in afflictions and sorrows to trust in Him who has the power to kill and to make alive, and who has promised to never leave nor forsake us.

Ever yours to serve,

I. N. VANMETER.

ADAMS CO., ILL., March 9, 1872.

DEAR BROTHER BEEBE:—For some time I have had a mind to address you again, and if you in your riper judgment think proper, to publish what I write the readers of the "Signs." I do not know that even now I should have so taken my pen, if it were not that my mind is somewhat drawn out by reading brother Dudley's letter in the present volume of the "Signs of the Times." He has justly said "I am, I presume, as conversant with the views of the Old School Baptists, as any one of that order, except yourself, and am utterly at a loss to conjecture how any sane man can have imbibed the opinion that we, the Particular, or Old School Baptists, have left the ground we have all the time maintained with regard to the great and fundamental truths of the christian religion, and have come over to their views." That is, to the views of the New School Baptists, who, in common with all the other orders of popular religionists, hold that redemption by our Lord Jesus Christ was for the entire race of Adam, the first, and that by the life, death, resurrection and ascension of Christ Jesus, a way was opened, or made possible for all the human family to be saved. I cannot help thinking, with brother Dudley, that there cannot be an attentive observer in all the ranks of the conditional salvationists who can fairly infer that the old order of Baptists have ever swerved from the doctrine of Special Redemption, Personal Election, and Justification by the Imputed Righteousness of our Lord Jesus Christ; of the pardon of sins alone through his atoning blood, together with the resurrection of the dead, and eternal judgment. And I find these God-honoring truths are now, as they have been, at least for the last forty years, soul-cheering to all heaven-born and bible-taught sons and daughters of Zion, which

are seen by faith coming up out of the wilderness, leaning upon their Beloved. My own observation, from reading, and from visiting among the associations, shows that the Old Baptists are more united at this time on the principles of our holy religion, than at any previous time in my recollection. It is true I have heard of some things being practiced in some of our beloved churches and associations, and have seen a little of it myself, that I would rather see no more of among those who claim to love gospel order in devotional exercises. The singing of hymns and spiritual songs is to many of the children of the kingdom the most delightful part of worship, especially when Jesus is the theme. Then why interrupt the devotion by shaking or hands, and other things which are calculated to arouse our natural passions and cause excitement that may drown reason even among the disciples of Jesus? God is not the author of confusion, but of peace, in all the assemblies of the saints.

It may be in this, or in other like practices, that those of the opposition claim that we are coming over to them in. I suppose that brother Dudley has heard of Eld. J. Strickland and others who, in their sing song and shake hands meetings are but little behind the Camp Meetings for excitement and confusion; and it may be possible that those who thus act, when in their sober fireside conversation are talking of the good things of the kingdom, think and say they have not departed from those God-honoring truths which are held sacred by the Primitive Baptists.

Brethren, should we in our church or conference meetings, when we wish to make known our willingness to receive members into fellowship, tell the congregation, We will sing a song, and while we sing, they are invited to come forward and give their hand, and tell where the Lord found them, and what great things he has done for them, or to present a letter for the examination of the church: why sing a song at this special time? Would it not be better to tell those who love the Lord that an opportunity is given them to discharge their duty, and exhort them to it, and not be singing them up, as is often done at protracted or camp meetings, to the altar or anxious-bench, to be prayed for? Dear brethren, I say to you, and I hope, in love to you and to the order of God's house, I have thus written, hoping to give no offence to the lovers of the truth; but I desire that unity in practice as well as in faith may ever abound.

This brings to my mind that in the fall of 1835, messengers from ten or more churches of Spoon River Association, (dismissed by mutual agreement, for convenience) met with Salem Church in convention, and formed themselves into what is still known as the Salem Association of Regular

Baptists, and in writing out a summary of our faith, we said not a word on our views of the doctrine of the Atonement; that is, whether it is special or general, and having for years looked upon brother Dudley as a father in Israel, I inclosed to him a copy of the minutes of our Convention, and he, like a faithful watchman in Zion, wrote to me, approving of all that was said on the various points on which we had written our views, and then told us that, inasmuch as we had failed to state our views on the doctrine of the Atonement, we had laid ourselves liable to be imposed upon by those who lie in wait to deceive. His timely admonition had an effect, and caused the brother who had been appointed to write the Circular Letter for the next session of that association, to write on that subject. That is, to give our reasons, as the church of God, for holding the doctrine of Special Redemption, and, of course, definite Atonement.

Although this sentiment had its opposers, and did, or may have caused some tender toed ones to go to their own company, and another good resulting from it was that our association at her next meeting spread upo her minutes an article of faith on the doctrine of the Atonement, which has kept us from being annoyed by any of the songs of Moab or Ashdod, or of the children of Ammon: so much for the seasonable admonition of our highly esteemed brother Dudley.

Brother Beebe, I have in my possession a copy of the minutes of that association, which met with New Providence Church in 1836, containing the Circular Letter, and to let all who read the "Signs of the Times" see that we maintain no new doctrine, but stand on the sure foundation, where we stood in 1836, I have concluded to copy and send it to you for re publication, leaving it discretionary with you, and as your readers have had before them our Circular Letters for the last three years, it may be interesting to some of our old brethren, if not to the young, to contrast the views entertained thirty-six years ago, with the doctrine preached by some of them at this time, by persons professing to hold the same faith they held then.

Yours as ever,

J. G. WILLIAMS.

CIRCULAR LETTER.

The Elders and messengers composing the Salem Association, to the churches they represent, wish grace, mercy and peace.

DEARLY BELOVED BRETHREN AND SISTERS IN THE LORD:—Custom has taught you to expect a Circular Letter to be attached to our minutes, and we do not feel disposed to disappoint your expectation on the present occasion. Touching the business transacted by us, we need only refer

you to your messengers and our minutes.

We feel disposed to call your attention to, and to address you on the subject of the Atonement, which forms a pleasing and glorious link in the grand chain, or scheme of salvation. We conceive it not to be the least important point in the divine economy: yes, for without it there is no salvation for poor apostate man. Yet, if we are permitted to judge from the pulpit declarations we hear, we should say there is no point in the divine economy less perfectly understood by the divines of our day. We learn something of the great importance of this precious doctrine when our attention is turned to the prophetic declaration, Isa. xxviii. 16, "Therefore, thus saith the Lord God, Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation. He that believeth shall not make haste," or as the apostle expresses it, "Shall not be confounded." Now, brethren and sisters, let us for a moment notice something in relation to the nature of this foundation, which in extent, according to our view, is commensurate with the blood of atonement shed by Jesus, which alone is the sure foundation of God's spiritual temple, "Which temple [says the apostle] ye are." Now this foundation was laid by God, in infinite wisdom, and manifestation of his eternal, unchangeable love, to the apostate and rebellious sons and daughters of want.

If in infinite wisdom this foundation was laid, did not that same wisdom look forth through the annals of time, into the quarry of nature, and view all the materials for the completion of this glorious building? Or shall we charge the great I AM with imbecility, or weakness, and say he has laid a foundation in extent equal to the posterity of our lost race, and say he may rear a superstructure on one-half, three-fourths, or even nine-tenths of this foundation? Shall we say eternal wisdom is less complete than a finite creature? If Solomon could lay a foundation on Mount Zion, and bring stone and timber from the mountains and forests, and comple the type, or emblem of the church, without the sound of a hammer upon it, will not unchangeable Love carry on his purpose? Yes! Listen to the voice of inspiration, Zech. iv. 7: "Who art thou, O great mountain before Zerubbabel? Thou shalt become a plain. And he shall bring forth the head-stone thereof with shoutings, crying, Grace, grace unto it." He hath also said, "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." This, you may say, will run us into Special Atonement, Particular Redemption, and of course, to Personal Election; yes, and to another glorious and heart-cheering truth, Justification by the imputed righteousness of Christ.

Dearly beloved, let us examine into Special Atonement, or Particular Redemption. What saith the apostle? "Ye were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ." Now who that is infinite in wisdom did ever ransom or redeem any person, without knowing the exact demand against the captive, or whether the prison doors would be opened? He has said, "Let the prisoners go forth; I have found a ransom." Then the church is truly free, and stands complete in Jesus, and is the fulness of him that filleth all in all. "The ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads." Again, Personal Election. Saith one who "spake as never man spake," "Ye have not chosen me, but I have chosen you." When were they chosen? Listen to the apostle, Eph. i. 4: "According as he hath chosen us in him before the foundation of the world." Again, 2 Tim. i. 9, "Who hath saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began." And the materials of this blessed building are a chosen people, "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit and belief of the truth." Yes, "This is the work of God, that ye believe on him whom he hath sent." And again, "It is God that worketh in you, both to will and to do, of his own good pleasure." Again, Justification by the imputed righteousness of Christ. When were they justified? From eternity. How justified and condemned at the same time? for the word of truth declares, we "were by nature children of wrath, even as others," while the voice of inspiration cries, "I am black, but comely." "Black as the tents of Kedar." Yes, as we stand connected to our federal head or representative, the first Adam, we are condemned. We came into this life sinners by nature, and prove it by practice. David says, "Behold, I was shapen in iniquity, and in sin did my mother conceive me." Yes, we are all alike in a state of nature, under sentence of condemnation, for violation of the law of heaven's King, "Thou shalt love the Lord thy God with all thy heart, mind and strength," and not, as some suppose, for a rejection of, or non-acceptance of the gospel; for ye are condemned already; and this is the evidence of their condemnation and death, because they believe not in the only begotten Son of God. Comely, or justified, as related to, and chosen in the Second Adam, the Mediator, or Surety for the debts of his elect. "Who shall any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea, rather that is risen again, who

is even at the right hand of God, who also maketh intercession for us."

Again, in a few words, to illustrate how the heirs of promise may be at the same time in a state of condemnation and death, and eternally justified by the law of Zion's King. Suppose, for example, a citizen should be arrested for a breach of the peace, who had been bound thereto under a penalty of ten thousand pounds, he is cast into prison, thrust into the innermost dungeon, without a beam of light or a ray of hope to cheer his desponding heart, for he has not one farthing wherewith to pay this enormous sum; yet, though hope may have fled from his bosom, if his surety goes forward to the legal authority and pays his fine, or ransom, though his feet be fast in the stocks, the massy doors yet barred, is he not as completely justified or free, in the eyes of the law, as when he shall have received the glad tidings of his redemption, and again enjoying his wonted liberty? So it is with the children of grace. "Because ye are sons, God hath sent forth the Spirit of Son into your hearts, crying, Abba, Father."

Furthermore, beloved in the Lord, when we think or speak of that atonement made on Calvary's blood-stained brow, let it be with full confidence and joy of heart, knowing, though he made his soul an offering for sin, yet "he shall see of the travail of his soul, and shall be satisfied." And can we believe that he who is unbounded in power will ever suffer one of his blood-bought throng to bear his ire to all eternity, in the quenchless flames of hell, for the lack of exertion of any one mortal, or even of combined worlds? No; for thus saith the Lord, "So will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day."

Dearly beloved in the Lord, stand fast in the Lord, fight the good fight of faith, take the word of the Lord as the man of your counsel and the rule of your faith, knowing he careth for you, and he alone is the keeper of Israel. So farewell.

WM. BRADLEY, Mod.

T. H. OWEN, Clerk.

DES MOINES, IOWA, JULY 21, 1872.

DEAR BROTHER BEEBE—I suppose I have too often asked a little space in our family paper, and yet it has oftener been accorded to me than I have asked it. If I took counsel with the flesh, I should never write with a view to console and strengthen the brethren. But in spite of the evils surrounding me, and in spite of the seeming deadness of my spirit, and the manifestive lack of God's presence, a thrill of glory is sometimes shed in my soul, that does not permit the question to arise that it has another source than God. All pride, all envy, all evil concupiscence and fleshly desires are

cast out before it; all wealth, fame and honor stink as a dead carcass before it; and the one thought of God's eternal omnipotence, everlasting counsel in himself, Infinite purity, wisdom and justice, seem to carry me in his bosom, along with the "only begotten of the Father, full of truth." I cannot call these feelings up—I neither can, nor would resist them when they come. Is it not the "wind (of the spirit) that bloweth where it listeth," giving a knowledge of it, through its effects, rather than that which comes from what we can see, and hear, and do?

I also have periods when the Lord seems to open my understanding to the beauties of some portions of the Scriptures, when for a short period my mind will seem to travel in them, but never to have much continuance. In addition to this, I seem to have a view of a general plan brought to view in the writings of the apostles, sometimes especially those of Paul, and in filling up my sheet I feel impressed to write.

1st. Some of my recent impressions on the words of our Lord when he instituted the "supper," and,

2d. The general plan of Paul's epistles, as being worthy of consideration by ministers of the Word in their manner of feeding the flock of God.

It was only two weeks ago that I attended a yearly meeting of the "Harmony Church," twelve miles from Des Moines, where Elders Whitely, Morphey, Banks and Moore preached both Saturday and Sunday. On Sunday one was baptized in the morning, and after preaching, the supper was administered. While the Elders (Whitely and Moore) were breaking the bread, I was thinking of my unworthiness to partake, by reason of my sins, and saw the while the efficacy of Christ's broken body on the cross, to save from sin; his whole body there crucified with the HEAD, in which dwelt the fulness of the Godhead bodily, and the fulness of his people in him—known as his bride, taken from his body, and bone of his bones, and flesh of his flesh. Then, the suffering he endured upon the cross, and in the garden, when his soul was sorrowful, even unto death, passed vividly before me; and his exclamation on the cross, "My God, my God, why hast thou forsaken me?" seemed to sound in my ears, and to tell of the glory of the great sacrifice to them who could understand how

"He bore all incarnate God could bear, With strength enough, but none to spare," and how it was that God's sword was awakened against his shepherd, and the man that was his fellow; to force as it were sweat mingled with great drops of blood! And all so beautifully portrayed to the understanding through the broken bread; and the wine, so beatifully speaking the shed blood of our Lord, as the price of the blood of all the saints,

predestinated, called sanctified, and glorified by his grace. Then my mind reverted to the lamb of the passover, to be eaten with bitter herbs, leaning upon a staff, in the night when the destroying angel passed by destroying all the first born of the Egyptians, but sparing those of Israel, where the blood of the lamb was found sprinkled upon the door-posts and the lintels of the doors. Then, occurred to me that the supper was instituted immediately after the eating of the feast of unleavened bread, which is the passover, and that the significance of the one answered to the other: or that the supper is the gospel passover, by the command of the great law-giver, to be eaten in remembrance of him, as oft as we do it.

But, I have not yet hinted at any new view that I there gained (at the meeting) of what seemed to me would be appropriate in the manner of administering the ordinance. It seemed to me that in connection with the fact that the paschal lamb must be all eaten up, and none remain over till the morning light, so should all the bread that is broken be eaten up, and all the wine that is poured, be drank up. I then believed that Jesus gave the bread to his disciples saying to them, "Take, eat ye all of of it." But, upon examination, I find that expresion to have been made only in rference to the wine. When giving the bread, his words were simply "Take, eat." But of the wine he said, "Drink ye all of it." Now, be the manner as it may in regard to the bread, there seems a beautiful significance in applying it to the wine. And will not brother Beebe, or any other brother or sister that has light on it, tell us whether there is more included in the words of our Lord than is commonly practiced? And admitting that we should drink all the wine that is poured, should we regard the words, "drink ye all of it," applicable to the bread, as being virtually included in the direction in the use of the wine? I would not be a stickler for trifles, nor assume to be a leader in the attempt to foist new things into our practice. Indeed this is not a new thing. It is only intimating the way in, which an old thing may more fully fulfill the intent of it.

From the administrations and instructions of Paul, in the xi. of Corinthians, it would seem that evil practices had grown up among them in the administration of the supper. They seemed to have lost its symbolic import and to have made it a kind of literal feast. Here Paul asks them, "What? have ye not houses to eat and to drink in?" virtually saying, the house of God must not be turled into a house of feasting, "where one is hungry, and another drunken," it should be a place of order where the body and the blood of our Lord are set forth in the symbols of bread and wine, and eaten rever-

ently as such; and, in the manner that will show them to be so, instead of showing it to be custom and that, too, practiced "unworthily," even to the destroying of all its significance."

Now, brethren, and readers of the "Signs," I have no disposition to regard this new idea of manner in eating and drinking all the symbols, a great matter that ought to grieve a brother, or a sister, when a different view is taken by others. We who believe Jesus to be a whole Savior, and that his whole body was a sacrifice on the cross, can in partaking of the symbols (if happily God shall give us the view) so understand it to apply to him, in having nothing left over! O the depth of the wisdom, and the fulness of God! What a wonder of completeness in the salvation that honors justice, yet lets the captives go free!

I think I will not write anything now, on the second head marked in the beginning. I could not at all satisfy my mind, and keep within a reasonable length. Besides this, I fear it would be presuming too much for one that has never preached, to hint to God's preachers how they should lay out their discourses, and in what order they shall disclose sound doctrine, christian experience, and kindly admonitions.

Though somewhat dark in my mind, the Lord still preserves me in hope, and in the love and the fellowship of the saints.

WM. B. SLAWSON.

REMARKS.—On the manner of observing the ordinance of the Lord's Supper. We are glad brother Slawson has called attention to this subject. We cannot too closely examine the example, or too scrupulously conform to the original pattern given to us by our Lord. As in baptism the figurative import of the ordinance is lost if we change the mode or manner in which it was given; so the Supper which is designed to show forth our Lord's death; is too solemn, sacred and important to be tampered with. We agree with our brother Slawson that the passover to the Hebrews prefigured the death of the anti-typical Lamb; in regard to which it is said, "For even Christ our Passover is sacrificed for us." To the fulfillment of what the passover signified, the ordinance of the supper looks back; and the two symbolic ordinances point to the same great event; the one prospectively, the other retrospectively. But we have thought as no part of the passover lamb was to remain until the morning, and that which was not eaten before morning should be burned with fire, that this provision was to show that all the types and ordinances were to recede and pass away before the morning of the gospel dispensation should be ushered in by the resurrection of Christ from the dead; and this view seems to be strengthened by the words of our Savior on the night in which he was betrayed: "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." And that the words which are rendered, Matt. xxvi. 27, "Drink ye all of it," was but a command that all the disciples should drink of it, according to the version in Mark xiv. 23, "And they all drank of it." In blessing the bread, and giving thanks at taking the cup, we generally pray that so much of the bread and wine as shall be used at the supper may be set apart from a common to a sacramental use; so that in either interpretation the rule is not violated. [ED.]

EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 1, 1872.

CORRECTION.—In setting up the notice of the meeting of Licking Association, in our last issue, the time was inadvertently stated, "Friday before the second Sunday." It should be, Friday before the second Saturday in September; We did not discover the mistake until after the paper was sent out. We very much regret the error, as the time is too short for some to receive the correction.

REMARKS ON MATT. V. 25, 26.

"Agree with thine adversary quickly, while thou art in the way with him, lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence till thou hast paid the uttermost farthing."

A correspondent writing us from Holden, Mo., and signing himself "A Poor Pilgrim," informs us that our paper contains all the preaching he receives, and he requested our views on the above text. The text is found in what is called Christ's sermon on the mount, which was preached exclusively to his disciples, and designed for their special instruction. Having retired from the multitudes which had pressed around him, he went up into a mountain, and when he was set, his disciples came unto him, and he opened his mouth and taught them, in all the sayings contained in this wonderful sermon, the record of which occupies the whole of the fifth, sixth and seventh chapters. Every person present was a disciple of the Lord Jesus Christ, and as such was recognized and instructed by him. First, a rich cluster of blessings are pronounced on those who possess the distinguishing characteristics of discipleship. Then they were informed that he had not come to destroy the law or the prophets which they were then under, and which he had also come under, that he might redeem them from its curse and dominion, that they might receive the adoption of sons. This law was to be fulfilled in every jot and tittle, and they therefore, while under it, were to respect and obey it in all its requisitions, and teach others also to do the same. But in fulfilling the law, he was also to magnify it, or meet its requisitions in their exceeding broadness, as by him explained to them in this sermon. They had heard the law expounded by the scribes, and those of old time, Thou shalt not kill, &c., but I say unto you, That whosoever is angry with his brother without a cause, shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell fire. Therefore if thou bring thy gift to the al-

tar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Allusion is here made to the gifts and offerings which were required by the law which they as Hebrews were then under, and which they were required to offer continually as long as they remained under the old covenant. But as all the sacrifices under the law were the shadow of good things to come, these offerings and relative duties evidently pointed to the order, ordinances and discipline of the spiritual Israel, or church of Christ, which was soon to be set up under a new and better covenant. As those who were under the first covenant or testament were to bring their gifts and offerings to the typical altar, so the saints under the gospel dispensation have an altar, whereof they have no right to eat which serve the tabernacle.—Heb. xiii. 10.

The gifts under the anti-typical covenant are those which Christ, when he ascended up on high, received for, and bestowed upon them. Their prayers and devotion in the exercise of their gifts are to arise as sweet incense upon the altar of Zion. As they who bore the vessels of the Lord's house were required to have clean hands, so the true worshippers of the Lord are required to come before the Lord, in their devotions, without wrath or doubting. The spirit of prayer is a spirit of forgiveness. In the prayer which the Savior taught his disciples, they are instructed to say, "Forgive us our trespasses as we forgive those who have trespassed against us." In this same sermon on the mount, he said to his disciples, "For if ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses."—Chapter vi. 14, 15. This shows the necessity of first being reconciled to our brother. Shall we ask our Father to forgive us as we have forgiven those who have offended against us, when we are not reconciled to our brother? No, surely not; leave there thy gift, whether it be a preaching gift, a praying gift, a gift of exhortation, or whatever it may be; it is the command of Christ that you leave it unoffered until you have first become reconciled with thy brother. That is, as we understand, until we have taken the steps for a reconciliation enjoined on us by our Lord. If you remember that there is an unsettled difficulty which mars or breaks fellowship between thee and thy brother, before you presume to preach, pray, sing or exhort, "go thy way; first be reconciled to thy brother, and then come and offer thy gift."

"Agree with thine adversary quickly, while thou art in the way with him." This language seems to

be figurative. While the offence is between the offender and the offended, the parties are in the way with each other; but if they neglect to attend to it, it will soon pass beyond their power to settle it between themselves. As soon as a third one comes to know of the existence of the offence, it becomes his duty to take measures to restore order, and if he cannot succeed, to finally submit the matter to the judge, and the church is the judge in the case; she is divinely authorized to sit in judgment, and it must then be settled in a way which in the judgment of the church the law of Christ dictates. Or if the offended brother shall call on one or two others, according to Matt. xviii. 16, then the matter is no longer exclusively between the two, for those who are called on to labor in the case must also be satisfied that the laws of the kingdom are obeyed. There is no time to be lost. Let the reconciliation be effected quickly. "Lest at any time the adversary deliver thee to the judge." By bringing the matter before the church. The church of Christ, when in gospel order, is the highest court under heaven. But let it be remembered that a church, to be in order for administering the discipline of the house of God, must be in the condition stated by Paul, 1 Cor. v. 4. The church must be gathered together in the name (by the authority) of the Lord Jesus, and be sure that the spirit of Paul, or the spirit of Christ which was in Paul, and the power of the Lord Jesus, govern in all that is done. But if even the disciples transact business under the dictation of any other spirit than that which inspired the apostle, or act in any other name, spirit or authority than that of Christ, their acts will fail to receive the approval of our Lord, or to secure the peace and order of the house of God.

If thy offended brother who is now thine adversary shall at any time, through thy neglect to effect a reconciliation, deliver thee to the judge, by appealing to the church, the judge or church will hand thee over to the officer, (the discipline) and thou shalt be cast into prison, (be denied the liberty and privileges of the church) until the whole matter shall be settled, or until thou hast paid the uttermost farthing. "Verily I say unto thee, Thou shalt by no means come out thence till thou hast paid the uttermost farthing."

When one is arrested by due authority, he is a prisoner; and when a member of the church falls under censure of the church, and is handed over to the discipline, he is deprived of his liberty, and held in prison until all the church shall become satisfied. He is not permitted by the laws of Christ to offer a gift, or come to the altar, until a reconciliation is effected. If the offended brother is obstinate and unreasonable, and refuses to be reconciled on gospel

grounds, after you have obeyed the precept in laboring to be reconciled, that will be his fault, not yours, and when you have paid all that is due, all the gospel requires, the judge will order your release from the prison, and restore to you the privileges of the house of God.

Let it be remembered that when an offence exists between brethren, while he who remembers that his brother has aught against him is commanded to go quickly and be reconciled, the offended brother is also commanded to go to the offender and tell him his fault, and labor in meekness to restore him, according to Matt. xviii. 15, 16.

It is quite possible that a brother may have aught against thee when thou hast given him no just occasion to be offended. Still he is offended, and still you are commanded to go and be reconciled. Whether the charge be just or unjust, it mars the fellowship and confidence which should be sacredly preserved, and both parties are admonished and commanded to be reconciled according to the law of Christ.

CORRECTIONS.

It will be observed in reading an article over my signature, in the "Signs," page 170, current volume, third column, twentieth line from the top, commencing thus: "and the report that I have acknowledged to Jerusalem Church (New School) that I was in error, AND that I wrote to you about twelve months ago, giving you a reason of my little hope, is entirely unfounded," &c. It should read, IN that I wrote, instead of "and that I wrote." You will not fail to see that as it is it makes me deny writing to you, and if changed as above, it shows in what sense I was said to err. I think the mistake was my own.

ELI T. KIDWELL.

NOTICE.

LEXINGTON, Ky., July 26, 1872.

MY DEAR BROTHER BEEBE:—Please give this notice a place in the "Signs." I have to ask the indulgence of correspondents in various parts of our common country, for not promptly answering their letters, as has been my habit hitherto.

For the last six weeks, I have had an affection of my left eye, which threatens the total loss of that organ; in consequence of which, our physicians recommend a suspension of reading and writing, as the only means of restoring sight to that member of the body. This, I trust, will be a sufficient apology for not answering many requests for my views on many passages of scripture, as well as comments on several strange and heterodox doctrines recently propagated in certain quarters.

Most truly and affectionately your friend and brother

THEO. P. DUDLEY.

MONEYS RECEIVED FOR "THE EDITORIAL."

J W Alexander, N Y, 2 30, Eld Wm L Beebe, Ga, 2 30, W F Kercheval, Mo, 2 30, Eld S H Durand, Pa, 2 30, J W Warren, Texas, 2 30, Mrs M Southon, England, 2 50.—Total \$14 00.

Subscription Receipts.

(For Numbers 24 and 25.)

New York:—Samuel Beyea 2, J J Forshay 2, H H Hoyt 2, Mrs Sarah Connelly 2, Wm H McElroy 1 75, Mrs Oliver Everett 5, A F Crosby 1, Mrs C A Durland 2, E B Murray 2.....\$19 75

Massachusetts:—Newton George... 2 00

New Jersey:—Ira C Horton 2, Eld W Housel 10, J D Harding 4, M L Burlew 1..... 17 00

Pennsylvania:—C J Jackson 2, Mary Albro 2, David McKean 2, Mrs W L Brooks 1 18, Mrs Thomas Baner 1, Eld W J Purington 3 18..... 11 36

Maryland:—Robert Bailey 5, Harriett S Frail 2..... 7 00

District Columbia:—John T Campbell..... 2 00

Virginia:—P C Jones 50c, J H Florence 2, Mrs Mary Glass 2, Silas Butler 2, J W Garrett 4, Isaac Florence 2, E C Trussell 2, Mrs E Ratcliff 2, F J Cannon 2, L T Thompson 1, James B Shackelford 1, Mrs S L Yeates 2, Mrs E A Ferguson 2, J C Green 2, Mrs A M O'Banion 2, M P Lee 2, Marg E Foley 2, Chas E Powell 2, B T Spindle 2, W B Carter 2, S Gulick 1, Emily Garrett 1 50, F Gulick 1, Mrs S J Spindle 1 50, Martha Anderson 2, P Lee 1 50, M C Hogeland 2, Eld Chas Mason 2, Miss R Moore 2, Corresponding Association 26 05..... 79 05

Georgia:—Eld D W Patman 2, J D Smith 1 50..... 3 50

Alabama:—J N Hurst 8, A G Holloway 2..... 10 00

Arkansas:—C Anna Norwood 3, Geo Snelson 2, J L Thompson 4, R N Sanders 2..... 11 00

Louisiana:—J R Goyne 3 50, A Smith 4..... 7 50

Mississippi:—A Wood..... 2 00

Texas:—John A Fanning 2 50, Jas R Martin 1 50, W A J Walker 4..... 8 00

Florida:—Eld J W Sawin..... 1 50

Oregon:—J L Chamberlain 3, John T Crooks 2..... 5 00

Tennessee:—J F Mitchell 2, W P Youngs 1 50, E J Lunn 1 80, R J McKossack 2..... 7 30

Kentucky:—J W Royster 2, Eld W A Bowden 2, Mrs F B Bell 2, Mary J Harris 2 20, Wm S Rogers 2, G W Brooks 2, John Corbin 9, J W Downs 2, S A Quinley 2, Enoch Powell 2..... 27 50

Ohio:—E M Reaves 2, Mary Lively 2..... 4 00

Indiana:—B Payne 2, E Newkirk 1 50, Eld J C Jackson 2..... 5 50

Illinois:—Sarah E Hutchison 2, Mrs N J Holford 2, T P Dobyns 2, Eld D Bartley 5, J S Bateman 2, Mrs J D Rouse 2, Sallie M Bowen 4..... 19 00

Iowa:—J Harris 1, E McQuerry 5, J B Lewis 4, J D Hill 2, Mrs W Bledsoe 2, J H Philpott 2..... 16 00

Kansas:—Thos Sears..... 1 00

Michigan:—Eld A B Brees 1, S Hammond 2 50, N P Youmans 2..... 5 50

Missouri:—Thos Wheelend 2, J W Reck 4, R M Lemmon 1 50, Wm F Kercheval 4, H B Peacock 2, C W Baker 2..... 15 50

Ontario:—J D Hall..... 2 00

Total.....\$289 96

NOTE.—Mrs. P. Eggleston of Hunter, N. Y., was by misprint received for two dollars, for Meeting House; it should have been three dollars.

Marriages.

Aug. 20.—By Eld. Gibert Beebe, at his residence on Orchard St., Middletown, N. Y., Mr. Harrison Bennett and Miss Augusta Tears, both of Bloomingburg, N. Y.

Obituary Notices.

It has pleased God, during my absence from home, to again visit our little family, and has called from these shores of mortality our darling and only daughter, **Emma Louisa**, after a few brief hours of sickness, of cholera infantum. She died June 22, at the age of 1 year and 6 days.

Elder Thorp preached at the funeral from Romans viii. 28: "And we know that all things work together for good to them that love God," &c. His remarks came with force and much assurance, and truly God was with him, and we feel to say, "Thy rod and thy staff they comfort us." He has afflicted us, but in mercy, and how truly do we realize that we are as monuments of his love. May he enable us to take the cup of salvation and call upon his name.

"And from that land of untold bliss,
Free from all worldly stain,
We would not, if we had the power,
Recall her back again."

Yours in hope of eternal life,
THEODORE E. WELCH.
Brooklyn, N. Y.

By request of Mrs. Terry, I send for publication the obituary of **Eld. Elmore G. Terry**, who departed this life March 14, 1872, at his residence near Winterset, Madison Co., Iowa, aged 68 years, 11 months and 4 days.

Brother Terry was a native of Southold, Suffolk Co., N. Y. At the age of sixteen years, in a time of great religious excitement, he professed religion, and was baptized by a Methodist named Jewett, and thought he enjoyed himself well; but in a short time the excitement died, and his religion died with it, and he turned Universalist. But in 1836 the Lord arrested him, and taught him that he was a condemned sinner, and led him about and instructed him. When he gave up all for lost, the Lord spread the banner of love over him, and he rejoiced in the Lord, and on the 3d day of Nov., 1825, he united with the Baptists in the town of Henrietta. But ere long he was troubled, his mind being exercised in regard to the work of the ministry, and in June, 1832, the church took the matter up and set him forward to the work, in which he labored nearly forty years. During the war he was driven an exile from Missouri to Iowa, and robbed of considerable property, but he bore that, as he did other afflictions, and praised the Lord that it was as well with him as it was.

The writer was often thrown in company with brother Terry, and we often tried in our weakness to do our part, as yoke-fellows, and when I visited him a few days before his death, he admonished me to go on and proclaim salvation in and by Christ alone. He was perfectly calm, desiring to wait God's own time. He requested me to preach at his funeral, if I could be there at that time, but if not, he wanted me to preach it at some other time. He died in the triumphs of faith, and was sensible to the last. He was firm, and contended earnestly for the faith, yet he was kind and courteous to his opponents. In him the church has lost an able minister, his wife a kind husband, his children an affectionate father, his neighbors a good citizen, and the writer a willing and agreeable yoke-fellow. But let us meekly kiss the rod that smote us, and not grieve, feeling assured that our loss is his everlasting gain, his sufferings being over; and ere long we too must pay that debt from which there is no way of escape. But thanks be to God, he has by the resurrection of Jesus stripped death of its terror, and God's chosen look beyond, and face the grim monster, as our brother did, without a murmur.

On the 7th day of June, I tried to preach his funeral discourse, to a very attentive congregation of several hundred persons, from Psa. viii. 4: "What is man, that thou art mindful of him? and the son of man, that thou visitest him?"

E. W. MOORE.

DIED—In Waverly, N. Y., July 18, **Nathan S. Beard**, aged about 23 years, of rheumatism of the heart. He professed a hope in Christ, though he was not a member of the church, and appeared very submissive to the will of God in taking him away from this world in the spring of life. I saw him for a short time a few days before he died, and while there yet appeared some hope of partial recovery, and the interview was very satisfactory to me. He told me something of the trouble of his mind on account of sin, which was about two years ago, but could not tell me particularly of his deliverance, as excessive pain prevented him talking any more at that time. He had told his experience to his sister, Lorena McNish, who died last February, and she expressed satisfaction with it. His mother, who is a member of the church, his two remaining sisters and two brothers, and his aged grand-parents, James Beard and his wife, formerly of Orange County, N. Y., with whom he lived, were all with him, and deeply mourn their loss, with many other relatives and friends; for he was much esteemed and beloved by those who knew him. He was conscious and able to speak to the last, and appeared to be upheld and sustained through his great sufferings by a good hope through grace. He said to his weeping mother, "I want you to stay with me to the last. You can only go with me to the brink of the dark river, and Jesus will go with me through."

At his funeral a sermon was preached from 1 Cor. xv. 56, 57.

May the Lord comfort those who mourn. "Man goeth to his long home, and the mourners go about the streets." "Blessed are the dead who die in the Lord."

SILAS H. DURAND.

DIED—In Southampton, Pa., June 22, 1872, **Ida J. Boileau**, daughter of George and Josephine Boileau, aged 8 years, 5 months and 22 days. The subject of this notice was a child who possessed excellent intellectual powers, but had suffered very much for a number of years, from an enlargement of her heart, causing, at times, much distress. A number of times she appeared to be as ill as one could be to live. The direct cause of her death was whooping-cough, in connection with the disease of her heart. A short time before her death she wished her mother to read "that place" in the bible that said they lie down in green pastures, and are led beside still waters. This is a sore affliction to the dear parents, as she was the last one of four children, three having died years before. May the dear father and mother feel in heart the force of the words, "Be still, and know that I am God."

Her funeral was very numerous attended the 25th of June, as she was a great "pet" with her friends. The text upon the occasion was Psa'm xxiii. 1-4.

"Teach us, O Lord, how frail is man,
How short and hasty is our span;
And may thy grace, by wise decree,
Fit us to die, and dwell with thee."

WM. J. PURINGTON.

Southampton, Pa.

DIED—April 2, 1872, in Pontato County, Miss., brother **John Price**, in the 65th year of his age. He was born in Jasper Co., Ga., Feb. 4, 1808, obtained a hope in Christ, and joined the Concord Baptist Church in 1829, and was baptized in the Ocmulgee River by Eld. Thomas Rodes. He moved to Mississippi in 1833, and settled in Pontato Co., on the place he died, and joined the Hopewell Baptist Church by letter, in Feb. 1839, in which he lived until his death. He passed through many trials and conflicts, but was enabled to hold on his way, growing stronger and stronger in the doctrine held forth

by the Old School Baptists and the "Signs of the Times," and is now resting from his labors. Though dead, his influence is still felt in the church, and in the country in which he moved.

The above was handed me by brother Simeon Freeman, to which I will add that brother Price was ordained a deacon of Hopewell Church, Oct. 9, 1844, by Elders West and Guthrey, which office he filled with honor to himself and satisfaction to the church, until his death. The writer has been a member in the same church with him since May, 1853, and can say that he came as near being an immovable Baptist, as I term it, as it has ever been my happy lot to be acquainted with. He has left a widow, a second wife, also a member of the church, four loving children, and grandchildren, with the church, to mourn.

His funeral was attended on the first Sunday in May, and Elder Maples preached a sermon from Heb. iv. 9, followed by Elder Castleberry from Heb. xiv. 10.

JOHN HUCKABY.

Two Days Meetings.

The Asylum Old School Baptist Church have appointed a two days meeting to be held, if the Lord will, at Vaughn's Hill Bradford Co., Pa., beginning on Saturday before the second Sunday in September, at 10 o'clock. A cordial invitation is extended to all brethren and friends, and we hope to see a goodly number with us.

Those coming from the north will come to Waverly on the Erie R. R., and there take the train on the Lehigh Valley R. R., at 3:20 p. m., on Friday, for Rummerville. Those from the south will come to Wyalusing, by the train on the Lehigh Valley R. R., which leaves N. Y. at 9, and Philadelphia at 9:45 a. m., on Friday. These trains will be met.

SILAS H. DURAND.

Three Days Meetings.

A three days meeting will be held by the Old School Baptists, at the school-house one and one-fourth miles north of Deerfield Station, commencing at two o'clock on the 20th of September.

We expect brother Wm. Pollard, of Canada, to attend with us, and also brother J. A. Johnson, of Ind.

Those coming by railway will come to Deerfield Station, on the Detroit branch of the M. S. & Lake Shore R. R., on Thursday before the meeting, where they will be met with conveyances to the meeting and to places of entertainment.

Brethren and sisters of our faith and order, come and see us. We are few in number, but we dearly love to meet with the little ones of our Father's household.

By order of the church,
SAMUEL CARPENTER, Clerk.

YEARLY MEETING.

The O. S. Baptist Church at London Tract Chester Co., Pa., will hold a yearly meeting, to commence on Friday before the third Sunday in October, (the 18th) at 2 o'clock p. m. Ministering brethren, and brethren, sisters and friends are cordially invited to attend.

Those coming from the north will be met at Newark Station, on the Philadelphia, Wilmington & Baltimore R. R., on the arrival of the trains, about 10 a. m.

Those who cannot come on these trains, (Salisbury brethren, and others) will be met the evening before, at Newark Station, by the trains which arrive about 5 p. m.

JOSIAH W. DANCE.

A yearly meeting is appointed to be held at brother John Hume's, 4 miles east of Carlisle, Ind., (which is on the Evansville & Crawfordsville R. R.) commencing at ten o'clock a. m., on Friday before the fifth Sunday in September, and continue three days.

ALSO,

At the Hickory Creek Meeting House, Jasper Co., Ill., commencing at ten o'clock a. m., on Friday before the first Sunday in October, and continue three days.

Our brethren and sisters and ministers are cordially invited to attend both these meetings. Those wishing conveyance from the Rail Road will write to John Hume, Carlisle, Sullivan Co., Ind., and to I. B. Parr, Willow Hill, Jasper Co., Ill.

D. BARTLEY.

The Old School Baptist Church of Columbia will hold her yearly meeting at her

meeting-house, in Jackson Co., Michigan, half a mile north of Woodstock Depot, on the Detroit and Hillsdale R. R., to commence at ten o'clock a. m., on Friday before the first Sunday in October, 1872. We expect Elder Seitz to be with us, and we invite our ministering brethren generally, and all others of our faith and order. They can come to Woodstock by the cars.

By order of the church,
W. S. CARPENTER, Clerk.

The Old School or Primitive Baptist Church of Fairfield will hold a yearly meeting at their house in Fairfield, Lenawee Co., Mich., to commence on Friday before the fifth Sunday in September, 1872.

Brethren in the ministry, also brethren, sisters and friends, who feel as though they would like to make us a visit, are cordially invited to attend.

CHARLES LIVESAY, Clerk.

Associational Notices.

The Spoon River Association will hold her 41st annual session, the Lord willing, with Crooked Creek Church, Schayler Co., Ill., 8 miles south of Rushville, and 4 miles east of Ripley, in Brown County, on Saturday before the first Sunday in September, [Aug. 31st] commencing at 10 o'clock a. m.

Those coming from the north by Rail Road will be met at Rushville with conveyances, on the 30th, at 12:40, on the C. B. Q. R. R., and at Frederick, on the R. R. I. & S. R. R., on the afternoon of the same day. Those coming from the west will be met at Mt. Sterling, on the T. W. W. R. R., at 6:42 a. m. of the same day.

ISAAC H. KEITH.

The First Regular, or Old School Baptist Association of Kansas, will hereafter hold her meetings, beginning on Friday before the last Saturday in September, instead of the Friday before the second Saturday, as heretofore. This change has been made in the hope that ministering brethren may visit us; and we especially request that Elders Beebe, J. F. and J. A. Johnson, Dudley, Durand, Humston, and other brethren in the ministry, to visit us.

The fifteenth annual meeting will be held with the Big Walnut Creek Church, three or four miles south of Easton, Leavenworth Co., Kansas, on Friday before the last Saturday in Sept. 1872.

Those who come by the Railway can stop at Easton, and they will be met and conveyed to the meeting. Or they may there inquire for E. K. Adamson, or James Turner.

N. B.—If the Lord will, I expect, in company with Eld. R. M. Thomas of Mo., to visit Hazle Creek Association, in Iowa, Licking, in Ky., and perhaps several others, and hope to see some, if not all the above named brethren, and that some of them will return with me.

WM. F. JONES.

The Salem Association of Regular Baptists will meet with Providence Church, in Hancock C., Ill., on Saturday before the second Sunday in September, 1872, worship to commence at ten o'clock a. m.

Those coming from the south by rail-road will stop at Denver Station, and call on brother T. Wristen, six miles west of the meeting. Those coming from the north by rail-road will stop at Plymouth, on Friday p. m., where they will be met by brethren and conveyed to the place.

J. CASTLEBURY.

The Maine O. S. Baptist Association will convene on Friday before the second Monday in September, (6th) with the Bowdoinham Church, three miles from the Maine Central R. R., to commence at ten o'clock a. m., and continue three days.

Friends coming from the west will be met at South Gardiner Depot, on Thursday before the meeting, at 3 o'clock p. m.

H. CAMPBELL.

The Maine Old School Baptist Conference will be held with the church in North Berwick, Maine, commencing September 13th, and continue three days.

The Indian Creek Association will be held with the Dry Fork of Twin Church, in the northern part of Preble Co., Ohio, beginning on Friday before the third Sunday in September, at 10 o'clock a. m.

We hope to meet a goodly number of the brethren and sisters of our faith and order, and we cordially invite all our ministering brethren to attend.

Those coming on the cars from the east, by way of Dayton, will stop at Brown's Station and inquire for John Brown and H. Banta. Those coming from the west by way of Richmond, Ind., will stop at West Manchester, and inquire for J. A. Howell and James Richards.

The Kehukee Association is expected to be held with the church at Smithwick's Creek, nine miles from Williamston, Martin Co., N. C., on the 5th, 6th & 7th days of October, 1872. Brethren generally are invited to attend.

Those coming from the north will have to leave home so as to take the Bay Steamer at Baltimore on Tuesday p. m., Oct. 1, and on Wednesday morning, at Norfolk, the steamer L. G. Cannon, by which they will reach Williamston on Thursday p. m., and have a day's rest before the meeting commences. Those coming from the south will have to reach Tarboro on Thursday p. m., Oct. 3, where they will be met by friends, and taken by private conveyance to the association, a distance of 39 miles.

C. B. HASSELL.

The Western Association of Iowa will be held, providence permitting, with the Harmony Church, near a new Station called Lathrop, on the Des Moines & Winterset R. R., to commence on Saturday before the second Sunday in September, 1872.

Those coming by Railway, either east or west, will stop at Des Moines, and take the Winterset train at about 4 p. m. At Lathrop, inquire for brother Wm. C. Simmons, and at Des Moines for Wm. B. Slawson or James E. Smith.

W. B. SLAWSON.

The Mad River Predestinarian Baptist Association will be held, if the Lord will, with the Sugar Creek Church, in Putnam County, Ohio, commencing on Friday before the second Sunday in September, 1872, at 10 o'clock a. m.

Those coming from the east or west will stop at Delphos, on the Pittsburg, Fort Wayne & Chicago Rail Road. Those from the north and south will stop at Columbus Grove, on the Dayton & Michigan Rail Road, where they will be met with teams to convey them to places of entertainment.

J. G. FORD.

The Kaskaskia Regular Baptist Association will meet with the Beaver Creek Church in Fayette Co., Ill., on Saturday before the fourth Sunday in September, 1872, 6 miles north-west of Vera, on the Illinois Central Rail Road.

Brethren of our faith and order are invited to attend. We would be pleased to see as many of the fathers in Israel as can come, especially the editor of the "Signs of the Times." There will be conveyances at Vera to meet the trains on Friday and Saturday, to take the friends to places of entertainment.

By order of the church,
R. J. MCFARLAND, Clerk.

The Juniata Primitive Baptist Association will convene with Providence Church, in Friends Cove, Bedford Co., Pa., on Friday before the third Sunday in October, 1872.

Brethren from a distance will be met at Cumberland, Md., and Bedford, Pa., by writing to Abraham McClelland, P. M. McClelland, or George Diehl.

THOMAS ROSE.

The Licking Association of Particular Baptists will, by divine permission, hold her next session at Bethel Meeting House, five miles east of Shelbyville, Shelby Co., Ky., on the turnpike to Frankfort, commencing on Friday before the second Saturday in September, at 10 o'clock a. m.

THO. P. DUDLEY.

The "Signs of the Times,"

DEVOTED TO THE
OLD SCHOOL BAPTIST CAUSE,
IS PUBLISHED
ON THE FIRST, TENTH AND TWENTIETH,
OF EACH MONTH,
BY GILBERT BEEBE,

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

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OF THE

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 40. MIDDLETOWN, N. Y., SEPTEMBER 10, 1872. NO. 26.

POETRY.

(Written for the "Signs of the Times.")

JESUS ALL IN ALL.

Jesus, my God, is all to me
That heart could wish, or eyes could see,
Or wants demand, or faith believe,
Or such a needy soul receive.

An ocean of undying love
Flows through this channel from above;
Infinite wisdom, power and grace
Unite and shine in Jesus' face.

All that I need while here below,
And in the world to which I go,
I find in him in rich supply,
Nor can this fountain ever dry.

A robe of spotless righteousness
He gives me for my wedding dress,
And at the marriage feast I see
Love's banner waving over me.

Here marrow, fatness, bread and wine
Are spread for this poor soul of mine,
And as I feast, O boundless bliss!
My Savior whispers, I am his!

My Husband and my Lord is he,
A Prophet, Priest and King to me;
My Rock, my tower, my retreat—
I rest secure at Jesus' feet.

But O what raptures fill my breast
When I in his embrace can rest!
And see those smiles of love divine,
And hear him say that he is mine!

In him I have a boundless store
Of all I need forever more,
And when in him this store I see,
Jesus is all in all to me.

I. N. VANMETER.

MACOMB, ILL.

I CAN DO ALL THINGS THROUGH CHRIST WHICH STRENGTHENETH ME.

When can I bid farewell to fear,
And dash away the falling tear?
When can I from temptation fly,
And strive the flesh to mortify?
When in affection rise above
Th' attractions of a mortal's love?
When can I count all things but loss?
'Tis when with Jesus at the cross.

When can I trust a faithful God,
And learn to bless and kiss the rod?
When can I read each promise mine,
Both for eternity and time,
That all my needs shall be supplied
For Jesus' sake, who bled and died,
That I've a place prepared on high?
'Tis when I "Abba, Father," cry.

Then drawn by everlasting love,
My spirit longs to soar above,
Would gladly leave this wilderness,
To shine in robes of righteousness.
Washed and made white in Jesus' blood,
Faultless before the throne of God,
Sweet praise my ransomed soul delight,
With those who rest not day nor night.

But O! my Savior I shall meet,
And walk with him the golden street,
A conqueror in Canaan's land,
A palm of victory in my hand,
A crown of life, a harp of gold,
A weight of glory yet untold.
Why am I here, dear Savior, why,
Since 'twould be gain for me to die?

CORRESPONDENCE

August 26, 1872.

DEAR FATHER BEEBE:—The inclosed most beautiful communication I send you, at the request of a friend, who insists on its being published, and some copies forwarded to him for distribution among his friends. The writer, who refused it me through the "Signs," has, under the circumstances, consented to its publication, if you think proper. J.

WARWICK, N. Y., June 25, 1872.

MY DEAR SISTER:—I will undertake to comply with your request, and write such views and thoughts upon that text of scripture as I may have, feeling at the same time that you have deeper and more satisfactory views than I have. The scripture reads thus: "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie; and even as it hath taught you, ye shall abide in him."

I do not propose to write a sermon upon the text, by any means, for I am not given to writing sermons, you know, nor do I think they would find many readers if I did write them.

Of course the apostle is addressing his brethren in Christ, in the language quoted, for his epistle is to them exclusively, and of a truth no others have the anointing mentioned, the "unction from the Holy one." And he says, "I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth." Though he were a teacher in Israel, yet would not he presume to take the place of the "anointing" they had received, but his sole province is to "stir up their pure minds by way of remembrance" of those things; that precious anointing was taught already. Doubtless the apostle uses the term "anointing" to signify the pouring out of God's Spirit. We see that typified in the anointing of the high priest under the legal dispensation, when the oil was poured upon the head of Aaron, and ran down over all his garment; that oil was very precious, and the anointing by it was a part of the consecration of the priest to his office. But when the High Priest of the new and everlasting covenant receives his consecration, the oil of gladness with

which he is anointed is much more precious than that poured on the head of Jewish priests. "The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn." And in his consecration as Priest of the Most High God, he received not this honor from men, nor was he made Priest "after the law of a carnal commandment, but after the power of an endless life." The spirit of immortality and eternal life was poured upon him, and a voice from the throne of the Eternal cries, "Arise, O Lord, into thy rest, thou and the ark of thy strength." Here our High Priest received his anointing, and was clothed in the sacerdotal robes of his office, was endued with all authority in heaven and earth, and ascended the throne of his glory; for he is anointed both King and Priest. But you may ask, What has that to do with the anointing mentioned in the text? I answer, It has everything to do with it; for if that anointing of Christ (the Anointed) does not extend to us, we have no part in the matter, for he is the only one receiving the anointing. He is the only begotten of the Father. "Thou art my Son, this day have I begotten thee." The sonship of God's people is in him. There is but one head; so also there is but one body. He is the "head over all things to the church, which is his body, the fullness of him that filleth all in all." Dissolve this union between Christ and his redeemed, and no flesh can be saved. When was this union formed? "In thy book were all my members written, and in continuance were fashioned, when as yet there was none of them." "Thine eyes did see my substance, yet being unperfect." As old as God, is the life of his people; as enduring as eternity is their inheritance. Now the anointing that the members receive is the same that the Head receives. From the Head it extends down over all the body. If it is a possible thing for all the race of Adam to receive that, it is utterly impossible for one of them to fail of receiving it, for in order to receive it, they must belong to the body, and every member of the body is such only by the power

of an endless life, and that anointing extends to every one, whether great or small. Even those who are members of the body are not so by reason of what they are in themselves, or what they do or do not, but "By grace are ye saved, through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast; for we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." No candid man, with the bible for his guide, can deny this doctrine; it is the foundation of every believer's hope. But what most concerns us in this matter is whether we have received this anointing; for it comes not by observation; flesh and blood do not comprehend it; it is not revealed to our senses. Those who have received it, therefore are often assailed by the tempter in regard to their evidence of being in Him. But we are told to "Mark the perfect man, and consider the upright;" for his people are partakers of his sufferings, and of the glory which follows. They are brought into manifest union with him; that is, in their flesh they see God, by faith, of course. The spirit of grace and of glory that was upon him, is also upon them; for we read, "My Spirit which is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, henceforth and forever." How is it that this spirit is "poured out" upon them, that these words are put in their mouth, and in their heart? By the breath of the mighty one. As God breathed into his nostrils the breath of life, and man became a living soul, so God breathes his Spirit upon the dry bones of the whole house of Israel, and they live. "Not by might nor by power, but by my Spirit, saith the Lord." Not in the earthquake and fire and tempest doth the Lord appear unto his people, but in a still small voice, "echoing through the chambers of the soul," more potent than the roar of thunder, or the earthquake shock. Only to his people does he thus appear; none others receive this anointing, and they receive it because they are his. How striking the expression, "the anointing." Likening the Spirit of God to oil exceeding precious, distilling into the soul like the dew of Hermon. So descends that heavenly teacher, as the rain and the

snow from heaven, and returneth not thither again. As the wind that bloweth where it listeth, and ye hear the sound thereof, but canst not tell whence it cometh or whither it goeth; so is every one that is born of the Spirit. But "the anointing which ye have received of him abideth in you." "My word that goeth forth out of my mouth shall not return unto me void." This anointing is the manifestation to the heirs of promise of the vital union between them and their Head. That union is indissoluble. The anointing abideth. That new man in you, the hope of glory, is not a creature of time, is not subject to mortality or decay, for it is the "incorruptible seed, the word of God which liveth and abideth forever." What effect does it have upon the soul thus anointed? It convinces "of sin, of righteousness, and of a judgment to come." I have sinned, and come short of the glory of God. "Ye have an unction from the Holy One, and ye know all things." No man ever saw himself a sinner, and justly condemned, and shut out from God and holiness, without this unction, and this knowledge always accompanies the anointing. "Ye need not that any man teach you." Here is the beauty of it all. That which we could not receive from man, we receive in this, even that knowledge of the heinousness of sin, of our hopeless separation from every thing good and God-like, together with that yearning desire to be conformed to the image of Christ, to be holy as the Holy One. No man can teach another to hunger and thirst after righteousness; that solely comes from the Spirit. That teacher gives a knowledge of the perfections in Christ, shows us that he is made unto us wisdom, righteousness, sanctification and redemption. What is the conclusion then? Why, if our only hope is in him, and all our expectation from him, it is that we have the anointing. But in your case, you will object, that you think it did not always abide in you, for there was a time when you forgot, &c. My dear timid sister, during that period that anointing was teaching you things you could never have learned in any other school, for "it is the truth, and no lie." And was not it the truth you were taught? And to-day is not that desire in your breast the same that was begotten there in the beginning? Now the apostle says, "Even as it hath taught you, ye shall abide in him." Certainly you must have as clear an understanding of that as I. "O my dove that art in the clefts of the rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice; for thy voice is sweet, and thy countenance is comely." Hidden in the clefts of the rock, in the "secret place of the Most High," "what can shake thy sure repose?" And ye shall abide in him. The

Spirit within testifies to this, because it is a holy spirit of promise sent forth to seal the heirs of promise; not to make them heirs, but to seal them.

But within the breast of every christian is there another spirit, even the prince of darkness, "in whom we all had our conversation in times past," resisting with all his might the power of this anointing Spirit. But being warned of his devices, by the anointing which teacheth all things, he spends his dart upon our shield; for they are in reality, if not in appearance, to us, quenched in that shield. The exhortation in the succeeding verse, to abide in him, applies here, that is, answers every charge with, "Jesus died." When upbraided by the adversary with the enormity of your transgressions, point to the Lamb of God that taketh away the sin of the world. In your own strength you will certainly fail; but there is one whose anointing ye have received, that is greater than all, and knoweth all things. He will save you; never needy sinner perished at his feet. In vain we strive to fathom the ways of God in his dealings with his children. It is infidelity in us to attempt to measure him, and bring his work within the scope of our finite comprehension. How little in reality do we know of ourselves, how much less of him. We cannot understand the operation of that Spirit which reveals unto us the deep things of God. But if those things which eye hath not seen, nor ear heard, nor the heart of man conceived, are made known to us, we know it must be by his Spirit, the anointing which abideth forever. The tie that binds our hearts together is no less than that which binds us to our living Head; a tie, as you intimated in your letter, outlasting all change.

"Hail sacred union firm and strong,
How great the grace, how sweet the song;
That worms of earth should ever be
One with incarnate Deity!"

I have extended this letter to quite a length, but fear I have failed to satisfy your mind. May God bless you abundantly, is the prayer of

Your unworthy brother in hope,
J. N. BADGER.

HERRICK, Bradford Co., Pa. July 7. 1872.

DEAR ELDER BEEBE:—You have heard that death has again taken one of our kindred, that another precious one has been clasped in his cold embrace. I will now write some more particulars about her, which, if you think best, you can publish in our family paper.

Sister Sarah Durand, relict of our eldest brother, died on her way from Colorado to her home in Missouri. She was truly journeying homeward, but it was to her heavenly home, where, for the many heavy trials and sore troubles she has so patiently borne, she now wears a crown of joy singing praises to her blessed

Redeemer, in whom she has hoped for many years.

By the advice of Physicians, she last fall went to Cannon City, Colorado, for the benefit of her health, as it was thought the bracing mountain air of that region was the only thing that would restore her. She stood the long journey well, and some of the time while there she seemed to be improving, and her letters were filled with cheer and hope, encouraged with the thought of being spared a few years longer to care for her fatherless children, and to see them arrive at maturity. Several times in those few months she was very sick, and could not write, though anxious hearts were waiting to hear of her welfare. Then would come the tracings of her dear hand in faint pencil marks, when she could just sit up, filled with anxiety about the tender objects of her affection, and speaking of the great change that must soon take place, and in her hope in the Savior of sinners. Once in speaking of a cousin who had gone there similarly affected, and improved immediately, she says, "Sister wanted me to go with them, but I could not have gone then contentedly, though now, indeed, it may be too late. But all the time I have been doing as I hoped was for the best, and through all, thus far, I feel that the Lord has blessed my soul, and given me sweet resignation to his will. I still hope to get better, as my cough seems now to proceed more from the bronchial tubes than from the lungs proper, but if I do not get back, or get well, I still urge that you see all you can to the dear children."

In my last letter from her she spoke gladly of the approaching time she had fixed to return to her pleasant home, and it appeared that she could hardly wait to see the dear ones there. But before that time arrived she sank again, and gave up all hopes of recovery; but she could not give up the hope of seeing her darling children once more, and leaving her parting words with them. She had only been growing worse about a week, but in that time she failed so rapidly, that she grew in haste to be on her way. She told the kind friends who were with her, and urged her not to start, that if she did not live to get home, her body would go, and that would be some comfort to the children.

They reached the rail-road station in an easy carriage on the third day. They had not proceeded fifty miles on the cars when the train was snow-bound on the summit of a mountain range and could not proceed. Our dear sister immediately became worse, and expired in half an hour. The Physician who was with her said that if the train had kept moving she would likely have lived to reach home. And my heart asks why, O why could it not have been! Why could she not step over that thresh-

hold once more! But the great Disposer of events knows why. His ways are not as our ways, nor his thoughts as our thoughts. His ways are in the great deep, and his foot steps are not known." She remained conscious until the very last, and could converse till within five minutes of her death. She knew that she was going, and, with some expressions about the children, she requested that she should be taken home for burial. She sank peacefully to rest in the everlasting Arms.

"At rest in Jesus! peaceful rest,
Whose waking is supremely blest."

Her frail body was encased in a metallic burial case and on the fifth day after her decease she was sadly welcomed home where her family and the most of those to whom she was so endeared could take a final farewell. And it was no small comfort to them that her features looked perfectly natural. A large attendance were at that solemn burial, and who can tell how solemn for the waiting family, who were anxiously expecting her arrival home when the sadly thrilling news of her death reached them. But when their dear mother came she had no need for the many little comforts that had been carefully prepared for her, for the God of all comfort had taken her to himself. How deep the disappointment never more to hear the soothing voice, or look into the tender beaming eyes of a loving mother, and O how bitter to stand by the open grave of one so dearly beloved. She was laid by her beloved husband and their dear children who had gone before.

She has left a little son and daughter, besides two step-sons to whom she was a tender affectionate mother, and who were truly devoted to her, as they were but small children when their own lovely mother slept in Jesus. One brother and sister, now sadly bereaved, were among the many relatives and friends, privileged to witness that solemn scene. Her memory will long be cherished by those who were acquainted with the consistent christian character which she always exhibited, even under the most trying circumstances.

When the letter came bearing this unwelcome message, I took it gladly, hoping to hear some good news from Sister Sarah, but as I opened it my eyes fell upon these words: "Our dear mother is no more, we have just returned from the burying-ground where we left all that has returned from Colorado. This sentence fell upon our hearts more heavily than I can express, telling of a broken family, little ones motherless, with hearts crushed and lonely. The letter was from my grief-stricken nephew, and it came to us on the twenty-third of April, just nine years from the day he saw his noble father fall by the hand of an assassin, and six years from the day you were bere to attend brother James' funeral.

Sad anniversaries indeed! Bringing back painful memories.

How good is our God, and how merciful, enabling us to look away from these scenes of sorrow, to a "better country" where the wail of woe is never heard, and where all that we love will remain with us forever.

I would like to give you our departed sister's experience as she related it to father, when she and her family were here spending the summer with us, four years ago. She was baptized when quite young and attending school, by a regular Baptist in Missouri. But soon leaving that place, she united with the Methodists, with whom she walked until the past few years, when her mind became clear and settled upon doctrine and order, and she was fully with the Old School, or Regular Baptists, (as I believe they are called in the west.) She dated her first experience back to her childhood, but after the time when she was baptized I think she had never heard an Old School Baptist preach until the fall of 1865. From that time it was to her a valued privilege to listen to the gospel in its purity—to the truth as it is in Jesus. But as she had poor health she was not often favored with an opportunity. She was a constant reader of the "Signs," and found much comfort in their pages.

Now she is gone, our minds go back to the messages we have received from her. How hard to think the last one has come, that no more of her sweet thoughts, and comforting words will wing their way to us. With your permission, Elder Beebe, I will copy a few lines from her letters, as they may be of interest to some tempest-tossed soul.

At one time after a child had been very sick, she says, "I am glad that God hath told us that he chasteneth whom he loveth. If left to form our own opinions, we might conclude that it indicated Divine displeasure. And if we thought the young and comparatively innocent thus dealt with, what consternation would fill our hearts who are old in sin." The first letter, after she heard of father's death, contains this paragraph. "He has promised to be the widow's God, and how often the afflicted feel that he is nearer now than ever before.

Who of us will be next? Thou God, knowest! And if the light of his countenance illuminates our pathway to the tomb, it will make but little difference, for we are all passing away. Last summer when I was so low, the circuit preacher came down to pray with us, and was so earnest in asking for my recovery, but I could not once say, Amen. I felt as though it did not make the least difference, and I kept repeating in my mind "Thy will be done, Thy will only be done. But how it will be when my time does come, I

can not now see. Would that it might be like the righteous, that is, that Christ's righteousness may avail for me, for I cannot tell you how sinful I am."

Here is a portion of one of her letters to brother Silas. "I have been down from the mountains about two weeks, I had much rather live there, the spring-water is so nice, the trout and wild meat is so healthy.

Squirrel, grouse, antelope, deer and bear. The wild scenery, and stir which the mill brought kept me from thinking so much of home. The last from there, Warren's part, was pitiful. He had been sick and lonesome, and wanted mama, and I felt compunctions for leaving them. It was a long time that my coming here seemed all in vain, that it was probable I should never return, but he that giveth every good and perfect gift gave me great calmness of mind, and resignation to this, or any other dispensation of his righteous will. *How good a gift this calmness of mind is*, was shown to me by its withdrawal for a few hours. I felt so isolated and lonely. My religion, if I had any, was not like that of any one else in all Colorado. Every body appeared gay, rich and happy; the barrenness of this country appressed me awfully; I longed to walk once more on the grass, to sit under the shadow of a tree, and to see something green, growing. This baked adola ground was terrible, this masonry of hills was too strong for me, the iron gray color of the cedars, and sage brush, and their thick juiceless leaves, showed their capacity to endure drouth and heat, while I alone was dying. I could stand nothing, I was not like any animate or inanimate thing in all Colorado. I ought not to have come, it was an error, I was spending the children's money for nothing, now this was my punishment. I do not know that any one saw my dejection, but my cousin asked me to ride with him in the lumber wagon, to the river, (the Arkansas) it was not far, it was a pretty place of cotton-wood trees—he would hold the umbrella; and I could lie down while he got his load of sand. I went, he lifted me in and out, his little girl made me a bed of fresh green soft leaves, I could have kissed them and cried, but I did no such thing, I lay there—people do not get cold on the ground in this country, there is no dew, nor scarcely any rain—and listen to the roar of this rapid river rushing along over its stony bed, till towards its close, I mean its mouth, the flat country, where its sluggish waters scarcely move. Thus, I thought it had been with me, I had worked, and thought, and hurried along, till I had come to the low grounds, soon perhaps, I would be launched into the ocean of eternity. Ah! in view of this thought, what did the dearth of earth signify? What the convoy of angels, and greeting of friends—which the preachers always speak to

me about—if my Redeemer did not come, the glorious one, who, if I am saved at all, is to clothe me with His righteousness, give me a spiritual body, and do those wonderful things spoken of in the scriptures. O! then I cried for the Rock that is higher than I, for the covert of his wings, and for some of his promises, and somehow I think they came so much more abundantly than I could ask, all unworthy and wicked beyond conception as I am. I wish you would have a call to preach out in this country while I am here, but I do not look for it."

I could give many more extracts that are, to me like the vibrations of a golden harp, but perhaps I have already taken too much space, yet I trust not; for I think the most of those who read your columns, like sister Witherow, feel that "it is better to go to the house of mourning than the house of feasting. And our dear Redeemer, while on earth was more often seen in houses of sorrow and affliction, than elsewhere, and I believe that now, while he only comes to us by his Spirit, that his presence is oftenest felt while we are among those bowed down by grief, and whose souls are darkened with sorrow, for he has promised to raise up the bowed down, and to give to those who sit in darkness a great light. What light can be so great as that which emanates from his glorious presence? What has such brightness as an everlasting ray from the Sun of righteousness?

Could we, for a moment, look within the veil, and see our dear ones among that blessed number who came out of great tribulation—could we behold them walking the golden streets of the new Jerusalem clothed in the shining robes of immortality, then would our mourning be ended, then would we long to soar away to the regions of endless bliss, where we could join the innumerable throng in singing praises to Him who sitteth upon the throne, and to the Lamb, forever and ever.

BESSIE DURAND.

JOHNSON CO., MO., Aug. 25, 1872.

ELDER BEEBE—DEAR FRIEND:—I am not privileged to call you brother, as I have not been baptized into the body of Christ. I believe in the doctrine of the Son of God, as set forth by the Old School Baptists, salvation by grace, which is the gift of our Father to the children of his love. How thankful we should be that it is not a reward of merit, for how could such sinners as we are merit so great salvation? I am a reader of the "Signs of the Times." I have read friend Kidwell's letter in No. 20, and I feel like I too am a prodigal, far from my Father's house, and I do long to see some of my Father's family, and hear them talk, and talk with them of the way in which God has led me to see myself

as I am, unworthy of the least of all the blessings bestowed on me.

But, friend Kidwell, do not despair. Our Father does recognize us, though we are so disguised with dirt and rags, and so reduced by starvation. And though we seem so far from him, he watches over us. He sees our every action, and knows our most secret thoughts before they are our own. I, too, am afflicted, and I sometimes feel it is good for me to be afflicted. We know that all things work together for good to them that love God, to them who are the called according to his purpose. If I could come to those people called Old School Baptists, I would entreat them to let me live with them, unworthy though I am, and call them by the endearing name, brother and sister; for I feel that they are my people, and their God is my God; and where they died unto sin, there have I died also; and where they were buried by baptism, there do I desire to be buried. The husks do not feed and nourish me, but I get food from the bible, and from the "Signs of the Times," and I need a fresh supply every day. My soul thirsts for the righteousness of Christ. I hope that I shall yet learn to say in spirit and in truth, "Not my will, but thine, O God, be done." I think I can say in earnest, Father, forgive our persecutors, for they know not what they do. They are truly blind, and if they go wrong, we should only pity them. We, too, were once blind, and went in forbidden paths, and the same God that opened our eyes is able to open theirs.

The "Signs" come to me like a welcome letter from home, and I feel that the communications are written by loving brethren and sisters, and I see unmistakable signs that they are dictated by a loving Father.

Elder Beebe, though you are not my brother in church relationship, yet I feel that you are my brother in Christ; for the Spirit of God beareth witness with our spirits that we are born of God.

What I have written, I submit to your judgment. If you think there is comfort in it for an afflicted brother, give it a place in the "Signs;" if not, throw it aside. Much love to all our Father's family. After the manner we are taught to pray, pray ye for me.

H. K.

Change of Residence.

I wish to say to the brethren that I have moved to Nebraska, where I have not found any Old School Baptists as yet. If there are any in this state, they will please give me their post-office address, and I will be truly glad to hear from them.

JOHN HOOPER.
Columbus, Platt Co., Nebraska.

Circular Letters.

The Hazle Creek Association of Regular Predestinarian Baptists, to the churches of the same, and faithful in Christ Jesus, greeting:

DEAR BRETHREN:—According to a long established custom, you will look for a Circular Letter, and for a foundation we will take the following scripture, which you will find in Isa. lxx. 17-20: "For behold I create new heavens and a new earth; but the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create; for behold I create Jerusalem a rejoicing, and her people a joy, and I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die an hundred years old, but the sinner being an hundred years old shall be accursed."

The new heavens which the Lord said he would create, is the gospel kingdom, the church of Christ, the bride the Lamb's wife. The former, which was not to be remembered, nor come into mind, was the Jewish kingdom, or Jewish church. In that Jewish church there were infants of days. We read that they were circumcised on the eighth day, consequently the infants would weep and cry. But in this new heaven which the Lord said he would create, this gospel kingdom, there shall be no more thence an infant of days. They are all believers. The circumcision is a different process; it is made in the heart. We will give some of the bible marks and characteristics of this kingdom. Daniel said it was composed of the people of the saints of the Most High, and declares that it shall not be left to another people. Isaiah says, they shall all be taught of the Lord. Jeremiah informs us that they are those in whose hearts God writes his law, and prints it in their inward parts. He lays it down as a fact, that all are to know him, from the least of them to greatest of them, assigning the grand cause of this knowledge. "For I will be merciful to their unrighteousness, and their sins and their iniquities I will remember no more." He further declares that they shall have one heart and one way. Now, brethren, seeing this is the case, how plain it is that those who practice infant sprinkling are not this new heaven, or the church of Christ.

This is the same kingdom of which Daniel spake, when he said, "In the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and shall stand forever." Daniel beheld until

the thrones were cast down, and the Ancient of Days did sit. And thousand thousands ministered unto him, and ten thousand times ten thousand stood before him. The judgment was set, and the books were opened. And Daniel saw in the night vision one like the Son of man come with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations and languages should serve him. His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. Then Daniel was grieved, and came near one that stood by, and asked him the truth of all this. And he made him know the interpretation of the things. "These great beasts which are four, are four kings which shall arise out of the earth." They had not yet arose; but they should arise. Now it was in the days of those kings that the God of heaven would set up a kingdom. Then Daniel adds, "But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever." "I beheld, and the same horn made war with the saints, and prevailed against them, until the Ancient of Days came; and judgment was given to the saints of the Most High." And the time came that the saints possessed the kingdom.

The question would arise, When did the Ancient of Days come? When was judgment given to the saints? and when did the saints possess the kingdom? Jesus said to his disciples, "Ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Furthermore he said, "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." Now, reader, remember the Son of man must first sit in the throne of his glory. Jesus must first fulfill every jot and tittle of the law, pay the penalty due for the transgression of his people; must arise from the dead, ascend to his Father, the Ancient of Days, receive his coronation, and take his seat on his Mediatorial throne. Then it was that judgment was given to the saints. And according to Isaiah, in this gospel kingdom, or new heaven, Jesus reigns as King, in righteousness, and the apostles, as princes, rule in judgment. Thus we see that was the time when judgment was given to the saints. Jesus told the apostles to tarry at Jerusalem until

they were endued with power from on high; and on the day of pentecost the saints took possession of the kingdom, and shall possess it forever, even forever and ever. (Read Dan. vii. and Acts ii.) Now this new heaven, or gospel kingdom, is his Father's house, in which are many mansions. Where ever there is an organized church, or where ever the saints meet to worship, there is a mansion in God's house. Jesus said, "I go to prepare a place for you." That is, for the twelve apostles, in this gospel kingdom. The apostles have taken their seats, on twelve thrones, and we have their decisions, from which no appeal can be taken. Jesus said, "If I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." The blessed Redeemer has come again, and received them unto himself. Jesus said to his disciples at supper, "But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it with you new in my Father's kingdom." Jesus said to his disciples, "I will not leave you comfortless; I will come to you. At that day ye shall know that I am in my Father, and ye in me, and I in you." In this sense Jesus drinks of the fruit of the vine new with them in his Father's kingdom. When we meet around the Lord's table to commemorate his death and sufferings, he is there with us beholding our order, and partakes with us of the fruit of the vine in his Father's kingdom. Then how careful we should be to glorify God in our bodies and spirits, which are his, looking unto Jesus, the author and finisher of our faith, who for the joy that was set before him endured the cross and despised the shame, and is set down at the right hand of the throne of God. Paul said to the Hebrew brethren, "Ye are not come to the mount that might be touched, but ye are come to Mount Zion, the city of the living God, the heavenly Jerusalem, and unto an innumerable company of angels, and to the general assembly and church of the first born. Beautiful for situation is mount Zion, the joy of the whole earth. Glorious things are spoken of her. The Lord hath founded her for his habitation. Resting as she does on the Rock of Ages, she cannot be moved. There are no carnal weapons employed in her defence; but this song shall be sung, Salvation will God appoint for walls and for bulwarks. And again, the Lord is said to be a wall of fire round about her, and our God is a consuming fire. What an impregnable fortress she has got. No wonder the saints shall possess it forever. And besides all this, she is girded with the invincible armor of righteousness, her loins are girt about with truth, her feet shod with the preparation of the gospel of peace. She has the shield of faith, a helmet of salva-

tion, and the sword of the Spirit, which is the word of God. And besides all this, they have the name of the Lord as a strong tower, into which they run and are safe. If Zion be thus defended, she can well afford to be weak, few and poor, and realize the truth that one of them shall chase a thousand, and two put ten thousand to flight, and that no weapon formed against her shall prosper, and every tongue that shall rise up against her in judgment, she shall condemn. Now, brethren, do you not find the response in your bosoms, if this be a true description of Zion, then am I a citizen? But you are ready to inquire, What will all this avail me if the Lord my King is not in her? "Except the Lord keep the city, the watchman waketh but in vain. Except the Lord build the city, they labor in vain that build it." We have no reason to doubt his being there. David says, "The Lord is in his holy temple, let all the earth keep silence before him." Again, "God is in the midst of her, she shall not be moved." Jesus says, "Where two or three are gathered together in my name, there am I in the midst." Her walls are continually before him, and his eye is watching her every moment, lest any should hurt her. He is there to supply her every need, and as we have said, Jesus is there, and reigns as King in righteousness. Then let the heathen rage, and the people imagine a vain thing, for the Lord has set his King upon his holy hill of Zion. "The Lord hath said unto me, Thou art my Son, this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thine inheritance." Yes, brethren, he has said to the north, Give up, and to south, Keep not back; bring my sons from far, and my daughters from the ends of the earth. His dominion extends from sea to sea, and from the rivers unto the ends of the earth. Yes, Jesus said to his disciples that many should come from the east and from the west, and should sit down with Abraham, Isaac and Jacob in the kingdom of heaven. This kingdom of which we have been speaking is the same that the Savior meant when he used the above language. While the children of the kingdom (the Jews) are cast out into outer darkness, and are no more to be remembered, nor come into mind; (according to our text) while the Lord will rejoice in Jerusalem, and joy in his people, where there is no weeping nor crying, nor an infant of days, nor an old man that hath not filled his days. They all fill their days, for their days are the days the Lord has allotted them. The child shall die an hundred years old. They are all children, children of grace, but not infants of days.

T. S. WILLIAMS, Mod.
D. J. McCLAIN, Clerk.

The Corresponding Meeting of the Old School Baptists, convened with Bethlehem Church, Prince Wm. Co., Va. Aug. 14, 15, and 16, 1872, to the Associations and Churches with whom we correspond, sends love in the Lord.

DEAR BRETHREN:—As you will expect to hear from us, we will endeavor to write you, concerning the kingdom of God. We live in eventful times, times well calculated to try the patience and faith of the saints. But, as we read in the Book of inspiration, of "perilous times," in the last days, of evil men waxing worse and worse, deceiving and being deceived, compassing land and sea to make proselytes, and by their "signs and lying wonders," causing the world to wonder after the beast, and too, even of our ourselves shall men arise, speaking perverse things, speaking lies in hypocrisy" that is, speaking things they know are untrue, in order to draw away disciples after them. Seeing all these things are foretold, we should not be dismayed nor troubled, since we trust our God is the God of salvation, and that he is not only "King in Zion," but also, "King of kings and Lord of lords," working all things after the counsel of his own will, for his own glory and for the good of Zion. "For he hath created all things for himself, yea, even the wicked for the day of evil." The Scriptures abound with testimony to encourage and confirm the saints of the sure foundation upon which they are built.

Jesus says, "Upon this rock (himself) will I build my church, and the gates of hell shall not prevail against it." Again he says, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." And this is the kingdom Daniel spoke of when he says, "And in the days of these kings (referring to earthly kings,) shall the God of heaven set up a kingdom that shall never be destroyed: and the kingdom shall not be left to other people, but, it shall break in pieces and consume all these kingdoms, and it shall stand forever." And it "Shall be given to the people of the saints, of the most high. These, with many other declarations of scripture leave no room for Zion's pilgrims to doubt or fear concerning the safety of Zion, and of her final triumph over all her enemies. For her king has said "He must reign, till he has put all enemies under his feet. The last enemy that shall be destroyed is death."

But let us examine this kingdom and its subjects a little further. It is unlike every other kingdom. It is a spiritual kingdom, and except a man be born again he cannot see it. It is not of this world, but is that kingdom of which John, in enraptured vision, saw "descending out of heaven from God," and "dwelleth with men," or in you." For we have this treasure in earthen vessels, that the excellency of the power might be of

God, and not of us. There then is a manifestation of this kingdom to them for whom it was prepared, and to whom it is given. They are born of a new and heavenly birth, of that "Jerusalem which is above, and is free, and is the mother of us all. As "children of God" they are not of this world, being born from above of incorruptible seed," and cannot sin, for whosoever is born of God, sinneth not, and that wicked one toucheth them not." But in their first birth, which is of the flesh, they are "of the earth earthy," and are subject to the trials of the world, the flesh and the devil. Nevertheless being heirs, and the seed of Abraham, which Christ took upon him, bearing our sins in his own body on the tree, they are redeemed from the curse of the law, which they violated in Adam their head, and are become joint-heirs with Christ. For, "If children," that is, if born of the spirit of incorruptible seed, then heirs, heirs of God, and joint heirs with Christ." And, brethren, what a blessed heirship this is. That though now surrounded by enemies, by the vanities of the world, the lusts of the eye, and the pride of life, by the man of sin, with his machinations to allure and entrap us in the service of satan, by the tempter himself, often filling us with doubts as to our hope in Christ; and last, though not least, by our "Old man which is corrupt, according to the deceitful lusts," often bringing us into captivity to the law of sin and death, to our spiritual interest and comfort; yet in all these tribulations, we are conquerors, and more than conquerors through him that loved us, and gave himself for us." Who then shall lay anything to the charge of God's elect? Or who is he that condemneth? It is Christ that died, yea, rather, that is risen again, and ever liveth to make intercession for his people. And how unspeakably precious are the evidences he gives us, from time to time, through his word, or by direct revelation of our acceptance in the "Beloved." How blessed and how safe are these "heirs of promise," who are translated into the kingdom of his dear Son." So blest and safe, that we are persuaded that neither things present, nor things to come, yea, nothing shall be able to separate us from the love of God, which is in Christ Jesus. "He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty, and shall not be afraid for the terrors by night, nor for the arrow that flieth by day, for they shall not hurt nor destroy in all my holy mountain." "Wherefore we receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably, with reverence and godly fear. For our God is a consuming fire." Yea, brethren, he will not only consume our enemies, but he will consume all our works of unrighteousness, dis-

obedience and wanderings, for his fire is in Zion, and his furnace in Jerusalem: for "there shall in no wise enter into the kingdom, any thing that defileth, neither any thing that worketh abomination, or maketh a lie." "May the Lord deliver us from every evil work, and preserve us unto his heavenly kingdom, to whom be glory forever and ever AMEN.

Our correspondence has been very full, the preaching has been sound, discriminating, and comforting to the saints. Our meeting has been interesting, and well attended. We desire a continuance of your correspondence.

Our next annual meeting is appointed to be held with New Valley church, Loudon Co. Va., commencing on Wednesday before the third Sunday in August 1873, when and where, we hope to meet with you again.

J. L. PURINGTON, Mod.
D. T. ARRINGTON, Clerk.
J. BROADERS, Ass't Clerk.

ORDINATIONS.

At the call of the church of Christ called Bethlehem, in Saline Co., Ill., a council convened on Saturday before the fourth Sunday in May, 1872, for the purpose of setting apart to the work of the gospel ministry, if thought expedient, our brother Thomas Reeder.

The church appointed brother E. J. Cooper as speaker for them, and the following churches responded to the call of the church, viz:

White Oak Church, Eld. James Tate.

Wolf Creek Church, Eld. M. P. Moore.

Other churches failed to respond, on account of sickness.

The church being satisfied with the above named Elders, as a presbytery, proceeded as follows:

Eld. W. P. Moore being the pastor, was retained as Moderator, and brother N. Reeder being Clerk of the church, was retained as Clerk of the presbytery.

The candidate was examined in reference to his character, call to the ministry, &c., by the Moderator, which was entirely satisfactory, and after a short consultation the presbytery decided to proceed with the ordination.

Imposition of hands by both the Elders.

Ordination prayer by Eld. James Tate.

Right hand of fellowship by Eld. M. P. Moore.

After which an appropriate hymn was sung, and all the brethren and sisters joined in giving the right hand of fellowship. The best of feeling prevailed.

Benediction by the candidate.

On Sunday the church met, when credentials and a charge were given to the newly ordained Elder, by Eld. M. P. Moore.

M. P. MOORE, Mod.
N. REEDER, Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 10, 1872.

THE WASHING OF REGENERATION, AND RENEWING OF THE HOLY GHOST.

Brother Enoch Powell of Kentucky desires our views on Titus iii. 5, especially on the word regeneration, as it occurs in that text. Although the subject has been extensively discussed through our columns, and we have tried to make ourself understood upon the subject, we are still frequently called on to explain more fully our understanding of it. There are in some localities those who have made it their business to pervert what has been said and written by ourself and others in our attempts to elucidate the subject, and to this cause, as well as to our own inability to write and speak more clearly, we attribute the obscurity in which the subject seems to be involved in the minds of some sincere and honest inquirers after the truth.

Paul, in giving apostolic instruction to Bishop Titus, among other wholesome admonitions, directs him to put them (the saints) in mind to be subject to principalities, magistrates, &c., and to be ready to every good work; to charge them to speak evil of no man, to be no brawlers, but gentle, showing meekness unto all men. How far our defamers have conformed to this admonition, God will judge. To impress and enforce this admonition, he reminds them of what we ourselves were before the love of God our Savior toward man appeared. And we may safely infer that but for the revelation of the kindness and love of God our Savior, we must have perished forever in our sins. The great change in our condition is attributed to what God our Savior has done for us, and not to any thing we have done for God, or for ourselves.

But after that the kindness and love of God our Savior toward man appeared. Here is a specific date implied, before which we ourselves were sometime foolish, disobedient, deceived, serving divers lusts, living in malice and envy, hateful, and hating one another. But subsequently to which, we are cleansed from all these pollutions by the washing of regeneration and renewing of the Holy Ghost. Generation is the development by procreation of a progeny from a seminal head, or father, and is applied to the race of mankind as the children of the earthly Adam. There is no difficulty in comprehending the meaning of the word as applied to the children of Adam, who by ordinary or natural generation are brought forth into manifestation at the time ordained of God.

Regeneration is a new development, applicable only to the people of God, who are begotten of God, and in the fulness of the time appointed by him, are brought forth

into manifestation by a second birth, as a chosen generation, a royal priesthood, a holy nation, a peculiar people. This people had a seminal existence in Christ, as their Mediatorial Head, before the foundation of the world, and consequently before they were developed by either a *first* or a *second birth*. All the life of all the human family was in Adam, before Eve was formed, or any of their posterity were born of the flesh, so the church as the elect of God were in Christ Jesus her spiritual head, in vital union, or union of spiritual life, and all his members were chosen in him before the foundation of the world, according to Eph. i. 4. Not as our calumniators falsely charge that we hold, that the saints in flesh and bone and blood and muscle actually stood in Christ before the world began. The eternal union for which we contend is a personal union in that eternal life which was given us in Christ Jesus before the world began; not a union of flesh and blood; but of life and immortality, in which the church is one with Christ, even as Christ is one with the eternal Father. They are the children which the Father gave to him, and of whom he says to the Father, "Thine they were, and thou gavest them me." These children of God in Christ were made partakers of flesh in the earthly Adam, and in their relation to him they are made manifest as partakers of flesh and blood, by being by natural generation born of the flesh, and in their fleshly nature identified with all the race of mankind, and in that nature they were children of wrath even as others.

Vital relationship must necessarily precede development. Birth, whether natural or spiritual, only develops a relationship; it does not originate it. Levi was in relationship and identity no nearer of kin to Abraham after his birth, than when he, in the loins of his great-grandfather, paid tithes to Melchisedec. Natural generation brings us forth in our relation to the earthly Adam, in body, soul and spirit, and in all the essential qualities of his nature, mental and physical, under the same guilt and condemnation that he was involved in.

Regeneration, in a gospel sense of the term, is not a second birth of the flesh, nor a reproduction of our earthly nature, but is, at least in our understanding of it, a development of the power and immortality of that eternal life which the holy apostle says was given us in Christ Jesus before the foundation of the world. We have seen that in our natural generation we are identified with Adam in sin, guilt, condemnation and wrath, having neither will nor power to deliver ourselves from the curse of the law, or from the dominion of death. "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quick-

ened us together with Christ, and hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in the ages to come he might shew the exceeding riches of his grace in his kindness towards us, through Christ Jesus. For by grace are ye saved, through faith, and that not of yourselves; it is the gift of God: not of works lest any man should boast." Now we ask, are not the two passages, Eph. ii. 4-9, and Titus iii. 4, 5, parallel? Do they not testify substantially the same things? If this be admitted, and we think it will, then the time when the kindness and love of God toward man appeared, was the time when God raised up the church together with Christ, and out of a legal state, and into the heavenly or gospel state, or places, in Christ Jesus our Lord. Was not the resurrection of Christ from the dead for our justification the perfecting of the redemption of the church, as his body, from the legal to the heavenly places? And was it not in this, more than in any other manifestation ever made to mortals, that the kindness and love of God our Savior toward man appeared?

In our earthly or fleshly nature we were and are natural men, and the natural man receiveth not the things of the Spirit of God, neither can he know them, for they are spiritually, and only spiritually discerned. And it is declared positively that "flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." But, glory to God in the highest, the Word which was with God, and which was God, was made flesh: made of a woman, made under the law, to redeem them that were under the law. "Foresmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is the devil, and deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels, but he took on him the seed of Abraham."—Heb. ii. 14-16. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. iii. 29. Now perfectly identified with his members in the flesh,—in their flesh, embodying the church in himself, and embodied in the church as his body, *his flesh and his bones*; having bowed his heavens and come down, he who thought it no robbery to be equal with God, is found in fashion as a man; takes on him the form of a servant, learns obedience, and becomes obedient even unto death. In the flesh of his people, he is held responsible for their sins: "The Lord hath laid on him the iniquities of us all." "Who his own self bear our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; by

whose stripes we are healed." In his flesh identified with us under the law, he came to fulfill it in all its jots and tittles, and to redeem all his members from its curse and dominion. Death was the penal demand of the law, and this demand was promptly met and canceled by him. He was put to death in the body of his flesh, which was our flesh, which he had taken on him, and when he suffered death in the body of his flesh, the law could pursue him no farther; and as it was the flesh of the seed of Abraham in which he suffered death, the penalty of the law which was against his members was paid. "For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead."—2 Cor. v. 14. If Christ died for his people, then the penalty of death was borne. If a man is in debt, and his surety pays that death, he for whom the debt is paid is no longer a debtor. But if Christ did not die for us in such a way as to die our death, then he has left the penalty still against us, and heaven and earth shall pass away, but not a jot or tittle of the law shall pass until all is fulfilled. The law demands that "The soul that sinneth, it shall die." My soul hath sinned; has the sentence been executed on me in the death of my dear Redeemer? If it has not, it certainly will be. Paul says, "I am crucified with Christ." "Know ye not, brethren, (for I speak to them that know the law) how that the law hath dominion over a man as long as he liveth?" "Wherefore, my brethren, ye also are become dead to the law by the body of Christ." How by his body? That body was the body of the flesh of the seed of Abraham, which he took on him, and in which he bore our sins, and met all the penalty of the divine law. "That ye should be married to another, even to him that is raised from the dead, that ye should bring forth fruit unto God."—Rom. vii. 4. "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is free from sin. Now if we be dead with Christ, we believe that we shall also live with him."—Rom. vi. 4-8.

We have now traced the church in her law state, in condemnation and under wrath, until in the body of the flesh of our incarnate Lord she is put to death, buried with him by baptism into death. The dreadful penalty of the law is executed; the heavens are darkened, nature shudders, the earth quakes, the rocks are

rent, and the vail of the temple is torn asunder from the top to the bottom, and with her suffering, bleeding Lord, the church sojourns in death. The cold grave has closed upon the crucified body, and the law has exhausted all its wrath, can pursue neither the head nor body of the church any farther. Here the law becomes dead to the church, and here the church is dead to the law. But must the sable pall of death forever envelope the church of God? Is there no regeneration? No resurrection? Must the church, being slain by the law, forever remain in death? No, for Christ has abolished death, and brought immortality to light through the gospel. "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in." "Arise, O Lord, into thy rest; thou and the ark of thy strength." Truly "God has gone up with a shout, the Lord with the sound of a trumpet."

The resurrection of Christ from the dead is set forth in the scriptures as a begetting and birth effected by the glory of the Father. He was put to death in the flesh, but he was quickened by the Spirit, and this was effected in verification of the word of the Lord, "Thou art my Son, this day have I begotten thee." This decree is recorded in the second psalm, and declared in prophecy by the Son of God, and is stated in connection with the proclamation of his ascension to his mediatorial glory and inauguration to his throne upon God's holy hill of Zion, and the direct application of this decree to his resurrection from the dead is placed far beyond all doubt or controversy by the inspired testimony of the apostles. "And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead: and he was seen many days of them which came up with him from Galilee to Jerusalem, who are witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is written in the second psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise: I will give unto you the sure mercies of David."—Acts xiii. 29-34. He is called, Rev. i. 5, "Jesus Christ, who is the faithful witness, and the first begotten of the dead." He is also called, "The first fruits of them that slept."—1 Cor. xv. 23. "The first-born among many brethren."—Rom. viii. 29. "Who is the image of the invisible God, the first-born of every creature."—Col. i. 15. "And he is before all things, and by him all things consist; and he is the head of the body, the church; who is the be-

ginning, the first born from the dead; that in all things he might have the pre-eminence."—Col. i. 17, 18. And the church, which is his body, redeemed and risen with him from under the law, is said to have "Come unto Mount Sion, and unto the city of the living God, to the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first born, which are written in heaven."—Heb. xii. 22, 23.

(To be continued.)

CORRECTIONS.

DEAR BROTHER:—Please correct a mistake in a communication written by me, Feb. 26, 1872, and published in the "Signs" for August 1, No. 22, on third page, second column, which reads, "But we learned before we left that quite a number of the churches had withdrawn from the Missionary Association." It should read, Mississineway Association.

JACOB GANDER.

Subscription Receipts.

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Colorado:—F Wilburn..... 2 00

Total.....\$236 08

Contributed for Meeting House at Middleton:—Salah Wicks 5, Mrs Salah Wicks 3.—Total \$8 00.

Obituary Notices.

DIED—On the 30th of September, 1871, in the town of Cohocton, Steuben Co., N. Y., of cancer in the breast, my wife, aged 62 years, 7 months and 22. She held the doctrine contended for by the Primitive Baptists, and died in the triumph of faith in Christ, in hope of a better resurrection. Her body was conveyed to the cemetery, on the 2d of October. Sleep on, dear friend, until the resurrection trump shall sound, and bid thee rise to meet thy Savior in the in the skies, to join the angelic host above, and sing redeeming, living love.

B. J. OVERHIZER.

DIED—April 9, 1872, after a lingering illness, my father, John Meffords, at the advanced age of 84 years, 4 months and 4 days. He was at one time a member of the New School Baptist Church, but withdrew from them, and never united with any other church. He was very much devoted to the Old School Baptist cause, and has been a subscriber to the "Signs" for more than twenty years, which he read with interest. He was born in Mason Co., Ky., in a fort, when this blooming land was a wilderness, and lived in this old mansion nearly all his life—a life of honor and christian faith and hope, and now sleeps beside his ancestors in the old family burying ground. His last words were, "Thy will be done."

Respectfully yours,

NATHAN MEFFORDS.

Mason Co., Ky.

Please publish the departure of our dear daughter, Augusta V. Beakes, wife of George W. Beakes, and daughter of Horace J. and Mary E. Vail. She died at her home in New York City, July 24, of cholera morbus, after an illness of less than two days, aged 25 years and 11 months. She left a devoted husband, two little children, and affectionate parents, brothers and sisters, to mourn her sudden departure.

How fondly our hearts entwined about the little motherless children, but alas! how transient all below. God in his wisdom saw fit to take from our embrace the dear little Lewis, in two weeks after his mother's death, aged 6 months and 12 days, with cholera infantum.

Elder Beebe preached on both occasions, the first from 2 Cor. v. 7, 8, and the other from Job xiv. 2.

May the bereaved be made to trust, and become submissive to him who rules all things after the counsel of his own will, who is too wise to err, and too just to be unkind, is the prayer of yours in affliction.

M. E. VAIL.

DIED—In Volney, Oswego Co., N. Y., July 15, 1872, Dea. William Williams, of cancer and dropsy, aged about 76 years. Brother Williams was a consistent member of the O. S. Baptist Church of Granby for more than forty years. He was one of the pioneers of this part of the country. He was confined by his sickness some six or eight months, which he bore with christian fortitude and resignation to the will of God. He was quite conversant with the scriptures, and was decided respecting the faith once delivered to the saints, but was not so confident as some in regard to his personal interest in Christ, yet hoping for deliverance through the blood of the covenant. The writer saw him a few days before his death, and he said he was ready and rather anxious for the end to come. I am informed that about his last words were, "Children, I must leave you; but all is well." Thus died our brother, in hope of a blessed immortality. He leaves a son and daughter, and other relatives and friends, to mourn their loss, which we hope is his gain.

A discourse was preached from Hebrews ix. 27, 28, his own selection three months before his death. May God bless the children and all the relatives with a knowledge of their lost condition by sin, and a way of escape through Jesus Christ our Lord.

Your brother in the Lord,

CHARLES MERRITT.

DIED—July 28, 1872, John, infant son of brother Franklin and sister Amanda Van-Velsor, of whooping cough, aged about 9 weeks.

I tried to console the parents, by preaching a sermon at the funeral, from Job xiv. 1: "Man that is born of a woman is of few days and full of trouble."

He suffered much, but bore his sufferings with the patience God alone can give the tender infant. May God bless and comfort the father and mother, and all those who are called to mourn the loss of children.

R. M. SIMMONS.

By request of sister S. E. Rouse, consort of the deceased, I send for publication the obituary of our broth J. D. Rouse, who departed this life July 20, 1872, of heart disease. He was born in Boone Co., Ky., June 14, 1827, and baptized in the fellowship of Providence Church, in Sept. 1869, and continued a faithful and orderly member until his departure, which was calm, and he was resigned to the divine will, although his sufferings were long and severe. He leaves a heart-stricken widow to mourn his absence. He had no children except an orphan boy that he had raised, who also deeply feels the stroke. The church feels that she has lost a dear brother, and the community have lost a kind friend and a good neighbor. But we sorrow not as those who have no hope, for we believe that our loss is his great gain. May the good Lord sustain and console the heart-stricken widow, is the prayer of the writer, who tried to preach, and comfort her, on the funeral occasion.

Your brother in hope of a blessed immortality

JACOB CASTLEBURY.

At the request of the family of the deceased, I send the obituary of W. E. Stringer. He was born on the 23d day of March, 1809, in the state of Georgia, moved with his father to Alabama, in 1818, and died the 26th day of March, 1872, aged 33 years and 3 days.

Brother Stringer long since embraced a hope in Christ, and only a short time before his death the humble writer was in conversation with him, and he stated that his only hope of salvation was in the blood and righteousness of the Lord Jesus Christ. He leaves a wife, three sons and five daughters, together with numerous friends and relatives to mourn their loss, but not as those without hope.

His funeral was largely attended, and the unworthy writer tried to preach a discourse to his memory, from Heb. ix. 27, 28.

May God in his tender mercy sanctify the loss to his surviving family, and grant unto them like precious faith, and save them in heaven, for Christ's sake.

B. A. WALKER.

DIED—Our beloved sister, Martha J. Oliver, of liver complaint, at her residence near Hogansville, Troup Co., Ga., July 20, 1872, aged 33 years, 4 months and 19 days. She was the wife of Mr. John H. Oliver, and daughter of Dea. William, and Susan Hogan. She joined the Primitive Baptist Church in the fall of 1864, and lived a devoted christian life, and died triumphing in the faith of the Son of God. She suffered greatly during her last illness, but between the paroxysm of distress she would sing praise to God, with seeming cheerfulness. Her favorite hymn was,

"Amazing grace! how sweet the sound, That saved a wretch like me," &c.

She leaves an affectionate husband, and three very interesting children, the youngest an infant babe, a mother, brothers and sisters, with many sympathizing friends, to mourn her absence, but their loss is her unspeakable gain.

"No chilling wind nor poisonous breath Can reach that peaceful shore; Sickness and sorrow, pain and death, Are felt and feared no more."

B. C.

"Zion's Landmarks" please copy.

Elisha Jabez Martin, wife of my brother James E. Martin, departed this life May 20, 1872, aged 22 years and 5 months. She was not a member of the visible church, but had been a regular attendant at the Old Baptist meetings, and was, I truly believe a quick discernor of the truth. Her disease was consumption, which caused her to suffer for more than a year. She was a kind and loving wife and mother, and beloved by all who knew her. Although in the bloom of life, and blest with a kind husband, one small child, one sister, and many other relatives and friends, she was not heard to complain because she must leave them. Her only regret seemed to be on their account. Just one hour before her death, she extended her arms toward her babe, which was passing her bed, took her in her arms, stroked her head, and admonished her to be a good girl. She then spoke freely to her husband of her departure. She said her unworthiness had prevented her from ever offering herself to the church, but that she had no fears of death, knowing the Lord would save his people with an everlasting salvation. She admonished her husband to put his confidence in the God of heaven. She then spoke lovingly to her sister, advising her of her worldly welfare, and passed away, talking to the last.

O that the Lord would reconcile us to every dispensation of his will, is the desire of the unworthy writer.

WM. H. MARTIN.

Parker Co., Tex.,

DIED—In Warminster, Pa., July 5, 1872, Mrs. Emily Hobensack, in the 70th year of her age.

The subject of this notice had been in delicate health for two years or more, but was able nearly all the time to attend to her domestic affairs, and in pleasant weather she filled her seat in the meetings of the church and congregation. The fifth Sunday in June last, only five days before her death, she attended the meeting at Southampton, and appeared to be unusually well for her, and had a remarkable season of spiritual comfort. It appears evident that upon that day she had a blessed foretaste of that perfect state she was so soon to enter.

Sister Hobensack had been a member of the Southampton O. S. Baptist Church about forty years, and of her it can be said in truth, that she adorned her profession by her walk, as a member of the church, in all the relations of life. She was ever ready to do her part toward defraying the necessary expenses of the church; and of her it can justly be said, she was a peace maker; for the welfare of the church was precious to her; but she has been released from her anxieties and troubles. We, as a church, feel our loss very much, and while our sympathies would have had her remain with us, our judgment says it is best just as it is; for the Judge of all the earth doeth right. She has left an aged and infirm husband, who feels keenly his great loss, as well as a number of children. May our God sustain and comfort them.

Her funeral was very numerously attended at Southampton, the 8th inst., and the following words of scripture were used as a text: "For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit."

"Peaceful be thy silent slumber,
Peaceful in the grave so low;
Thou wilt no more join our number,
Thou no more our songs shalt know."

Dearest mother, thou hast left us,
Here thy loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal."

WM. J. PURINGTON.

Southampton, Pa., July 14, 1872.

Two Days Meetings.

A two days meeting is appointed to be held at the O. S. Baptist meeting house in Gilboa, on the second Saturday and Sunday in Oct., (12th & 13th) to commence at ten o'clock a. m. each day. A cordial invitation is given to all who wish to come, especially ministers of our order.

Those coming on the cars will be met at Moresville Depot the day before the meeting. By order of the church,

BERNARD COLE, Clerk.

Three Days Meetings

A three days meeting will be held by the Old School Baptists, at the school-house one and one-fourth miles north of Deerfield Station, commencing at two o'clock on the 20th of September.

We expect brother Wm. Pollard, of Canada, to attend with us, and also brother J. A. Johnson, of Ind.

Those coming by railway will come to Deerfield Station, on the Detroit branch of the M. S. & Lake Shore R. R., on Thursday before the meeting, where they will be met with conveyances to the meeting and to places of entertainment.

Brethren and sisters of our faith and order, come and see us. We are few in number, but we dearly love to meet with the little ones of our Father's household.

By order of the church,
SAMUEL CARPENTER, Clerk.

YEARLY MEETING.

The Old School Baptist Church of Columbia will hold her yearly meeting at her meeting-house, in Jackson Co., Michigan, half a mile north of Woodstock Depot, on the Detroit and Hillsdale R. R., to commence at ten o'clock a. m., on Friday before the first Sunday in October, 1872. We expect Elder Seitz to be with us, and we invite our ministering brethren generally, and all others of our faith and order. They can come to Woodstock by the cars.

By order of the church,
W. S. CARPENTER, Clerk.

The Old School or Primitive Baptist Church of Fairfield will hold a yearly meeting at their house in Fairfield, Lenawee Co., Mich., to commence on Friday before the fifth Sunday in September, 1872.

Brethren in the ministry, also brethren, sisters and friends, who feel as though they would like to make us a visit, are cordially invited to attend.

CHARLES LIVESAY, Clerk.

The O. S. Baptist Church at London Tract Chester Co., Pa., will hold a yearly meeting, to commence on Friday before the third Sunday in October, (the 18th) at 2 o'clock p. m. Ministering brethren, and brethren, sisters and friends are cordially invited to attend.

Those coming from the north will be met at Newark Station, on the Philadelphia, Wilmington & Baltimore R. R., on the arrival of the trains, about 10 a. m. Those who cannot come on these trains, (Salisbury brethren, and others) will be met the evening before, at Newark Station, by the trains which arrive about 5 p. m.

JOSIAH W. DANCE.

A yearly meeting is appointed to be held at brother John Hume's, 4 miles east of Carlisle, Ind., (which is on the Evansville & Crawfordsville R. R.) commencing at ten o'clock a. m., on Friday before the fifth Sunday in September, and continue three days.

ALSO,

At the Hickory Creek Meeting House, Jasper Co., Ill., commencing at ten o'clock a. m., on Friday before the first Sunday in October, and continue three days.

Our brethren and sisters and ministers are cordially invited to attend both these meetings. Those wishing conveyance from the Rail Road will write to John Hume, Carlisle, Sullivan Co., Ind., and to I. B. Parr, Willow Hill, Jasper Co., Ill.

D. BARTLEY.

Associational Notices.

The Indian Creek Association will be held with the Dry Fork of Twin Church, in the northern part of Preble Co., Ohio, beginning on Friday before the third Sunday in September, at 10 o'clock a. m.

We hope to meet a goodly number of the brethren and sisters of our faith and order, and we cordially invite all our ministering brethren to attend.

Those coming on the cars from the east, by way of Dayton, will stop at Brown's Station and inquire for John Brown and H. Banta. Those coming from the west by way of Richmond, Ind., will stop at West Manchester, and inquire for J. A. Howell and James Richards.

The Kehukee Association is expected to be held with the church at Smithwick's Creek, nine miles from Williamston, Martin Co., N. C., on the 5th, 6th & 7th days of October, 1872. Brethren generally are invited to attend.

Those coming from the north will have to leave home so as to take the Bay Steamer at Baltimore on Tuesday p. m., Oct. 1, and on Wednesday morning, at Norfolk, the steamer L. G. Cannon, by which they will reach Williamston on Thursday p. m., and have a day's rest before the meeting commences. Those coming from the south will have to reach Tarboro on Thursday p. m., Oct. 3, where they will be met by friends, and taken by private conveyance to the association, a distance of 39 miles.

C. B. HASSELL.

The Kaskaskia Regular Baptist Association will meet with the Beaver Creek Church in Fayette Co., Ill., on Saturday before the fourth Sunday in September, 1872, 6 miles north-west of Vera, on the Illinois Central Rail Road.

Brethren of our faith and order are invited to attend. We would be pleased to see as many of the fathers in Israel as can come, especially the editor of the "Signs of the Times." There will be conveyances at Vera to meet the trains on Friday and Saturday, to take the friends to places of entertainment.

By order of the church,
R. J. MCFARLAND, Clerk.

The Juniata Primitive Baptist Association will convene with Providence Church, in Friends Cove, Bedford Co., Pa., on Friday before the third Sunday in October, 1872.

Brethren from a distance will be met at Cumberland, Md., and Bedford, Pa., by writing to Abraham McClelland, P. M. McClelland, or George Diehl.

THOMAS ROSE.

The First Regular, or Old School Baptist Association of Kansas, will hereafter hold her meetings, beginning on Friday before the last Saturday in September, instead of the Friday before the second Saturday, as heretofore. This change has been made in the hope that ministering brethren may visit us; and we especially request that Elders Beebe, J. F. and J. A. Johnson, Dudley, Durand, Humston, and other brethren in the ministry, to visit us.

The fifteenth annual meeting will be held with the Big Walnut Creek Church, three or four miles south of Easton, Leavenworth Co., Kansas, on Friday before the last Saturday in Sept. 1872.

Those who come by the Railway can stop at Easton, and they will be met and conveyed to the meeting. Or they may there inquire for E. K. Adamson, or Jamss Turner.

N. B.—If the Lord will, I expect, in company with Eld. R. M. Thomas of Mo., to visit Hazle Creek Association, in Iowa, Licking, in Ky., and perhaps several others, and hope to see some, if not all the above named brethren, and that some of them will return with me.

WM. F. JONES.

The Licking Association of Particular Baptists will, by divine permission, hold her next session at Bethel Meeting House, five miles east of Shelbyville, Shelby Co., Ky., on the turnpike to Frankfort, commencing on Friday before the second Saturday in September, at 10 o'clock a. m.

THO. P. DUDLEY.

The "Signs of the Times,"

DEVOTED TO THE
OLD SCHOOL BAPTIST CAUSE,
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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 40. MIDDLETOWN, N. Y., SEPTEMBER 20, 1872. NO. 27.

POETRY.

UNITY.

When the love of Jesus reigns
And to unity constrains,
Brethren like a harp we see,
Tuned for heavenly harmony.

Then no discord can we hear,
No false notes offend the ear,
Bass and treble well unite,
Every listener to delight.

But when self or pride abounds,
Nought is heard but jarring sounds,
Groans the bass, the treble shrieks,
And the harp untuned bespeaks.

Satan loves the discord well,
Most resembling sounds of hell,
Runs his fingers o'er the strings,
And Tartarian anthems sings.

Blessed Spirit, let us be
Ever kept in tune by thee,
Making harmony divine,
Pleasing both to thee and thine.

G. S. ISBELL.

"I NEVER KNEW YOU."

Matt. vii. 21-23.

"I never knew you!" O what solemn words;
Reader, they are not mine; they are the
Lord's.

His own dear people were by him fore-
known;
Not one besides will he hereafter own.

"I never knew you!" Christ will surely
say,
To all who for their sins are cast away;
None but the blood-redeem'd will welcomed
be;
The rest will hear him say, "Depart from
me."

"I never knew you!" Though you did pro-
fess
My name, my cause, my blood, my right-
eousness,
Weighed in the balance, you were found too
light;
Your hearts unsound; they never were up-
right.

"I never knew you!" who religion feign;
You'll sink to ruin if not born again;
All who are found without the better part,
Must hear these awful words, "From me de-
part."

"I never knew you!" Though you called
me Lord,
Professed to love me and believe my word,
You never cared for me with honest heart.
Behold, I know you not; from me depart.

"I never knew you!" Christ will never
say
To those who're in the strait and narrow
way;
Who humbled are by grace and thirst to
know
That his dear blood for them did freely
flow.

A. H.

Nov. 1870.

CORRESPONDENCE.

DEATH OF ELDER JOSEPH BEAMAN.

DEAR BROTHER BEEBE:—Another of the faithful ministers of Christ and fathers in Israel has been called from the field of his labors here below to join the innumerable company of glorified saints above. ELDER JOSEPH BEAMAN departed this life on Monday, Aug. 12 1872. He died at his home in Columbia, Bradford Co. Pa., where he had lived for over sixty years. His wife, one son and four daughters, with other dear relatives and friends, are left to mourn his loss, five children having been called away before him. The grief of those who stood around his bed was mingled with a solemn comfort to witness the abiding strength of his hope, and the sweet composure of mind with which he contemplated the approach of death, which to him was truly

"A porter at the heavenly gate
To let the pilgrim in."

He came from Vermont in the year 107. His first exercises upon the subject were about 1802. In 1819 he was baptized with several others, who were constituted soon after into a church called the Columbia Baptist church, of which he remained a member to the last, though its name was afterwards changed to Columbia and Wells. At the time of the division he remained unmoved while many of the ministers near him with a majority of the members left the gospel doctrine and order.

Soon after he was baptized his mind was impressed to preach the gospel; but he thought the impression must be from the devil, feeling sure that the Lord never would call one so poor and ignorant and unworthy as he felt himself to be to preach his glorious gospel. He had a very strong will naturally and was not readily turned from a determined course. He determined that he would not preach, and that he would not let any one know that he even thought of such a thing. He held to this determination for about three years, but he preached in his sleep almost constantly; and during the last year he said he did not think he passed a night without preaching aloud in his sleep. He got no rest and finally gave up the contest, and told the brethren he would try to preach, which he did. "I do not know, he said, what I spoke or how it sounded: but I know that I went

home and slept that night as sweetly as an infant, and for the first time in about three years got a good night's rest. But O, the next day! Satan got me under the harrow then, and worried me well. I thought I had deceived the people, and brought disgrace upon the church." From that time he said that whenever he refused to preach he preached in his sleep.

He was licenced in 1822, and ordained in 1826. He was a plain and powerful and very energetic preacher of the truth as it is in Jesus, and made no kind of appearance of compromise with error in any of its forms, neither in his preaching nor in his life and walk. He was greatly esteemed and relied upon by the brethren; and his tender and affectionate disposition towards them was answered in their love for him. He attended the Chemung association for about fifty four years, missing but once in forty nine years. You remember his sermon at the opening of the last association in June, from the words, "Ye are a chosen generation." That was his last sermon, and how solemn and impressive his words were. Neither that nor your admonitory address at the close in which you referred to him, will soon be forgotten by those who were present.

The Saturday and Sunday following, he and sister Beaman were with the interesting little church at Canton, which was organized in February, and in which he felt so great an interest. Four at that time confessed their hope in Christ, related their exercises and were received. The brethren and sisters appeared to have unusual freedom in talking of the things of the kingdom, and Eld. Beaman enjoyed the precious season very much. He spoke with affectionate and fatherly interest to the brethren and sisters. Brother Balas Bundy was with us at the meeting, and will not soon forget the season of refreshing, and his last interview with his aged father.

None of us will soon forget the impressive words with which he began, the first time he spoke to that little company, leaning upon his staff: "The name of Jesus has long been a very dear name to me, a very tender name."

On Monday, Aug. 4, about three o'clock, he received a paralytic stroke in the left side. This aggravated other complaints, and his sufferings

were very great indeed. He could not understand that he had received the shock, but thought he had fallen and hurt himself and that as soon as the great pain was gone he would be well again. During Tuesday and Wednesday he was talking constantly of the wonderful plan of salvation, mingling exclamations of praise with his groans, and preaching all the time. On Thursday he began to realize that he was called to go home, and from that time he was talking about going. "I sigh for home," he said, "but I am afraid it is to get rid of pain; and that is not a right feeling, to sigh for home in order to get rid of pain, for I do not suffer a bit too much. My sufferings are nothing compared to my Savior's. I do not sweat great drops of blood. I want to be patient; but O I do want to see my Jesus, that dear friend, on whom my hopes of heaven depend. But this is my shame, that I have no more reversed his name. His expressions were very comforting to those who were with him, of whom his wife his eldest daughter, Mary E. Knapp, and his niece, Mrs. Weber, were members of the church. He was very patient, and felt that every thing was done that could be and that every thing was right.

He expressed a desire to see me, and although I was far away and he near death, he said he thought he would see me. Providentially I was able to be there. On Saturday evening I entered his room. He knew me and was able to talk some, and appeared very clear in his mind. He said, "I want to go home, to my precious home." I said, "Satan is not allowed to trouble you much? O, I don't know, he replied he tempts me some." "You have no doubts or fears? O nothing of that, nothing of that, he replied quickly and firmly, "My Jesus and I are so joined he will not live in glory and leave me behind. But I want to be more patient, and wait till his time comes to take me home: But I am impatient. I long to see my Jesus, that dear friend on whom my hopes of heaven depend." He talked much more. His voice was very faint and broken, but I could understand him, and it was truly a great privilege to hear him. He asked about the church in which there has been some trouble, and appeared glad to hear that there was some prospect of its being healed. He expressed a desire to hear me read and speak in

prayer. I asked if he had any special portion he would like to hear read. "O it is all precious, he said. "I like the seventeenth chapter of John." He appeared to listen with comfort, and then rested through the night very quietly. In the morning, which was the regular meeting day of the church, he talked a very little more. I said, is your mind resting in the faith that you have preached. "Yes," he replied, that is the only doctrine. Salvation by grace. O how could any one endure such awful suffering if it was not for this precious hope." He did not suffer much after this, and could not talk, but paid attention to what was said, and appeared to hear with comfort when portions of the scripture were repeated. He breathed his last on Monday at three o'clock, the same hour he was taken a week before.

Thus has gone another of those faithful soldiers who were your companions in labor in the early years of your ministry. Truly he died old and full of days. May the Lord comfort his bereaved companion, and children.

If I could record all that he said upon the glorious theme of salvation by grace it would be more interesting and profitable than any thing I could write. How precious is the testimony of the aged pilgrim as he hears the summons for his departure and gathers up his feet into his bed like "the last words of David," the testimony is that the everlasting covenant which is ordained in all things and sure is still all his hope and all his salvation." How precious to our trembling souls to see that he feels the same child-like weakness and lack of confidence in the flesh that we feel, and has only the same hope; and then to see that hope shine so brightly amid the dark shadows of death, and to hear the strong voice of faith in the midst of suffering, and see the solemn and sweet assurance of comfort quite through the valley, and of eternal joys beyond: how strengthening and encouraging to the weak believer is all this. How can we be so doubting and unbelieving, who feel that we have tasted the love of God in our hearts, and have gladly received his precious word of truth. For having loved his own which are in the world, he loves them unto the end, and they who believe on Jesus shall never be ashamed or confounded.

May the strength of Israel's God be your support through the remaining days of your labors and sufferings here upon the earth, until your work, too, shall be done, and you be called to stand in his presence with eternal joy.

A sermon was preached on the occasion of his funeral on Wednesday from 2 Timothy iv. 7:8. "I have fought a good fight" &c.

Your brother in hope of eternal life,

SILAS H. DURAND.

WARWICK N. Y. Aug. 31, 1872.

DEAR BROTHER BEEBE:—A few days since, sister Durland of West-town in this county handed me a slip of paper, which she said contained a text of scripture, upon which she wished me to give some views through the "Signs of the Times." At the same time, she informed me that the text had been given her by a friend, or relative, who was a professor of religion, but not an Old School Baptist, and her friend said, she thought the text would be a "sticker," to any of that sect. I do not know just what was meant by the term "sticker," but presume that the idea meant to be conveyed, was, that those who believe, and advocate that salvation is by grace alone, through the blood, and righteousness of our Lord Jesus Christ, who died for our sins and rose again for our justification, and who utterly repudiate all human means, agencies and instrumentalities whatever, in the great work of redemption, and salvation, would find this text, one at least, which disproves there doctrine and ascribes salvation to the creature, and an irrefutable proof of the doctrine of conditional salvation. The text referred to is in chapter v. of the general epistle of James and the last verse, but the preceeding verse is connected with, and belongs to it, and they read as follows. "Brethren, if any of you do err from the truth, and one convert him: Let him know that he which converteth the sinner from the error of his ways, shall save a soul from death, and shall hide a multitude of sins. Some learned and intelligent men have concluded from the address at the beginning of the Epistle, that the Apostle was writing to the Jews, or at most, to those of that nation who had been converted from Judaism to the Christian religion. There may have been and probably were, some of the literal descendants of Abraham among those to whom the epistle was addressed. But I have no doubt that they were the same characters to whom our Lord referred, when he said to his disciples, "When the Son of man shall sit in his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel, Matt. xix. 28. James was one of these judges, and he and his associates were pointed out by the inspiration of the Holy Ghost, centuries previous to this time: Behold a king shall reign in righteousness, and princes shall rule in judgment. Isa xxxii 1.

Our Lord Jesus Christ suffered all that the Scriptures had foretold concerning him, and he being delivered according to the determinate counsel and foreknowledge of God, had been taken and with wicked hands, had been crucified and slain, But he could not be holden of death: He had triumphed over the grave; risen a mighty conqueror over death, had ascended on high and received

gifts for men; and on the day of pentecost the princes or judges, received the Holy Ghost by which they were qualified to enter upon there high and sacred office, and hence forth whatever they bound on earth, was to be bound in heaven, and whatever they loosed on earth was to be loosed in heaven, Matt. xvi. 19. James as one of these inspired judges addressed the twelve tribes of spiritual Israel, the same characters who are addressed by the Apostle Peter, as the strangers scattered throughout various provinces and countries, as elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience, and sprinkling of the blood of Jesus Christ. But I presume the querist who gave our sister the text, is ready to say: James could not have referred to such, for he is speaking of sinners who err from the truth, and need conversion. This is strictly true: the Apostle is speaking of just such characters, but they are no less the children of grace, and the subjects of the Redeemer's kingdom, than those to whom Peter addressed his epistles. To prove this, I will refer to some of the language used by the Apostle, the first words used by him fully sustain my position. My brethren count it all joy when ye fall into divers temptations, knowing this, that the trying of your faith worketh patience. They must have been believers or they could not have faith: He that believeth and is baptized shall be saved.

"Verily, Verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life, John v. 24.

James continues his exhortations to them, as children of grace and believers in our Lord Jesus Christ, and gives them rules for their observance expounding the law of Christ, and enforcing its observance by them, in their lives, deportment, and conversation; showing that the adventitious difference in rank, or wealth, which are so highly prized and so eagerly sought after by worldlings, should not be regarded by them, nor the possessor of wealth be held in any higher estimation than the brother of low degree; but all were to be esteemed as they were faithful to their Lord, and obedient to his commandments; and urges them to steadfastness, by calling their attention to the crown of life, which the Lord has promised to those who love him, he then adds: Do not err my beloved brethren, verse 16, From this verse to the close of the chapter, there are admonitions of the most important character, and which cannot be too frequently read, or too carefully observed by every follower of the Redeemer, who said, "Whosoever will come after me, let him deny himself, and take up his

cross and follow me." It is a solemn truth that any one who lives in the habitual disregard of the admonitions contained in this chapter, and also in those which succeed it cannot lay a legitimate claim to be a follower of our Lord Jesus Christ.

That grave errors have prevailed among brethren, and even deeply and painfully affected churches, is unfortunately true. The Galatian brethren erred by allowing Judaizing teachers to come among them and by listening to, and accepting their bewitching doctrines; which caused them to disobey the truth, and led them to foolishly suppose that after having begun in the Spirit, they were now to be made perfect by the flesh, or by the observance of those carnal ordinances, required by the Old Covenant. Paul rebuked them sharply, for the great error into which they had fallen. The church at Corinth, fell into an error of a different character, but one equally repugnant to the law of Christ and in direct violation of that circumspect rule, obligatory upon every one who has professed faith in our Lord Jesus Christ. So great was the error, that the Apostle declares that they were puffed up, and had not mourned, or manifested sorrow, or even called to an account, the one who had brought such a reproach upon the church. His rebuke was effectual; they were converted from the error, and even the transgressor himself, affected by the prompt and determined action of the church, and their zeal in purifying themselves, manifested that remorse and repentance, which clearly proved that he had been converted from his error, and now, the Apostle enjoins upon them, not only to forgive him, but besought them to confirm their love towards him,—2 ii. 8:9.

I have alluded to these instances to show that not only individual members, but even churches, or a majority of the members of a church may err from the truth, and depart widely from the order of the gospel. Bearing this in mind, we can readily perceive the propriety of the solemn admonitions, and warnings of the apostle James to his beloved brethren, and his earnest entreaty to them. "Do not err my beloved brethren." He then pictures out several errors into which they were liable to fall. He declares that even if they have respect to persons, they commit sin, and are convinced of the law as transgressors,—Chap. ii. 9.

He enjoins upon them charity, and generosity towards their poor brethren and sisters, not in word only, but also in deed, and shows that their faith can only be manifested and proven by its fruits, or by those works which the gospel enjoins upon its professors,

"So let our lips and lives express
The holy gospel we profess
So let our works and virtues shine
To prove the doctrine all divine."

The apostle having duly admonished his brethren against those practices, which were observed by those who were of the world, and loved it, declared most emphatically that the friendship of the world is enmity with God, and for any of the children of grace to seek its friendship, constituted them adulterers, and adulteresses, and whoever would be a friend of the world is the enemy of God.

James is not alone in this declaration. Paul declares the same truth in his Epistle to the Romans, and shows that the law has dominion over a man as long as he liveth, and the joint testimony of these two inspired judges, is that we must become dead to the law by the body of Christ, and also dead with Christ, from the rudiments of the world,—Rom. vii. 4. Col. ii. 20.

The Apostle, as if to enforce his admonitions, denounces a solemn woe against those who have grown rich by cheating, and fraud, even robbing the laborer who had reaped their fields, and warned them that their cries had entered the ears of the Lord of Sabaoth, and although they had lived lives of pleasure, and had grown wanton in their wickedness so that they had overcome all resistance, yet they were not to be envied by the children of God. He then enjoins patience and resignation to the divine will, and refers them to the prophets and patriarchs, as examples of suffering affliction and patience; inculcates the observance of law, and sympathy towards the sick and afflicted: commands them to pray one for another, and to confess their faults one to another. No one will deny that these are observances which belong to the church, nor will any venture the assertion that they are practiced by the world. Then in conclusion the apostle says, "Brethren, if any of you do err from the truth." If there was no liability of any of them erring from the truth, there would have been no need that the epistle should have been written, and it would not have been, at least in the form it now stands. But if any do err what is to be done. The apostle Paul says, "Brethren if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted,"—Gal. vi. 1.

There is not only encouragement to attempt the conversion of a brother, or a sister, who has erred from the truth, or been overtaken in a fault, but a positive command to make the attempt in the spirit of meekness, and if this spirit is observed, the end will almost always be secured. The death alluded to is neither eternal, nor corporeal death, but the cutting off from the fellowship and privileges of the church, of those whom the apostle Paul commands the brethren in the name of

our Lord Jesus Christ, to withdraw themselves, even from every brother that walketh disorderly.

The one who is converted from his error is saved alive, or remains a member of of the church. His sin is hidden, or covered, as David says, "Blessed is he whose transgression is forgiven, whose sin is covered."—Psalm xxxii. 1. Rom. iv. 7. As in the case of the transgressor alluded to by Paul, when his repentance was clearly manifested, he was forgiven, and the multitude of his sins were hidden, or were not to be mentioned in accordance with the word of the Lord by the Prophet Ezekiel. "Therefore, thou son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked he shall not fall thereby in the day that he turneth from his wickedness, neither shall the righteous be able to live for his righteousness, in the day that he sinneth. When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousness shall not be remembered, but for his iniquity that he hath committed, he shall die for it. Again, when I say unto the wicked, Thou shalt surely die, if he turn from his sin, and do that which is lawful and right. If the wicked restore the pledge, given again, that he had robbed, walk in the statutes of life, without committing iniquity he shall surely live, he shall not die; none of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right: he shall surely live."—Ezek. xxxiii. 12: 16.

In conclusion I would say, let all who read these views on the passages which some may think refutes the doctrine of salvation by grace alone compare them with the Scriptures of the Old and New Testaments. To the law and the testimony, if any man speak not according to this word, it is because there is no light in him. The children of grace accept them as the only and infallible rule both for faith and practice and there is not in all the glorious record a sentiment which they would have expunged, nor do they wish an addition made thereunto.

Yours in gospel bonds,

WM. L. BENEDIOT.

REISTERSTOWN, MD., July 24, 1872.

ELDER BEEBE—DEAR BROTHER IN HOPE:—It is with a peculiar sadness that I have read the inclosed letter from the pen of our dear brother, (now gone to his home above) Eld. G. W. Staton. My grief at his loss has been soothed by it, and my hope has been strengthened. I was at the house of brother Thomas E. Hunton, in Virginia, when I was deeply shocked and grieved at the sad news. While there, the inclosed

letter was shown me, and I read it with deep emotion. The friends there all felt that it would be deeply interesting to all the household of faith, and especially to those whose privilege it was to know and love the writer. It is interesting to me, because in it he speaks of his own daily travel, in a way that we are not in the custom of seeing in letters intended for the "Signs." The sense of littleness and vileness which brother Staton has expressed in this letter, will be recognized by all who knew him, as being always apparent in all his life. Not only was humility put on with him, but God had given him that grace in his heart. He not only talked with humility, but he lived humbly. No man had a poorer opinion of his own ability or goodness. The command, "Let each esteem other better than himself," was shown to have been written in his heart, which endeared him to all the saints who ever knew him. To me he was always a sweet preacher. His humility always make him put Christ foremost, and himself, as much as possible, out of sight. His words seemed to me always sweetened by the dew of heaven. I ever felt, when it was my privilege to hear him, that he was swallowed up with the one desire to glorify the name of Jesus. In declaring the truth, he was always clear, firm and bold. The world might suppose that such firmness and boldness was not consistent with humility, but his very sense of the weakness and vileness of his own nature made him firm and clear in preaching Christ as the only hope of sinners. None of us have felt our own weakness more, and none have been more clear and faithful in declaring the completeness of the salvation there is in Christ Jesus. In his preaching, perhaps worldly minds would not always have called him eloquent, but to me it has seemed at times that his words were rich with the purest eloquence; it was the eloquence of earnestness and truth.

I have felt since I knew him, that brother Staton was very near and dear to me, for the truth's sake, and I feel that this is a loss to me. It is a sad bereavement to us all. The last time I saw him was at Newark, Del., as he, in company with our afflicted sister Staton, left me on our return from the Delaware River Association. The last thing spoken of between us was that he expected to meet me in August, at the Corresponding Meeting in Virginia. It is God that hath disappointed us. Brother Staton has joined the association above,

Where congregations ne'er break up,
And Sabbaths have no end.

In looking at the position he filled in the hearts of his brethren and in the church, I felt at first to question rebelliously, Why hath God done this? But I trust my selfish murmuring has been stilled, and I pray that we may all feel that what God does is best.

The dear brethren of the churches where he has lived the past two years, will feel to mourn the loss of a dear brother and faithful pastor. They need not that I should assure them of my deep sympathy. I will remind them that God can still provide. He will never forsake his people. May his presence comfort them. I feel the deepest sympathy for our afflicted sister, his beloved companion, and all the family, but I am well assured that the Lord will comfort them.

With sadness of heart, I remain
your brother in hope,

F. A. CHICK.

NEWARK, Del., Oct. 10, 1871.

DEAR SISTERS LAURA AND LOUISE HUNTON:—Your response to my request to write to me, came to hand, dated the 8th and 9th of September. Brother Chick was with me at our home when I received them, and shared with me the comfort they contained. I cannot, my dear sisters, separate you in my memory, and as I am such a poor bungling hand at writing, I will try to reply to you both together. Your most excellent and comforting letters should have been responded to before now, and I have frequently thought I would do so; but I am afraid it was the pride of my heart, feared you would be disappointed; for I feel I am at no time capable of answering such good letters. I was both comforted and instructed, but fear I shall fail to do either in this my attempted reply.

My dear young sisters, I am a poor ignorant sinner, and unworthy of the fellowship or correspondence of any of God's dear children, yet I do feel thankful that out of the mouth of babes and sucklings God hath ordained praise, and that he hath hidden these things from the wise and prudent, and revealed them to the poor and ignorant. I hope I can say with the poor blind man, "Whereas I was once blind, now I see." And I do think I know I am a sinner, and I believe, from the scriptures, that to know this we must be quickened into life; for the dead can neither see, hear or feel. He who was born blind knows as little about darkness as light. God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. The light must shine before we can know the darkness of our own heart. Spiritual life must be given before we can feel that we are poor helpless sinners. To feel then that we are poor miserable and undone sinners, is a sure evidence of life; this blessed evidence has been and continues to be a great comfort to me in my dark and lonely hours, when Satan with his army of doubts lays siege to my poor sickly soul, when I am harrassed with distressing fears, lest

I am deceived in my little hope. And I am enabled through grace to hurl the accusation back, and to say with the prophet, "Rejoice not against me, O mine enemy, when I fall I shall arise." "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." If I were not one of God's children, I should not thus be distressed on account of these corruptions within and fears without; for it was not always so with me. Our blessed Lord has said that it is through much tribulation we shall enter into the kingdom of heaven. He has called all his dear children to be followers of him, and he, the great Captain of our salvation, was made perfect through suffering, and we must have fellowship with his sufferings, if we are his followers. Then we are told to think it not strange concerning the fiery trial that is to try us, as though some strange thing happened unto us; for this is for the trial of our faith, which is more precious than gold that perisheth. My dear young sisters, the sweetest evidences I have ever felt of the Savior's love, has been after I have passed through some fiery trial, after the Lord has taken me out of some horrible pit of miry clay, and set my feet upon a rock; when he has put a new song into my mouth, even praise to his name. Israel never sung so sweet a song as after the Lord led them through the surging waves of the sea, upon dry ground, and drowned all their enemies who attempted to follow them. You, my dear sisters, have just started on your pilgrimage, and I write these things for your encouragement; for sore trials await you; but be not discouraged when they come, for as your days, so shall your strength be.

My dear sister Louise, you speak of not being able to feed upon the precious gospel truth preached at your meetings, and of weeping because you could not. Those were precious tears, and are had in remembrance before God; and they that sow in tears shall reap in joy. This desire to feast upon the precious word was as good an evidence that you were a child of God as though you had been feasting on the rich dainties. But perhaps the Lord would teach you to look to him, and not even to the proclamation of his truth, for he can spread a table for his children in the wilderness. This you have realized since, in the comfort the Lord gave you through brother Chick's letter. Paul may plant, and Apollos may water, but God alone can give the increase. The most blessed state this side of heaven is to be able to eat the precious body and to drink the blood of our Lord Jesus Christ; to feast on the rich provisions of his grace; and the next most blessed state is to desire to do so, and is full as good an evidence that we have passed from death

unto life. True it is not so comfortable for the time being, and no chastisement for the time seemeth to be joyous, but grievous; nevertheless it shall yield the peaceable fruits of righteousness. The apostle Paul was not so comfortable when he said, "Things I would, I do not; and the things I hate, them I do. O wretched man that I am, who shall deliver me from the body of this death?" As when he was caught up to the third heaven, so happy that he did not know whether he was in or out of the body, and saw things which the laws of language would not permit him to utter. Yet how many poor tempest-tossed souls have rejoiced that Paul felt that sore trial, and uttered those sorrowful words; and his thus being brought so low was as good an evidence that he was a child of God, as when he had such glorious revelations of the kingdom of God. O, my dear sisters, there have been times with me when those dear words of Paul were about the only comfort I could find in the precious bible. And your words were indeed a comfort to me, for I have often had the privilege of hearing good gospel preaching, when it all seemed to pass me by; and often when I have been trying to preach, and shut up, with no liberty, and when I would come down out of the stand, would shrink abashed from meeting my brethren, some dear child of God would come and tell me how they had been comforted. And sometimes when I have had unusual liberty in preaching, I could gain no such evidences that the brethren had been fed. So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy. The Lord leads his children about, and instructs them, and every strange god he will cut them off from, and teach them to look alone to him, who is the God of all comfort. You, my dear sister Louise, seem to have been able to feast on the precious gospel. My prayer is that, if it is God's holy will, it may ever be so with you, and that your dear sister, the next time, may be able to feed with you. I was glad I attended your meeting, and think, if my life should be spared to see next August, I shall want to go again.

I have tried to respond to your letters as my mind has been led. I am sure you will be disappointed, but you will learn from this not to expect much from me. Remember me in love to your dear mother, and the dear brethren and sisters in Christ. I shall be glad to hear from you again, at any time you feel inclined to write. May the blessed Lord keep you in his love, and strengthen you for all that may come to your lot in this world, and bring you at last to his eternal rest, is the prayer of

Your unworthy brother in tribulation and hope,

G. W. STATON.

Circular Letters.

The Lexington Old School Baptist Association, convened with the church at Otego, Otsego Co., N. Y., September 4th & 5th, 1872, to the churches composing the same, sends greeting:

DEAR BRETHREN:—We have abundant reason to be grateful to our heavenly Father for his kind protection manifested in the preservation of our lives, and permitting us once more on the shores of time to meet in our associated capacity.

In this letter we will call your attention to the foundation of the salvation of God's people. "Therefore thus saith the Lord God, Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding places."—Isa. xxviii. 16, 17.

In the foregoing passage and its connection, we have brought to view what God said to the scornful men that ruled the people which were in Jerusalem, concerning what they said they had done, that is, that they had made a covenant with death, and with hell were at agreement; that when the overflowing scourge should pass through, it should not come unto them, for they had made lies their refuge, and under falsehood they had hid themselves. Then comes in the portion of scripture we have taken to write upon. "Therefore thus saith the Lord God, Behold I [that is God] lay in Zion for a foundation, a stone." Now this stone is referred to in many places in the scriptures, in beautiful and firm language. The apostle Peter says, "To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God and precious." And again the apostle says, (when they had cured the impotent man, and were asked by what power or by what name they had done it) "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him does this man stand before you whole. This is the stone that was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other." By the above scripture we discover that Jesus Christ is that living stone, and as such the people of God come to him, as children to a parent, asking for the things they need, or as the apostle says, are made nigh by the blood of Christ, and are fellow-citizens with the saints, and of the household of God. Therefore as the foundation, "In him was life, and the life was the light of men." As he

(Christ) says, "I give unto them (my sheep) eternal life." And the apostle says, "We know that the Son of God is come, and has given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ." This is the true God and eternal life." And to these characters he is precious, and chosen of God, and his people are chosen in him, that they should be holy and without blame before him in love, God having predestinated them unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved; in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. Therefore we can say, "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ. (By grace are ye saved.)" A tried stone, a precious corner stone, a sure foundation, to our understanding would convey the qualities of our Head and Husband, our God and Father, and appellations which endear him to his people in his manifestation to them in their experimental knowledge of him, as recorded in the scriptures, and made known to them by the revelation of Jesus Christ.

"He that believeth shall not make haste." The believer who in the above scripture shall not make haste, is the character that in his experimental knowledge is brought to understand and believe that the things God has spoken about in his word will surely come to pass at the set time of the fulfilment of each or every part and parcel and, the whole will work together for good to them that love God, who are the called according to his purpose, which embraces all the election of grace.

Again, "Judgment also will I lay to the line, and righteousness to the plummet." Showing that justice and judgment are the habitation of his throne, and mercy and truth shall go before his face, and that he doeth all things well.

Again, when God takes one of these subjects, or one of the election of grace, (who by nature are children of wrath even as others) in hand, he quickens him, and he becomes teachable, and receives the things of the Spirit of God, which the natural man cannot receive. But he has received the Spirit which is of God, that he might know the things that are freely given to him of God. The apostle says, "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual." Now they have something of a view of God sitting upon a throne

high and lifted up, and his train fills the temple; and they cry one unto another, saying, "Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory." And also they have a view of his power; then the language of their heart is, "Woe is me, for I am undone, because I am a man of unclean lips." And when he has a view of the sufferings of Christ, which was for his people, that he [Christ] was delivered for their offences, and raised again for their justification, and something of a view of the way in which God can be just, and the justifier of those that believe in Jesus. And as it is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard and hath learned of the Father, cometh unto me, saith Christ. Not that any man hath seen the Father, save he which is of God; he hath seen the Father. Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am the bread of life. This is the bread that cometh down from heaven, that a man may eat thereof and not die. Now we can see that he that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God abideth on him. Again, "Verily, verily, I say unto you, He that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." Also, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." The scriptures show that it is the work of God that any one believes on the Son of God, and they are passed from death unto life, and shall not come into condemnation. But Christ has redeemed them from all iniquity, and purifies them unto himself a peculiar people, zealous of good works. And still the work goes on, and is being performed by the great Head of the church, who was brought again from the dead, through the blood of the everlasting covenant. And as evidence of this, he [Christ] is building up his church, and separating the sheep from the goats, setting the sheep on his right hand, and the goats on the left, and is saying to them on his right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." This is said to every one of God's people, for they are made willing in the day of his power, in the beauties of holiness. Again, "Behold the Lord God will come with strong hand, and his arm shall rule for him. Behold his reward is with him, and his work before him. He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and gently lead those that are with young." And again,

he not only gives them eternal life, and feeds and gathers them into his fold, as he has said, "Other sheep I have which are not of this fold; them also I must bring; they shall hear my voice; and there shall be one fold and one Shepherd." And the apostle, in speaking of the various gifts in the church of God, illustrates them by referring to a human body; and we see that the body is not one member, but many. And God hath set the members every one of them in the body as it hath pleased him, and the members cannot say they have no need of each other, for every member is necessary, and right, when in their proper place, and are useful to the body, and should be content, as far as in them lies, with the place allotted to them, for it is God that makes them to differ one from another. They have nothing that they have not received, and therefore they should not glory as if they had not received it; as the apostle says, "Who maketh thee to differ from another? and what hast thou that thou didst not receive? And if thou didst receive it, why dost thou glory as though thou didst not receive it?" When we look at it in this light, the question arises, From whence do they receive it? and we answer, From this Foundation, which is Christ the Lord. And it is given to them as lively stones, or living members of the mystical body of the Redeemer, or of Christ. As the apostle says, when writing to his Ephesian brethren, "I beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love, endeavoring to keep the unity of the spirit in the bond of peace. There is one body and one spirit, even as ye are called in one hope of your calling. One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, when he ascended up on high he led captivity captive, and gave gifts unto men. And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith and knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ," which we believe will be accomplished here on earth, and it all flows and proceeds from this Foundation, or from the throne of God and the Lamb; and the election of grace, in their quickened state, may properly be addressed as the apostle addressed them, "Ye also as lively stones are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable

to God by Jesus Christ." And to these Christ is precious.

"And the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding places." which expresses and brings to view the overthrow of every thing that is termed means of grace, as referring to the works of the creature for salvation, for there is no salvation only what flows from Christ the Lord. Did not the apostle Paul find it so in his experience? and do not each of us for ourselves find it so, when we are taught of God, and have learned the truth as it is in Jesus?

L. P. COLE, Mod.

S. H. DURAND, Clerk.

R. W. SANFORD, Ass't Clerk.

Corresponding Letters.

The Lexington Old School Baptist Association, convened with the church at Otego, Otsego Co., N. Y., September 4th & 5th, 1872, to the sister associations with whom she corresponds, sends christian salutation:

DEAR BRETHREN:—We have abundant reason to rejoice and praise the name of our God, that we are favored once more with the blessed privilege of meeting together in the capacity of an association, and are permitted to attend upon the things of that kingdom which is not of this world, and trusting we are a people that are dwelling alone, not reckoned with the nations of the earth, but hoping we are included with that people that is called a holy nation, a peculiar people, that we should show forth the praises of him who hath called us out of darkness, into his marvelous light. Surely, brethren, while we have been made partakers of such heavenly blessings, we are made to say with David, "The Lord is our defence, and the Holy One of Israel is our King." Therefore, dear brethren, hoping that the Lord will grant you according to the riches of his glory, to be strengthened with might by his Spirit in the inner man, that Christ may dwell in your hearts by faith, being rooted and grounded in love, endeavoring to keep the unity of the spirit in the bond of peace, ever striving for the things which make for peace, and things whereby one may edify another.

Our meeting has been harmonious and comforting in receiving your messengers and minutes, and we are glad to express our love and fellowship to the numerous associations of our correspondence, hoping you will continue the same christian love and fellowship.

Our next meeting is appointed to be held with the Second Roxbury Church, commencing on the first Wednesday in September, 1873, and continue three days.

L. P. COLE, Mod.

S. H. DURAND, Clerk.

R. W. SANFORD, Ass't Clerk.

ORDINATIONS.

At the special call of the Bethlehem Church, a council (consisting of the Elders and brethren in attendance at the Corresponding Association, after the adjournment of the said Association) convened for the purpose of examining, and if thought expedient, setting apart for the gospel ministry brother Charles Mason, a colored member, and licentiate of Bethlehem Church.

The council was organized by appointing Eld. J. L. Purington Moderator, and brother D. T. Arrington Clerk, and brother S. Rixey Assistant Clerk.

The candidate was examined in regard to his christian experience, call to the work, doctrinal views and ministerial qualifications, and also in reference to his general deportment and standing.

The council being satisfied in all the above particulars, after due deliberation proceeded to the ordination, in the following order:

Ordination sermon by Eld. Gilbert Beebe, from 2 Tim. iv. 5, 6. "But watch thou in all things," &c.

Ordaining prayer by Elder John Bell, (colored) and the laying on of hands by all the Elders present.

A very appropriate and solemn charge by Eld. Wm. J. Purington. The right hand of fellowship in the name and behalf of the presbytery, by Eld. J. L. Purington.

She 613th hymn was then read by the candidate and sung by the church and council, and the benediction by the newly ordained Elder.

J. L. PURINGTON, Mod.

D. T. ARRINGTON, Clerk.

SAMUEL RIXEY, Ass't Clerk.

INFORMATION WANTED.

Brethren living within a few miles of the Ceicago & North-Western R. R., or the Cedar Rapids & Missouri River R. R., in Iowa, are desired to inform the subscriber if there are any good locations yet in Rail Road lands, as it is his intention to go westward this fall, and would like to settle near a church of our order, or among brethren so as to constitute a church, as there are four of us that are members. Brethren who can give the desired information are requested to write immediately, and address

ABRAM B. LESTER,

Polo, Ogle Co., Ill.

Change of Residence.

Brother Joseph M. Watson having removed from Manchester, Adams Co., Ohio, to Carlton, Carroll Co., Mo., desires his correspondents to address him hereafter at the latter place.

EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 20, 1872.

THE WASHING OF REGENERATION, AND
RENEWING OF THE HOLY GHOST.

(Concluded from page 207.)

We might multiply our quotations from the sacred scriptures in proof of the regeneration of the body and church of our Lord Jesus Christ, in his resurrection from the dead. We do not understand that either generation or regeneration apply to the eternal, self-existent Godhead of Christ, for as the Eternal God, he is underived, unbegotten, self-existent and immutable. But as the mediatorial head of his body, he was generated when born of the virgin, when made of a woman, when made under the law, when he was made a little lower than the angels for the sufferings of death. And that body of his flesh which was put to death, was quickened from the dead by the Immortality of his Godhead, and his resurrection from the dead is the regeneration of his body, the church, from a carnal or legal, to a spiritual and immortal state. If begetting and birth imply generation, then a begetting and birth from the dead implies re-generation, and these terms are repeatedly so applied in the holy scriptures. Was it not in the death and resurrection of our Redeemer that "the kindness and love of God our Savior toward man appeared?" "For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if when we were enemies we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life."—Rom. v. 6—10. Will any dispute that it was in this that the kindness and love of God toward man appeared? What brighter manifestation could be made?

"Or what could more his love commend,
His dear, his only Son to send?"

"Not by works of righteousness which we have done," for we have done no such works; and if we had, no such works could have either saved us or manifested the kindness and love of God toward man. For we were vile and polluted, and as the apostle reminds us, we were foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another. "But ye are washed, but ye are sanctified, but ye are justified in the name of our Lord Jesus, and by the Spirit of our God."—1 Cor. vi. 11. In what were we washed?

"Unto him that loved us, and

washed us from our sins, in his own blood, and made us kings and priests unto God and his Father."—Rev. i. 5. "Husbands, love your wives, even as Christ also loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish."—Eph. v. 25—37. This is what we understand to be the "washing of regeneration," mentioned in our text, by which we are saved, and in which the kindness and love of God our Savior toward man appears. But how could we be washed and cleansed, redeemed and saved by the washing of regeneration, if we were not in the regeneration? If we were not baptized with the same baptism with which Christ was baptized, into death, and raised up with him, who is our Resurrection and our life?

In this regeneration is a putting away of the body of our sins by the circumcision of Christ, and a reproduction in the power of an endless life. The spirit of power and immortality which quickened and raised up from the dead the crucified body of our Lord Jesus Christ, is the same power and immortality that has quickened the church together with Christ, and hath raised us up together from the dead, and from under the law, and has brought the church from the legal into the heavenly or gospel places in Christ Jesus. This is, if we mistake not, called *regeneration* in distinction from our generation in the flesh; because the resurrection of Christ is a birth effected by the begetting power of the Eternal Father, who says of it, "This day have I begotten thee." "If then ye be risen with Christ," says the apostle, "seek those things which are above." Above what? Above the legal things of the old covenant, above death and the grave, above the world and the flesh. "The things which are above, where Christ sitteth on the right hand of God." Where does Christ sit on the right hand of God? He sits in his resurrection glory upon his holy hill of Zion. Before the high priests, when under arrest, he spake thus of this exaltation: "And ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."—Mark xiv. 62, & Luke xxii. 69. "This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear."—Acts ii. 32, 33. "The eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding

greatness of his power to usward who believe, according to the working of his mighty power which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all. And you, who were dead in trespasses and sins, wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; among whom also we all had our conversation in times past in the lusts of the flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, and hath raised us up together, and made us sit together in the heavenly places in Christ Jesus; that in the ages to come he might shew the exceeding riches of his grace, in his kindness toward us, through Christ Jesus."—Eph. i. 18—23, & ii. 1—7.

It seems impossible to make this subject any more plain than the apostle has here rendered it, in which he testifies that the power of the resurrection of Christ from the dead, and exaltation in the heavenly places, quickened and raised up his body, and all his members also from the dead, and raised them up together, and made them sit together in the same heavenly places in him, and this resurrection is by virtue of being begotten of the Father and born from the dead, regenerating both head and body, quickening them together; ("Together with my dead body shall they arise."—Isa. xxvi. 19.) in the newness of the resurrection life and immortality of the Son of God. This we understand to be "the washing of regeneration and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Lord." *Renewing* implies an exhaustion; as when in death we pass from a former state, and in the resurrection we are renewed; as being crucified with Christ we become dead to the law by his body, so by the Holy Ghost, by which Christ was raised from the dead, we are in him quickened, and in his resurrection power walk in newness of power. "Therefore if any man be in Christ Jesus, he is a new creature: old things are passed away; behold all things are become new. And all things are of God, who hath reconciled us to himself by Christ Jesus."—2 Cor. v. 17. For,

as the apostle has said in this connection, in verses 14—16, "For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again. Wherefore henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we him no more." That is, we know him now in the regeneration, in his risen, spiritual and glorified body, and not henceforth as a man of sorrow, or in the likeness of sinful flesh, nor in the form of a servant. We know him henceforth in his exaltation by the right hand of God, as the spiritual head of a spiritual body, the body of his church, his kingdom, which flesh and blood cannot inherit. This life and immortality which is shed on us, the body, by the Holy Ghost, is what was typified by the exceeding precious ointment which was poured upon the head of the typical priest, which ran down his beard, and descended to the skirt of his priestly garments; showing that the spirit of life and length of days forevermore, by which our High Priest was anointed, is communicated to all his body, from and through him as their head.

Observe, this washing of regeneration and renewing of the Holy Ghost was shed on us abundantly through Jesus Christ our Savior, and in it we are perfectly washed and cleansed from all pollution, "That, being justified by his grace, [in this way and manner] we should be made heirs according to the hope of eternal life."

By our natural generation we cannot inherit eternal life, for "In Adam we all die." "All flesh is grass." "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption."—1 Cor. xv. 50. To be made heirs according to the hope of eternal life, requires a regeneration in Christ Jesus. And this requisition is met and abundantly supplied by the washing of regeneration and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Savior. Now hear the corroborating testimony of the apostle Peter: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope." Does not begetting pertain to generation? And begetting *again*, to regeneration? It certainly does, if there is any meaning in words. Then God has begotten us. Who? All the strangers scattered, who are elect according to the foreknowledge of God the Father. He has begotten all his elect again to a lively hope; that is a vital, a living and undying hope. But how are we begotten to

this lively hope, and by whom? God hath begotten us, by the resurrection of Jesus Christ from the dead. Then in begetting Christ from the dead, he also begat his members in him from the dead; and the begetting from the dead is regeneration, and his birth from the dead is the birth of his body and members; for in raising up the head, the body was not left in the regions of death; for their resurrection life and immortality was and is in him, so that by his resurrection his body and all his members are made heirs according to the hope of eternal life. By his resurrection they are begotten to an inheritance (as heirs) which is incorruptible and undefiled, and that fadeth not away, (because) it is reserved in heaven for you who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.—1 Peter i. 1-5.

Now let us examine the family record, which is borne by the "Father, the Word, and the Holy Ghost." What does it say? "This is the record, that God hath given us eternal life." Well, where is this eternal life? Certainly it is not in our flesh, or in that which is born of the flesh, for our flesh must see corruption, is mortal. But the record testifies that it is in his Son. And his Son is our life, and our eternal life is not found in the generation of Adam, but in the regeneration of the Son of God; it is hid with him in God, and so in him that "He that hath the Son hath life; and he that hath not the Son of God, hath not life."—1 John v. 11, 12.

The washing of regeneration and renewing of the Holy Ghost, by which the church is cleansed from all pollution, was shed on us abundantly, when by the resurrection of Christ we were raised up from the guilt, condemnation and death which was upon us in our law state, to the life and immortality of the gospel, and the heavenly places in Christ Jesus. The demands of the law are canceled, death is abolished, life and immortality are brought to light through the gospel, and the "Blessed and only Potentate, who only hath immortality dwelling in the light," is our Resurrection and our Life; and when he who is our life shall appear, then shall we also appear with him in glory. All this life, grace and immortality which is treasured in him for all his members, "in his times shall shew," when in the dispensation of the fulness of times he shall gather together all things in Christ, both which are in heaven and in earth, even in him.

All the members of Christ being now begotten to a lively hope by the resurrection of Christ, shall surely be, in due time, brought forth experimentally, by a new, spiritual, heavenly birth, by this incorruptible seed, by the Word of God, which liveth

and abideth forever. For to this very end they are quickened and raised up together with Christ, "That in the ages to come he might shew the exceeding riches of his grace, in his kindness toward us, through Christ Jesus."—Eph. ii. 7. The individual personal experience of all the children of God is secured by the resurrection of Christ, and the same life and immortality which quickened and raised up the crucified body of Christ, as the first fruits of them that slept, shall not only be made manifest in the revelation of Christ in them, and by a new and spiritual birth, making them partakers experimentally and manifestly of his life and immortality, but shall also finally quicken their mortal bodies, by the same spirit which raised up Jesus from the dead.—Rom. viii. 11.

UNION MEETING.

The next union meeting of the New Vernon and Middletown and Wallkill Churches will be held with the church in this village, on the fourth Sunday in October, and the Saturday preceding. The church meeting will commence at 1 o'clock p. m. on Saturday, and the meeting for preaching on Sunday to begin at 10 1-2 o'clock a. m. And at the close, the two churches will unite in celebrating the ordinance of the Lord's Supper. Brethren and sisters of sister churches of our faith and order are invited to attend and participate with us.

GILBERT BEEBE, Pastor.

N. B.—Members of our churches living at a distance are requested to be present.

Subscription Receipts.

New York: —O L Newton 4, D S Elliott 2, Deborah Elliott 1, Barnard Cole 4 66, Fanny Dean 2, J J Jones 2, Mrs Mary Cudney 2, Wm P Kirk 2, Jeremiah Faulkner 2, E Peck 2, L H Terwilliger 2, Caroline Smith 5, Wm Garney 2, Thos J Streeter 4, Eld I Hewitt 11, James Blish 2, Ann Robinson 2, D Bassett 1, D M Leonard M D 2, D Connolly 2, H Tibbits 2, F Mackey 4, Ann Burroughs 6, John S Carroll 2, M J Jaquish 2, Wm W Scudder 2, D S Elliott 1, H Powell 2, Stephen Harding 2.....	\$79 66
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Tennessee: —W B Cayner 2, J H Webb 2.....	4 00
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Illinois: —Charles Scaggs 2, Mrs S Biggs 2, Slade Smith 2.....	6 00
Total.....	\$126 91
Donated to Meeting House—Sister Jenkins, N. Y., \$1 00.	

Marriages.

Sept. 18, 1872.—At the residence of the brides' mother, at Port Jervis, by Eld. Gilbert Beebe, Mr. John Rosencrance and Miss Mary Jane Coleman, both of Port Jervis, N. Y.

At the same time and place, by the same, Mr. William H. Jervis, of Deckertown, N. J., and Miss Carrie A. Coleman, of the former place.

Obituary Notices.

DIED—At his residence in Mercer County, Ohio, on the 15th inst., **Eld. Henry Gordon**, aged 72 years, 3 months and 1 day. For ten years before this sad event he was a constant sufferer from a severe cough, which continued to grow worse until his death.

Elder Gordon was born in Fauquier Co., Va., April 14, 1800, baptized in the fellowship of Bethel Church, Hardin Co., Ky., in 1831, and was ordained a minister in 1847, at the call of Mt. Gilead Church, Mercer Co., Ohio, where his membership remained until his death. He was truly a father in Israel, and to the church of his charge a pastor dearly beloved. His death is much lamented by all who knew him. His humble walk and conversation, both in the church and before the world, won for him the confidence and esteem of all who knew him. We can truly say, a great man has fallen in Israel. Though dead, he lives, and his example speaks. Blessed are the dead which die in the Lord. His preaching was clear and comprehensive. He was a kind husband, an affectionate father, a kind neighbor and a good citizen. May the Lord sustain his widow under this truly sore affliction, and enable her children and grandchildren to follow the good example of the good old father. O that we may be enabled by grace to bow in humble submission, and under every dispensation be enabled to say, "Even so, Father, for so it seemeth good in thy sight."

In behalf of the bereaved,

PETER KEPHART.

July, 1872.

DIED—On Saturday night before the first Sunday in April, 1872, brother **T. G. Johnson**. Deceased was born Jan. 1, 1800, was received into the fellowship of the Regular Baptist Church of Christ on Saturday before the first Sunday in August, 1835, and served the church as Clerk from June, 1850, up to his death. Brother Johnson was truly an Old School Baptist, an humble follower of Jesus. He was a kind husband, an affectionate father, and an honor to the cause of God. His house was a home and resting place for the pilgrims who could enjoy the comforts of this life, feeling that they flowed freely from a kind and christian hand. But alas! he is gone; his spirit now mingles with the blessed above, free from pain, free from suffering, at home with Jesus.

Children and relatives of the deceased, weep not for him, but weep for yourselves and your children. And if it is the will of God, may you be prepared by grace divine to follow in the footsteps of your father, and meet him above, where parting is known no more forever.

W. A. BOWDEN.

Lone Cedar, Ky.

DIED—June 20, 1872, of Erysipelas, **Elder Daniel Murchison**, aged 60 years, 2 months and 28 days.

Our much beloved brother and Elder was born in Montgomery County, N. C., married to Winnie Everett Oct. 15, 1833, in Rockingham, Richmond County, of that state, and emigrated to this country in 1834. He was at that time, and had been for several years, a very strict Methodist. He experienced a hope in Christ while very young. On Saturday before the second Sunday in June, 1843, he told his experience to the Regular Baptist Church at Rock Spring, Fulton Co., Ky., and was received for baptism. In June, 1845, he was ordained a deacon, and in April, 1849, he was licenced to preach, and was ordained a minister in June, 1853, and was immediately called to the pastoral charge of that church, and has been pastor of that, together with from one to three other churches, ever since. Besides attending these churches regularly, he traveled and preached a great deal, and was ever faithful, always exhorting the

saints to a strict and orderly observance of the precepts of their Redeemer. His deportment in life, together with his untiring energy as a minister, not only gained the love and esteem of his brethren, but also of the entire community in which he had lived about thirty-eight years. He left a wife, four sons and two daughters, together with many friends, and brethren and sisters in the church, to mourn their loss, but not as those without hope, as we believe our loss is eternal gain.

Yours in hope.

S. F. CAYCE.

Moscow, Ky.

The following is copied from a Wilmington, Del., paper:

Hon. Charles Gooding, late speaker of the State Senate, died at his residence in Wilmington, Del., of pneumonia. He was attacked with the disease to which he fell a victim, on Sunday week, the 21st inst., since which time he has suffered greatly, but bore it with a resignation which convinced his immediate friends, who were high continually, and his medical attendants, who made every effort known to the skill and science of the profession, that he was conscious of the impending danger several days before he expired, and that his recovery was scarcely to be expected.

On Sunday last he called his family to his bedside, and made known to them that he was aware of the fact that he was about to die, and told them he wished to bid them farewell. He said he was prepared to depart, and did not fear the change. After a few moments in silent devotion, he called to one of his old christian friends to join with the family in prayer. On Sunday the symptoms were more favorable, and some faint hopes were entertained, which, however, were delusive only to those who did not understand the terrible disease which had been preying upon his system for more than a week.

Speaker Gooding was 52 years of age. He was attached to the Baptist Church, and stood high in the community. His integrity was undoubted, and his life that of an unostentatious citizen. His death will be felt and regretted by a large circle of friends and a bereaved widow and family, with whom, in their affliction, we deeply sympathize.

DIED—In Opelika, Ala., of pulmonary disease, sister **Ann W. Wilkerson**, consort of Dea. Jephtha Wilkerson, deceased, in the 67th year of her age. She obtained a comfortable hope in Christ November 1827, and in March of the next year she was received into the fellowship of the Baptists, and baptized by her father, Eld. David Montgomery. She was feeble and afflicted in body from her youth, but greatly blessed of the Lord with more than ordinary mental strength, spiritual light in the scriptures, and steadfastness in the faith, being always ready in a meek and quiet manner to earnestly contend for the faith once delivered to the saints, without wavering. She was one of the few who manifested in all the varied relations of life a proper appreciation of the duties and privileges of a church member, and had a proper estimate and care for the gospel ministry, ever ready to give them all the encouragement and assurance that was in her power. Though the dear daughters, (sisters Hopson and Sutton) who so devotedly attended for months at the bedside of their pious and afflicted mother, mourn, they, with numerous relatives and friends who knew her, are comforted with the firm belief that she has fallen asleep in Jesus.

For the comfort of the bereaved relatives, a discourse was preached by the writer, at Mt. Olive, from 1 Thess. iv. 13-18. Our limits forbid saying more.

W. M. MITCHELL.

Vincent Dye departed this life August 13, 1872, at his residence in Monroe Co., Ga., aged 63 years.

Again are we, the members of Sharon Primitive Baptist Church, reminded that we are passing away, in quick succession dropping out of human sight, and that our little tarry here should be consecrated to the duties of our calling, and to a preparation for following our spiritual guide "over the border."

While yet lingering in our minds are sorrowful memories of the departure of three of our aged members, comes this fresh stroke of sadness. Brother Dye is also taken from us. After a protracted illness, which he meekly bore, and seemed to consider but as the pains and throes of a birth into eternal life, where Jesus reigns and angels praise, and while joy and assurance beamed out from his countenance, his spirit, like the sunny morning's dew, imperceptibly fled away. For thirty years brother Dye had lived where he died, his family, for the greater part of that time, consisting only of himself, an aged sister and a brother. He had for about twenty five years been a consistent and exemplary member of the Baptist Church. He was always quiet and contented, and resigned to any dispensation that providence might mete out. Dear reader, can you say with the humble writer, How strongly yearns my soul to emulate his virtues?

In all the relations of life which brother Dye was called to fill, for counsellor and guide he took the "golden rule." Salvation by grace and the consoling promises of the gospel were his themes. "When," said he, "from my fleshly nature and worldly associations, I am brought low and made to mourn, then comes the ever welcome assurance, that grace, through faith in the merits of his atoning blood, is sufficient for me."

Such peace and love in life as his,
Such faith in death as shown,
Declares to whom the blessing is,
And whom the Lord will own."

Crowned with his Master's plaudit, "Well done, thou good and faithful servant," he is gone to rest; and of such saith the word, "Their works do follow them."

In accordance with brother Dye's request, before a large assemblage of neighbors, brother B. Haygood conducted the funeral services. B. H. Z.

YEARLY MEETING.

A yearly meeting will be held with the Green's Grove Church, commencing on Friday before the fourth Sunday in October, 1872, when and where the brethren and sisters generally, and ministers particularly, are invited to attend.

ASHER COTTRELL.

A yearly meeting will be held with the Lexington Church, Greene Co., N. Y., on the first Saturday and Sunday in October, 1872.

I. B. WHITCOMB.

The O. S. Baptist Church of Olive and Hurley will hold their yearly meeting, if the Lord will, at their meeting house in Olive, Ulster Co., N. Y., to commence at 10 o'clock a. m., on Wednesday, Oct. 16, 1872, and continue two days.

Brethren in the ministry, and brethren, sisters and friends, are cordially invited to attend. Those coming by public conveyance by way of Kingston will take the N. Y., Kingston and Syracuse R. R., and stop at either Beaver Kill, Brooks Crossings, or Shokan, on Tuesday p. m. or Wednesday morning. The Steamboat Express leaves Roundout at 7 a. m., and arrives at Beaver Kill 7:42 a. m., at Brooks' Crossings 7:50 a. m., and at Shokan 8:02 a. m. Three trains leave Roundout in the afternoon, at 12:55, 2:55, and 6:00. Leave Kingston 15 minutes later.

Brethren and friends will be met at the several places above mentioned, and conveyed to places of entertainment.

By order and in behalf of the church,
L. H. TERWILIGER, Clerk.

A yearly meeting is appointed to be held at brother John Hume's, 4 miles east of Carlisle, Ind., (which is on the Evansville & Crawfordsville R. R.) commencing at ten o'clock a. m., on Friday before the fifth Sunday in September, and continue three days.

ALSO,

At the Hickory Creek Meeting House, Jasper Co., Ill., commencing at ten o'clock a. m., on Friday before the first Sunday in October, and continue three days.

Our brethren and sisters and ministers are cordially invited to attend both these meetings. Those wishing conveyance from the Rail Road will write to John Hume, Carlisle, Sullivan Co., Ind., and to I. B. Parr, Willow Hill, Jasper Co., Ill.

D. BARTLEY.

The O. S. Baptist Church at London Tract Chester Co., Pa., will hold a yearly meeting, to commence on Friday before the third Sunday in October, (the 18th) at 2 o'clock p. m. Ministering brethren, and brethren, sisters and friends are cordially invited to attend.

Those coming from the north will be met at Newark Station, on the Philadelphia, Wilmington & Baltimore R. R., on the arrival of the trains, about 10 a. m.

Those who cannot come on these trains, (Salisbury brethren, and others) will be met the evening before, at Newark Station, by the trains which arrive about 5 p. m.

JOSIAH W. DANCE.

The Old School Baptist Church of Columbia will hold her yearly meeting at her meeting-house, in Jackson Co., Michigan, half a mile north of Woodstock Depot, on the Detroit and Hillsdale R. R., to commence at ten o'clock a. m., on Friday before the first Sunday in October, 1872. We expect Elder Seitz to be with us, and we invite our ministering brethren generally, and all others of our faith and order. They can come to Woodstock by the cars.

By order of the church,

W. S. CARPENTER, Clerk.

The Old School or Primitive Baptist Church of Fairfield will hold a yearly meeting at their house in Fairfield, Lenawee Co., Mich., to commence on Friday before the fifth Sunday in September, 1872.

Brethren in the ministry, also brethren, sisters and friends, who feel as though they would like to make us a visit, are cordially invited to attend.

CHARLES LIVESAY, Clerk.

Associational Notices.

The Salisbury Old Baptist Association will convene with the church at Fishing Creek, Dorchester Co., Md., at 10 o'clock a. m., on Wednesday before the fourth Sunday in October, 1872.

Those coming by way of Baltimore will take the Steamer Thomas Collyer, Pier No. 13, Light Street Wharf, on Tuesday morning, at 7 o'clock, for Milton Wharf, near my house.

Those coming on the Delaware Road will take the cars for Cambridge, where they will be met on Tuesday, at 4:25 p. m.

We hope our brethren in the ministry, and friends, will attend, and that we may be built up in our most holy faith.

WHITEFIELD WOOLFORD.

The Kehukee Association is expected to be held with the church at Smithwick's Creek, nine miles from Williamston, Martin Co., N. C., on the 5th, 6th & 7th days of October, 1872. Brethren generally are invited to attend.

Those coming from the north will have to leave home so as to take the Bay Steamer at Baltimore on Tuesday p. m., Oct. 1, and on Wednesday morning, at Norfolk, the steamer L. G. Cannon, by which they will reach Williamston on Thursday p. m., and have a day's rest before the meeting commences. Those coming from the south will

have to reach Tarboro on Thursday p. m., Oct. 3, where they will be met by friends, and taken by private conveyance to the association, a distance of 39 miles.

C. B. HASSELL.

The Juniata Primitive Baptist Association will convene with Providence Church, in Friends Cove, Bedford Co., Pa., on Friday before the third Sunday in October, 1872.

Brethren from a distance will be met at Cumberland, Md., and Bedford, Pa., by writing to Abraham McClelland, P. M. McClelland, or George Diehl.

THOMAS ROSE.

The First Regular, or Old School Baptist Association of Kansas, will hereafter hold her meetings, beginning on Friday before the last Saturday in September, instead of the Friday before the second Saturday, as heretofore. This change has been made in the hope that ministering brethren may visit us; and we especially request that Elders Beebe, J. F. and J. A. Johnson, Dudley, Durrand, Humston, and other brethren in the ministry, to visit us.

The fifteenth annual meeting will be held with the Big Walnut Creek Church, three or four miles south of Easton, Leavenworth Co., Kansas, on Friday before the last Saturday in Sept. 1872.

Those who come by the Railway can stop at Easton, and they will be met and conveyed to the meeting. Or they may there inquire for E. K. Adamson, or James Turner.

N. B.—If the Lord will, I expect, in company with Eld. R. M. Thomas of Mo., to visit Hazle Creek Association, in Iowa, Licking, in Ky., and perhaps several others, and hope to see some, if not all the above named brethren, and that some of them will return with me.

WM. F. JONES.

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DEVOTED TO THE
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IS PUBLISHED
ON THE FIRST, TENTH AND TWENTIETH,
OF EACH MONTH,
BY GILBERT BEEBE,

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

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The Principal is happy to refer to the following gentlemen, in addition to her numerous patrons:

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Elder G. Beebe, Middletown, N. Y.	
Elder W. J. Purington, Southamton, Pa.	
Elder R. D. Hart, Oxford, N. C.	
James Towles, Esq., Washington, D. C.	
Henry D. Sherrad, Pres. Pa. Ins Co., Philadelphia, Pa.	
Thomas Fitzgerald, Esq., Philadelphia, Pa.	
J. H. Blackwell, Trenton, N. J.	
William Dolton, Esq., Trenton, N. J.	
W. A. Weart, Esq., Blawenburgh, N. J.	
A. T. Patterson, Esq., Emmorton, Md.	
Hon. Asa Biggs, (formerly North Carolina) Norfolk, Va.	
W. J. Gibby, Co. Supt. Mercer Co., Princeton, N. J.	
F. S. Walsh, M. D., Washington, D. C.	
J. O. Wilson, Supt. Pub. Schools, Washington, D. C.	
W. J. Rhee, Sec. Smithsonian Institution, Washington, D. C.	
F. M. Relyea, Esq., 167 Newark Avenue, Jersey City, N. J.	
Jacob Weart, Esq., Jersey City, N. J.	
A. S. Cook, Esq., Princeton, N. J.	
Elijah Leigh, Esq., Princeton, N. J.	
Elder Silas H. Duran, Herick, Pa.	
W. W. Meredith, Esq., Wyomina, Del.	
Elder C. B. Hassel, Williamston, N. C.	

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 40.

MIDDLETOWN, N. Y., OCTOBER 1, 1872.

NO. 28

POETRY.

THE PASSING CLOUD.

"The clouds are the dust of his feet."
Sorrowful, weary, tempted one,
Be still, and trust thy Lord alone.
Art thou afflicted? So was he,
And knoweth how to succor thee.

Wouldst thou his crown of glory share?
His cross then also thou must bear;
In fellowship to suffer now,
Then follow him, and patient go.

He's with thee, though he be not seen;
Perhaps clouds of darkness intervene,
To hide from thee his lovely face,
And thou his footsteps canst not trace.

These clouds he'll scatter by and by;
Then on his faithful word rely;
Wait still on him till he appear;
The clouds betoken he is near.

They are the dust beneath his feet,
And fly before; then how sweet
His coming is in truth and grace,
To show once more his smiling face.

His presence calms the troubled breast,
His power temptations doth arrest;
He speaks, the billows cease their roar;
Naught can withstand his mighty power.

CORRESPONDENCE.

(From "Zion's Landmarks.")

OPELIKA, Ala., April 16, 1872.

BROTHER GOLD:—As it becomes necessary for me to write you on business, I will also write a few lines for your paper, calling the attention of the readers of the "Land Marks" to the following text:

"How amiable are thy tabernacles, O Lord of hosts."—Psa. lxxxiv. 1.

The inspired writers spoke of the spiritual kingdom and government of Christ by various figures, metaphors and comparisons drawn from customs well known among the Jews, as well as in things from nature and art.

In the text above noted, individual churches are represented by the metaphor of tabernacles of the "Lord of hosts." A tabernacle, in its literal meaning, is a kind of portable tent or temporary dwelling, easily reared or speedily taken down. Even Abraham, and other "heirs with him of the same promise," dwelt in tabernacles, thus shadowing forth to all the heirs of promise that in the present militant state even gospel churches or tabernacles as organized in this world, that even here they have no continuing city, but confess that they are "strangers and pilgrims" in the world, seeking "a city that hath foundations, whose builder and maker is God." No permanent inheritance has been given to Abraham nor any

of the children of promise in this earthly Canaan, "no not so much as to set the foot upon."—Acts vii. 5. Like the dove that was sent forth out of the ark, the child of God finds no place to rest until he returns to the same Ark that gave him shelter and food while the flood destroyed the world of the ungodly. The experience of each child of God teaches him that he has no "freehold" estate in this present evil world; his best joys are but temporary and fleeting; his brightest prospects are often blasted and his sweetest earthly comforts taken from him, and like a poor stranger and outcast, he must move his tent to some other place in the same dark and weary wilderness, wherever the cloud of God's providence and mercy direct.

The grandest structure ever erected by man as a moveable tabernacle, was that built by the Israelites at the special direction of the Lord. No human or created wisdom was capable of inventing or constructing it. Its dimensions, material, vessels and all the service appertaining thereto were definitely described by the God of Israel, and all things required to be done according to the pattern which he had given to Moses in the holy mount. No human science or natural understanding of man was capable of constructing it even after the "pattern" was given, nor of understanding the pattern thereof.—Mechanical or architectural colleges and societies, conducted by the profoundest learning and wisdom of man, would have availed nothing. They could no more have understood how to erect this tabernacle of God than the wise magicians of Babylon could understand the hand writing on the wall, or tell the king his forgotten dream and the interpretation thereof. The wisdom and learning of the world have accomplished much, and are very profitable in their place, but when brought into comparison with the wisdom of God, which we preach in a mystery, they are nothing but filth and folly. Those who labor about God's tabernacles, must not defile themselves by seeking their strength and qualifications, by eating the dainty meats and drinks of Babylon. No wisdom for the work can be obtained in that way.—Dan i. 17

Even the figurative tabernacle in the wilderness, foreshadowing to some extent the visible organized church of Christ in the world, could not be built up without a special call and qualification from Israel's God.

"The Lord spake unto Moses saying, See, I have called by name Bezaleel and I have filled him with the spirit of God in wisdom and understanding, and in knowledge and in all manner of workmanship; see Exodus xxxi. 3. The Lord also gave 'Aholiab and others wisdom and understanding to know how to work all manner of work for the service of the sanctuary according to all the Lord had commanded.'—Exodus xxxvi. 1. The church of Christ as established in the world in her visibility; is as truly 'God's building' as the tabernacle was. Every thing pertaining to the tabernacle was of God's choosing, and prepared and set in its place by his wisdom, and not by the natural wisdom of man. Every piece of timber, every mortice and tenon, the curtains and linen, the knobs and fastenings, the loops and fringes, every ribbon and the colors thereof were all definitely arranged in the 'pattern' by the purpose and wisdom of God—so also the altar, the sacrifice and officiating priest, with his holy garments must be according as God had definitely specified, and none other dare to come near to offer sacrifice or to do the service of the first tabernacle, or enter within the second or inner vail, 'lest he die' for his presumptuous rebellion against God. These things were figures or 'patterns of things in the heavens' or the gospel church of Christ, which must be dedicated, purified and consecrated to God, 'with better sacrifices' than those of the first tabernacle. The church as organized on the principles of doctrine and order which God has given in the scriptures is built upon Christ the sure foundation which God laid in Zion, and is therefore 'God's house and God's building,' a 'tabernacle that shall not be taken down.' There may be organizations of men built upon human wisdom, who make a fair show in the flesh, but except the Lord built the house, they labor in vain that build it; Like the tabernacle, every material and member of the church must be of God's choosing and preparing. Every gift and qualification for service is of him and to him all the glory and honor are due. In Jesus Christ all the building is fitly framed together, and built together for a habitation of God through the Spirit. Hence, we see it is not the work of any natural or acquired ability of men, but in Jesus Christ the 'whole body is fitly joined together and compacted by that

which every joint supplieth according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."—Eph. iv. 16.

The powers of the natural mind are entirely incapable of even discerning anything respecting this heavenly tabernacle, "which the Lord pitched, and not man." "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him: but God hath revealed them to us by his Spirit."—1st Cor. ii. 9. The great high priest of Israel entered the tabernacle alone once a year, and went into the most holy place where none other was allowed to enter, and he "not without blood" which he offered for his own sins and also for the errors of the people. Through the offering of Jesus Christ, the Great High Priest over the house of God, the way into the holiest of holies is consecrated for every child of God who is born of the spirit and he is thereby made a king and priest unto God to "offer spiritual sacrifices acceptable to God through Jesus Christ." None but those who are recognized as the "royal priesthood" can see his holy tabernacle or enter therein. By faith they look at the things which the natural mind cannot see, and with wonder and joy behold the "tabernacle of God with men," and with gratitude and love receive the unfailing promise, that God will "dwell with them." They see the pillar of cloud and fire over the tabernacle directing all their way through this terrible wilderness, where there are "lions that roar, beasts of prey that howl, and serpents that hiss." This world with all its wealth, honor and pleasures is but a barren land to the child of God in comparison with that heavenly treasure which by faith he beholds in Jesus Christ. In him and the doctrine of the gospel, there is hidden manna upon which he feeds day by day, as God is pleased to give it. Like the Israelites of old, the people of God can only have a daily supply, to keep them in mind of their continued dependence upon God the Father, and to make them feel that his mercies are great and new every morning. How cheering to a hungry and thirsty soul, after passing through a dark and restless night, to let the "sun of Righteousness arise," and thereby disperse

the dark clouds of trouble and unbelief. And not only so, but to behold in the whole camp of Israel, all around the tabernacle, the evidence of God's abounding grace in giving manna from heaven to supply every hungry Israelite with food! It had come unseen, it is true, but it is not the less acceptable. It is God's gift. No labor nor wisdom of man procured it. "How amiable are thy tabernacles, O Lord of hosts. We call them amiable that is very beautiful, mild, chaste and lovely, or that is worthy to be loved. If these tabernacles are designed to set forth the branches of the church of Christ as located at different places in this world, yet, all being organized on the same faith and doctrine of the apostles and prophets, Jesus Christ being the chief corner stone, the head and foundation, the Alpha and Omega, surely we shall in this view of the subject be prepared to exclaim with the Psalmist, "How amiable are thy tabernacles, O Lord of hosts!" "How goodly are thy tents, O Israel!"

When the glory of God fills the tabernacle, neither Moses nor any of the legal priests can enter therein. Christ alone is seen; he is all and in all when he comes acceptably to God. His merits and authority are in every point of doctrine, in every ordinance, in every precept and command. The tabernacle is amiable, lovely, beautiful. All who have the love of God shed abroad in their hearts by the Holy Ghost, love every thing that is in harmony with that heavenly love, and hate every thing that is in its nature opposed to it. They that love the law of God, which he has written in their hearts, also "hate vain thoughts;" they "hate evil," they "hate every false way," and even hate their own life, as well as their own father, mother, wife and children. Not with natural or fleshly hatred, so as to come in contact with the natural ties of husband and wife, parents or children, or to conflict with the command of God, which regulates the relative obligations of husbands and wives, but it is a hatred growing out of a principle of holiness and heavenly love to God, which loathes and abhors every thing that is corrupt and carnal, and causes the subject of it to see no good thing in himself nor in any corrupt and fallen creature.

But how amiable are the tabernacles of God? It is here that God manifests himself through Jesus Christ. Christ is the altar, the sacrifice and the officiating Priest in this tabernacle. By and through him as the glorious mercy seat, God the Father communes with his children, and through him their prayers and supplications arise like holy incense to God perfumed with the merits of his atoning blood. Through the righteousness and grace of our Great High Priest, and the inseparable relation that all for whom he inter-

cedes bear to him each child of God is made a king and priest to offer spiritual sacrifices acceptably. The whole family of God are a lineage of priests, a "royal priesthood," a holy nation, a peculiar people; that they should shew forth the praises of him who "hath called them out of darkness into his marvelous light."—1 Peter iii.

In the figurative tabernacle, none but the high priest dare to enter within the inner veil—it was the most holy place. In that sacred place the ark was deposited—the golden pot which contained a specimen of the heavenly manna with which God fed his people during their long journey in the wilderness. It was death to the ordinary priests or the people to enter therein or attempt to look upon these sacred things.—Numbers iv. But through the one offering of Jesus Christ, all his people are once and forever perfected, sanctified, consecrated and set apart no remembrance being made of sin—they have boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us through the veil, that is to say through his flesh.—Heb. x. 19. Jesus Christ having abolished death, and brought life and immortality to light through the gospel, it is no longer death to enter the most holy place, by a new, a "Living Way."

The legal dispensation administered death continually, but in Christ the full penalty of the law has been met. He has carried our sorrows, and "died for our sins." He has risen again, opening up a new and living way of access to God, admitting each trembling mourner and broken hearted sinner to "draw near with a true heart with a full assurance of faith," that he may obtain mercy, and find grace to help in time of need.—iv 16.

O how lovely and amiable are the tabernacles of God! "Who shall abide in thy tabernacle?" None but those who walk uprightly, that work righteousness and speak the truth in their heart.—Psl. xv. How lovely are such characters! In Salem is God's tabernacle, and his dwelling place in Zion.—Psl. lxxvi. 2. The voice of rejoicing and salvation are in the tabernacles of the righteous. No where else but in the tabernacles of God can such a voice of rejoicing and praise be heard, no where else is the voice of salvation and complete deliverance from sin and death proclaimed. No other tabernacle has the "Pillar or "cloud" of God's presence so continually over it, which directs the journeyings of his dependent people. The spirit of truth, the world with all his wisdom and keen perception, "cannot receive."—John xiv. 17.

It is true that the citizen of Zion who has seen God by faith, sometimes becomes weak in faith, his mind dark, his heart hard, and he is made

to cry, "O send out thy light and thy truth; let them lead me; let them bring me into thy holy hill, and into thy tabernacles, then will I go unto the altar of God, unto God my exceeding joy."—Psl. xliii. 3.

The light of nature and science fail to bring any one into the "tabernacles of God." The sacred things within the tabernacles of God, and the heavenly glory that fills and covers it, put out all created or artificial light. "I saw a light (says Paul) above the brightness of the sun." Hence the trust of God's children is in him to send out his light and his truth to bring them into his tabernacle.

May the Lord hide us in the "secret of his tabernacle."

WM. M. MITCHELL.

[The following letter has been mislaid, and its publication delayed.]

CYNTHIANA, Posey Co., Ind., Jan. 10, 1872.

DEAR BROTHER BEEBE:—I am again permitted, in the good providence of God, to address you and the dear children of God, through the "Signs of the Times." We have just entered into another year of our lives, and for myself I can but adore the riches of his grace that has evidently preserved me through an eventful life, down to the present time. If you recollect aright, in the beginning of last year I predicted that it would be a very eventful one, and to the observer of the times, it certainly has been fulfilled. The devastation, bloodshed and horrors that convulsed the eastern world, the awful conflagrations, loss of life, &c., that took place in the western country, together with the exposures of the corruptions existing among us, both in church and state, all go to prove, to my understanding, the fulfillment of divine prophecy. According to my understanding, we have now entered into a still more eventful year than the one that has just closed. Already the tocsin of war is sounding in the eastern hemisphere. Monarchs are trembling on their thrones, and the present indications are that the whole continent will shake and quiver at the pouring out of the viols of the wrath of God Almighty. In our own country, difficulties, dissensions and troubles appear to be looming up in the distance, while spiritual wickedness, vice and blasphemy appear to be the order of the day. Amid all this awful retinue, I turn my attention to that almighty power that holds the destinies of nations in his hands, and controls all events for his glory and the everlasting good and upbuilding of his poor and afflicted people, here in this sin-ridden world. What a blessed consolation to the saints to feel sometimes that the everlasting arms are underneath them, and notwithstanding all the horrors, bloodshed, famine and pestilence that pervades the nations, the sure and im-

mutable promises of our God are around and about his people. It seems to me, dear brethren, that amid all our difficulties, our coldness and leanness, our hard hearts and our wretched wandering minds, yet we can take courage by the way. We have a blessed and glorious Mediator that intercedes for us; one that knows our poor frail state, and what we stand so much in need of; who is ever ready to watch over and defend his flock from the attacks of all their enemies, no matter under what disguise they may come. The scriptures of divine truth assure us that it is only through much tribulation that the saints enter the kingdom, and the subsequent history of the church proves beyond the shadow of a doubt that all that the Savior and his inspired apostles predicted that the people of God should pass through, has been, and will be completed, until the church militant shall become the church triumphant. I know that there is among some, an idea that there are some links lacking in the early history of the church, and that no historian has ever been able to give a true and faithful account of the progress of the church of God from the death of John, in 97. It is true that in consequence of the persecutions that ensued, under papal and pagan Rome, a great deal of the first century's history was destroyed; but, with the evidence before me, enough is preserved to show what was the doctrine and order of the saints in that early day, for it must be remembered that in the first century, for the most part, the followers of the Lamb were permitted to enjoy comparatively a profound peace, and it was not until after that that the persecutions commenced. The state of the church in the second century becomes more plain, from the writings of the great Tertullian, who in his writings has given us ample evidence of what the church of God did hold and believe, and even the enemies of the church of God have admitted this, in all subsequent history, so that to my mind enough is presented of their history to prove their faith and practice, from the apostolic age down to the present time. This church has ever held the doctrine of grace as now contended for by the old order of Baptists. It is true that from time to time innovations have crept in among them, but the faith of God's elect has been preserved intact.

I do not write these things for the purpose of showing that I have any extra abilities to write the history of this people, from the close of the apostolic age down to the present time, but merely to show the facts in the case, for I have no desire to engage in that matter, without their approbation.

Now, brother Beebe, I am glad to say that, even in this dark day of rebuke, the Lord has not forgotten his people. I have traveled exten-

sively among the churches during the last year, in Illinois, Indiana and Kentucky, and was permitted to enjoy some precious seasons from the presence of the Lord. I will particularly refer to one visit that I made to Daviess and McLean Counties, Kentucky, on Friday before the third Sunday in November. I held a meeting at brother Shockley's, in Daviess County, and after preaching, a door was opened for the reception of members, when sister Susan, a daughter of brother Shockley, was enabled to come forward and declare the goodness and mercy of God to her in the forgiveness of her sins. The next day, the meeting was continued at brother James T. Oldham's, in McLean County, when brother Oldham's son-in-law and daughter, and his son likewise, came forward and declared the dealings of the Lord with them. It was truly to me a season of refreshing from the presence of the Lord. There were brethren and sisters present from a distance, who all seemed to partake of the same spirit. Though the weather was cold and inclement, I was enabled to baptize them all on Saturday evening, in the presence of a large audience. I started again to visit the brethren, according to appointment, the last of December, but found the Ohio River frozen over, so that no boats were able to run, and consequently I was bound to return.

I desire to present my love and christian fellowship to all the brethren and sisters where I traveled, in the three states.

I again call your attention to the fact that there was a request from sister Jane Mundel of West Virginia, for my views on a certain portion of scripture, which request I complied with, but for some cause unknown to me it has never appeared in the "Signs." I hope this apology will be received by sister Mundell.

Your brother in much tribulation,
JOHN H. GAMMON.

REMARKS.—We have no recollection of having received the communication referred to by brother Gammon. We are frequently called away from the Office, to attend associations and other meetings, and sometimes we are absent for weeks, and we are constantly receiving communications and business letters, which accumulate on our hands to such an extent that we are unable to give to each as much attention as we would, and we frequently have on hand a greater number of communications than we have room to insert.

HARE'S CORNER, Del., Sept. 9, 1871.

BROTHER BEEBE:—There is a clause in the form of prayer commonly called the Lord's Prayer, that has perplexed me, and may possibly have troubled others in the same way. It is this: "Forgive us our debts, as we forgive our debtors." This expres-

sion would seem to imply that we have no right to ask or to expect forgiveness, only according as we first forgive others. On this ground we might ask with astonishment, "Who then can be saved?" If there be not a measure of grace and compassion shown to me above that I have ever shown to my fellow creatures, I shall certainly be found wanting. It seems to me difficult to conceive how a believer who knows his imperfections and failings, can have any confidence to try to pray at all, or any faith that a favorable answer can be attained, on this ground; that is, his plea based upon his conduct toward others.

Of late, this subject has presented itself in a somewhat different light. Those who were taught to pray thus, were disciples, and were of course already subjects of forgiveness. He had already forgiven them all trespasses, and blotted out the handwriting of ordinances which was against them, &c. But though redeemed from the transgressions of the law, and from its curse and its dominion, yet the disciples of Christ are under law to him as his children, or his household. The transgressions and forgiveness spoken of in this prayer, then, may be understood to refer to the law of Christ in his church, and the discipline to be exercised there. This law is given into the hands of the church, to be administered by her, and she cannot forgive transgression only in accordance with this law. We have no warrant to ask for any thing only in accordance with the word. And what we are instructed to pray for, we may understand that the Lord has provided to fulfil. Transgressors in the church who instead of being penitent and humble, and showing a forgiving spirit towards others, are defiant, and full of self-justification, throwing blame on others, have no warrant to expect forgiveness for their trespasses, and the church has no right, according to the law of Christ, to forgive them.

"His lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."—Matt. xviii. 34, 35.

If we are humble and penitent, esteeming others better than ourselves, in the church, we shall meet a forgiving spirit on their part, if we should err, as sure as they have the spirit of Christ.

I can conceive of no other sense in which believers can be said to be delivered to the tormentors, and cast out into darkness, among the unbelievers, &c., but in the execution of the laws of Christ in the discipline of his church.

Yours in humble devotion to the cause,

B. RITTENHOUSE.

EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 1, 1872.

THE HOLY COMFORTER.

On the dark and trying night when our Savior was betrayed, and while his own soul was exceedingly sorrowful, even unto death, his kindest sympathy and gracious tenderness for his dear disciples did not abate on account of his own personal agony. For them he suffered, and for them he was about to lay down his life, and to bear the anguish and bitterness of that death which was due to their transgressions, all of which were laid on him. In the body of that flesh which he took on him for the sufferings of death, he groaned and wept, and bled and died, bearing the sins of his people in his own body on the tree. But although his intense sufferings were so great as to cause him to pour out strong crying and tears unto him that was able to save him from death, yet not for a moment did his compassion fail for those whose sins lay with such crushing weight upon his holy soul. From the time Satan entered into Judas, until Christ was arrested, the words of comfort which he spake, and the gracious intercession which he made for them, fill the six chapters of John, from the thirteenth to the eighteenth inclusive. In the fourteenth chapter, how kind and gracious were his words. "Let not your heart be troubled; ye believe in God, believe also in me." They were about to witness a scene which was calculated to overwhelm them in sorrow, and severely test their confidence in him as the almighty Prince and Savior. To all human appearance they would see him overpowered by his enemies, and led away like a lamb to the slaughter. Grappling with death in its most terrible form, they should hear his bitter cry, "My God, my God, why hast thou forsaken me?" The comfort of his presence with them, in the flesh, was about to be withdrawn. In all the trials to which they had been subjected, they had carried their complaints to him, and his gracious ear was on all occasions attentive to their cries; but now, when he should be rudely taken from them, and put to death in the flesh, how dreary and comfortless the prospect. But although every comfort was to be taken from him, he had prepared comfort for them. "I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also."

How touching is his appeal, and how solemn his charge in chapter xiv. 15. "If ye love me, keep my commandments." Not the terrors of the law, nor slavish fear of vengeful wrath, are employed to induce the children of the kingdom of Christ to honor him as their commander. None but they who love the precious Sa-

vior are called upon to observe and obey the precepts of the gospel, for in no other hearts are the laws of the new covenant written. Worldly religion is impelled by threats of wrath and terrors of a burning hell; but God works in his children both to will and to do of his good pleasure; and all his people are made willing in the day of his power. None of his subjects are admitted on account of their own worthiness. He does not say, If ye be worthy; but, If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever. For all his loving and obedient disciples he is their Advocate with the Father, and he maketh intercession for them. How consoling to know that he whom the Father always hears, he whose prayers always prevail, will pray the Father for them. How unavailing would all our prayers be without his intercession; but how secure and blessed are they for whom he pleads. And what will he ask of the Father for us? Not worldly honors or riches, not exemption from tribulations in this world; but for the blessed Comforter, to abide with us forever.

The disciples had been comforted, as we have said, by the personal presence of the Savior in the flesh; but this comfort was about to be taken from them. They had known him in the flesh, but henceforth they were to know him no more in the flesh; but the Comforter which should come would abide with them forever. Wicked men should have no power to deprive the saints of his presence. This Comforter is in the twenty-sixth verse called the Holy Ghost, whom the Father will send in my name, (in the name of Christ) and he shall abide with you forever.

But as the saints are commanded to try the spirits, it is important that we observe the peculiar traits or attributes by which we are to know this Holy Comforter in distinction from all other spirits. And,

First. It is a comforter of the saints. All spiritual comfort to the people of God is ministered to them by this Holy Comforter. By it they are quickened from the dead, convinced of sin, and by it the blood and righteousness of Christ are applied for their justification before God; for it takes of the things of Jesus and shows them to his people. By this Spirit they are born again, and made to rejoice with joy unspeakable and full of glory. By this Spirit all the promises of the gospel are applied; faith is given, and made to triumph over our fears. And this Spirit dwelling in the saints, gives them access to the throne of grace, makes them prevalent in prayer, tunes their songs, elevates their affections, restricts and controls their desires, and reconciles them to God. This Spirit seals them as the heirs of God, and joint heirs with Christ, and

shall finally change their vile body, and fashion it like Christ's glorious body. As a Comforter to the people of God, this Holy Spirit differs from all other spirits. No other spirit can quicken and enlighten the children of God. All other spirits perplex mislead and delude those who are led by them; but this Holy Spirit gives everlasting consolation and good hope through grace. All who are led by it are the sons of God; but if any man have not the Spirit of Christ, he is none of his.

Second. It is the Spirit of Truth. All others are spirits of error, lying spirits, which allure, deceive, captivate and betray. It is not called *A spirit of truth*, as though there were more than one; but it is "*Even*," or exactly, "*The Spirit of Truth*." It is the Spirit of the Lord God, and possesses all the holy attributes of the Father and of the Son. All its teachings and inspirations are truth and verity, and in all its operations it differs, as the Spirit, from all other spirits. A lying spirit is in the mouth of all of Ahab's prophets, and the spirit that works in the children of disobedience is a murderer from the beginning, and abode not in the truth: when he speaketh a lie he speaketh of his own, for he is a liar, and the father of lies. It is the Spirit of Truth, in that it not only leads the saints into all truth, but also because none can know the truth as it is in Jesus, only as it is made known to them by its sacred teaching.

Third. The Spirit of Truth differs from all other spirits, in that it is the Spirit whom the world cannot receive. There is no spirit of the world, the flesh or devil, that the world cannot or do not receive readily, for the fallen and depraved condition of all men by nature renders them susceptible of every false and delusive spirit. It requires no grace or quickening power to qualify a natural man to receive the doctrines of men or devils, however absurd or blasphemous they may be. All false religion is promulgated by delusive spirits, which ungodly men can receive. And the propagators of all false religion boast that the spirit of their religion is within the reach of every human being. They have only to accept, and they find no impediment in their way. Indeed this is given in the scriptures as a discriminating criterion by which the saints shall know the Spirit of Truth, and the spirit of error. The apostle John says to the saints, "Ye are of God, little children, and have overcome them; because greater is he that is in you, than he that is in the world. They are of the world; therefore speak they of the world, and the world heareth them. We are of God; he that knoweth God, heareth us; he that is not of God, heareth not us. Hereby know we the Spirit of Truth and the spirit of error."—John iv. 4-6. It is therefore a solemn truth that all who

have received any kind of religion, whether Jewish, Pagan, Papal or Protestant, that any body and every body can receive, have received only a false and delusive spirit; for the Spirit of our God is the Spirit whom the world cannot receive, for it seeth him not, neither knoweth him. None therefore receive the truth as taught by the inspired apostles, who spake and wrote only as they were inspired by the Holy Ghost, only they who are of God; being born of God; born of the Spirit of Truth; for that which is born of the flesh is flesh; and that which is born of the Spirit is spirit." As only by spiritual discernment can the things of the Spirit be received, and that spiritual discernment can only result from a new and spiritual birth, therefore the natural man cannot receive them; therefore we are to consider,

Fourthly, that the Spirit of Truth is the Spirit whom the world cannot see. The evidence and knowledge of his existence and work is not manifest to our natural or mental sight, or to any natural sense or faculty that we possess; but it is revealed to the faith of the Son of God in us, which is the gift of God, and fruit of the Spirit, and does not pertain to our outward man or nature, but to the inner man, which is born of God, and is after God (not after Adam) created in righteousness and true holiness. The things of the Spirit, or spiritual things, have never been seen by the eye, heard by the ear, or entered into the heart of man; but they are purely a revelation of the Spirit to the faith of God's elect. Hence our Savior testifies that the world seeth him not. All the light of reason, science, education, or human research, utterly fails to comprehend the things of the Spirit of God; while all the things of the spirit of anti-christ can be taught to children and adults of the race of Adam, in schools or seminaries of men, the same as any other worldly science is taught; therefore in this the Spirit of Truth differs essentially from all other spirits.

Fifthly. The world knoweth him not. As all that the world can know is communicated to the mind by their natural senses, of seeing, hearing, feeling, tasting or smelling, &c., these being the natural inlets or avenues through which intelligence is conveyed to the natural mind of man; therefore as the world seeth him not, so of course it knoweth him not. The total ignorance of the world of the Spirit of Truth and of the things of the Spirit of God, is abundantly demonstrated. None of the princes of this world knew him who possessed this Spirit of the Lord God in its unmeasured fulness; for if they had known him, they would not have crucified the Lord of glory. Their ignorance of the things of the Spirit is evinced by their going about to establish their own right-

eousness, and their false hope of acceptance with God, upon the ground of their own works. Even the saints, who are taught of God, and who know God, cannot communicate the knowledge of him to the nearest or dearest friend, any more than they can directly give eternal life to their fellow beings; for Jesus has most solemnly affirmed, "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."

—John xvii. 3. The power to give eternal life is exclusively in the hands of Christ. "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." And I give unto them eternal life, and they shall never perish; neither shall any pluck them out of my hand. My Father which gave them me is greater than all, and no man is able to pluck them out of my Father's hand. I and my Father are one."—John xvii. 2, and x. 28-30. Thus the impenetrable darkness of the world, and the impossibility of attaining a knowledge of him by any power short of immediate revelation, and the full ability of the natural man to search out and know all other spirits, confirms the testimony of the apostle that, "Hereby know we the Spirit of Truth, and the spirit of error."

Sixthly. "But ye know him." Here is another discriminating mark. While the world cannot receive him, nor see or know him; while this Spirit and all the things of this Spirit God has hidden from the wise and prudent of this world, so that no man by searching can find them out; he has revealed them unto babes, because so it seemed good in his sight. All whom Jesus recognizes as his disciples, and all whom we have a right to recognize as the children of God, do know him, and his quickening, life inspiring and life sustaining power, and comforting effects in their own experience. Not by any light of nature or science, but by the revelation of God to them in their personal experience. They know him in every holy aspiration after holiness, in every effectual fervent prayer, in every acceptable song of praise to God and the Lamb, in every opening and divine application of the scriptures, in every triumph of their faith over their fears. They know him in making intercession for them in all the unutterable groanings of desire to God in their prayers. Yea, they know him as their Comforter, for in the absence of his sensible presence with them their comforts decline, and they are dreary and disconsolate. They know him as bearing witness with their spirit that they are born of God. Without him they cannot have a single holy or spiritual emotion. They know him in opening to their understanding the deep things of God, and in taking of the things of Jesus and applying them unto them.

"For he dwelleth in you, and shall be in you." In this also the Spirit of Truth differs essentially from all other spirits. Other religious spirits have to be raised by incantation, or passionate appeals to the fears or aversion of the natural mind. If the children of delusion desire a revival, they must get one up; if they want more of such religion as they have, they must increase their efforts to produce it; but the Spirit of Truth dwells in the children of God; it has its abode in them, and they are the temples in which he dwells. God is in the midst of his people, in the midst of his Zion; "She shall not be moved." He dwells with and shall be in them. He is not a God afar off, for he will never leave nor forsake them. The spirit of false religion is fickle and uncertain; according to the testimony of its deluded votaries, it will leave them, unless they act well their part; but the Spirit of Truth, which is given as a Comforter, shall be with, and shall be in them. He shall abide with you forever.

In conclusion, it may be well to note some of the evidences that this Holy Comforter dwells in us. The indwelling of this Spirit is demonstrated by its precious fruits, which are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against which there is no law.—Gal v. 22, 23. And these fruits will surely be borne, if this Spirit dwells in us. But it is to be remembered that where ever these fruits attest the indwelling of the heavenly Comforter, they will be opposed by the works of the flesh. Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revilings, and such like.—Gal. v. 19-21. If this Spirit dwells in us, it will detect in our carnal nature the existence of these opposite elements, and a warfare will certainly rage in all who are born of God, as long as they continue in this fleshly tabernacle. That which is born of the flesh is flesh, and in it dwells no good thing; but that which is born of the Spirit is spirit, and it cannot sin, because it is born of God. These are contrary the one to the other, so that ye cannot do the things that ye would. The flesh with its works war against the Spirit and its fruits, and the Spirit wars against the flesh; and these (the flesh and the Spirit) are antagonistic and belligerent; and every saint will surely find a law in his members warring against the law of his mind, until God shall change their vile body, and fashion it like Christ's glorious body, which we have no right to expect until our mortality shall be swallowed up of life. They in whom the Spirit of Truth does not dwell, possess all the corruptions of their depraved nature,

but no warfare, because it takes two opposing principles to make a war. This is the secret why pharisees and arminians can boast that they have all the religion they want, or all they live for; there being but the one element in them, they are not plagued as others are with the corruptions of a depraved and sinful nature, not because they are free from corruption, but because the Spirit of Truth does not dwell in them to make war with and contend against their depravity.

As this holy Comforter dwells in all who are born of God, the question arises in them, whether they are truly born again. This question is settled by the apostle. "Love is of God; and every one that loveth is born of God." Again, "We know that we have passed from death unto life, because we love the brethren."—1 John iii. 14, and iv. 7. As this love which is peculiar to the saints is the fruit of the Spirit, it gives full proof that all who possess it are born of the Spirit, by which alone it can possibly be produced. This Spirit is God-exalting and creature-abasing. All who are led by it walk in the truth, and love the truth. They love God supremely, and they love his cause, his people, his precepts, his doctrine and ordinances, and desire to walk in them blamelessly, as did Zechariah and Elizabeth. And while they cannot worship God in any other way, they delight to worship him in spirit, rejoicing in Christ Jesus, and having no confidence in the flesh.

Brother Isaac Dennis of Tennessee, desires our view on Matth. xxiii. 37. "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not."

REPLY.—We have so frequently published our understanding of this passage, we will refer brother Dennis, and all others, to the Book of the "Editorials of the Signs of the Times," pages 722—726, as we have there fully expressed our views on that text.

Brother Dennis also asks for the views of Eld. W. A. Bowden on Isa. xi. 22. "Look unto me, and be ye saved," &c.

APPOINTMENTS.

Providence permitting, I will meet the following appointments:

On Tuesday, Oct. 8th, at Broad Creek Meeting House, at 10:12 o'clock a.m. On Wednesday, the 9th, at the same hour, at Little Creek. On Thursday, the 10th, at Indiantown. On Friday, the 11th, at Nassaongo.

If the friends think advisable, they may arrange evening appointments, on Tuesday evening at Delmar, on Wednesday evening at Pittsboro, on Thursday evening at Forest Grove, and on Friday evening at Salisbury.

E. RITTENHOUSE.

Circular Letters.

The Elders and messengers composing the Licking Association of Particular Baptists, to the churches of which she is composed, sends love in the Lord:

BELOVED BRETHREN:—We gladly confess our indebtedness to the great Head of the church for his providential care over us, and his special favor in permitting us to meet again, to sit together in heavenly places in Christ Jesus.

We again gladly record the obligations we are under to our God, for the pleasant and, we trust, profitable interview we have enjoyed the present session.

We propose deviating somewhat from the usual course in writing Circular Letters. It affords us sincere pleasure to say, the past record of this association affords unmistakable evidence on the part of our fathers, of a disposition to adhere strictly to the principles of faith and practice on which the association was constituted, as the Elkhorn Association, in the year 1786. The churches composing that body were confessedly Regular Baptist Churches, holding the Philadelphia Baptist Confession of Faith, as setting forth the fundamental principles of the christian religion. The association progressed some years very peaceably and quietly, until the Arian heresy made its appearance in some two or three preachers, and in some three or four churches. The association regarding the real and proper divinity of the Lord Jesus, labored with those who had departed from that article of faith, but finding them incorrigible, dropped them from her fellowship. After this, they proceeded with a good degree of harmony, and the associational year 1800 to 1801, were blessed with an extraordinary outpouring of the Spirit of God, the result of which was additions to the associations of something over three thousand by experience, after baptism. In the course of two years after this, an attempt was made for union and correspondence with the Separate Baptists; terms were agreed upon between messengers appointed by each, the Elkhorn and South Kentucky Associations, the ninth article of the terms of which union ran thus: "That the preaching that Christ tasted death for every man, be no bar to communion." Thus leaving to Elkhorn Association to interpret the term, "every man," to mean every one of his sons and daughters whom he brings to glory; while the South Kentucky Association interpret it to mean mankind generally. At the next session of Elkhorn Association, one of her churches objected to the union, on the ground that the last loose article was "inharmonious with the doctrine of Special Atonement, which is a leading article of our faith. A committee was sent from Elkhorn Association, to

visit that church, and endeavor to reconcile her, but failing to do so, the correspondence was dropped. The association again preceded with harmony for several years, when some disorder was manifested in one or more of the churches, which was taken to the association, where it culminated in so glaring a departure on the part of the majority, from the order of the house of God, and being persisted in, a split in the association resulted. This disorder consisted in a vote of the association that they were in disorder in the matter being canvassed before them, and a subsequent vote that the association would not return to order. A number of the old preachers who could not countenance such disorder, published a Circular to the churches, setting forth the disorder complained of, and maintaining the sovereignty and independence of the churches. This was followed by a number of churches who had refused to correspond with the majority of Elkhorn Association, 1809, meeting at Bryans in 1810, as the Elkhorn Association, standing on original constitutional principles. The majority having met at Clear Creek on the same day, claiming to be the Elkhorn Association, a committee was sent from the majority to the minority, to ascertain if harmony could be restored. After much was said on the subject, in which no plan for the removal of the difficulties had with the minority, growing out of disorders practiced by the majority at the session of 1808, had been agreed upon, and new difficulties having arisen with regard to doctrine, the majority holding in their connection preachers and churches which had departed from the Confession of Faith of the Association, the minority considered it most for the happiness of both that they should remain in two bodies, as they now are. It was then proposed by the committee from the majority, that each body should give up the name Elkhorn, as it would create confusion in correspondence by the two bodies claiming the same name. It was finally suggested by a member of the minority, that he was not tenacious of names, and that the minority should be called the Licking Association. This proposition was agreed to by the minority. It is left to others to determine whether the propositions made by the committee from the majority has been carried out.

A subsequent effort was made in 1812, by committee from each, the Elkhorn and Licking, to effect a reconciliation, but without attaining the object. In 1805 the subject of emancipation had been taken up and discussed by some of our ministering brethren, which being likely to create difficulties among us, the association adopted the following resolutions:

"This association judges it improper for ministers, churches or as-

sociations to meddle with emancipation from slavery, or any other political subject, and as such we advise our ministers and churches to have nothing to do therewith, in their religious capacity."

The Licking Association proceeded with great harmony and christian fellowship, having yearly accessions of churches, and applications from associations for correspondence. To every such application, our Declaration of Faith was read, the association declining to correspond with any body of people who did not receive the Articles of her Faith.

Thus matters progressed, until the year 1819, when Elkhorn applied for correspondence with Licking, which was agreed to, partially for the purpose of enabling Licking to present to Elkhorn her grievances, because of her departure from the doctrine and order of the house of God which is according to godliness. The following year, Licking finding no effort on the part of Elkhorn to remove the difficulties complained of, the correspondence was dropped.

About the year 1824, the late Alexander Campbell visited this state, and preached and published the so called doctrine of the Reformation. He made proselytes in most of the associations, taking large portions of some of the churches, and in some instances whole churches; but in Licking we are advised of only one member who left the profession of his faith. Licking Association was at this time composed of thirty-two churches.

Matters progressed until 1826, when Long Run and Franklin Associations, both of which corresponded with Elkhorn and Licking, appointed each a committee, and invited Licking and Elkhorn each to appoint a committee to meet their committees, and endeavor to bring about union and correspondence between Licking and Elkhorn Associations. The meeting of the several committees took place at Town Fork, and being organized, the committees from Licking and Elkhorn were called upon to respond. The committee from Elkhorn proposed to bury every difficulty, and go into correspondence. The committee from Licking presented a paper, setting forth the difficulties in the way of correspondence, concluding with the following propositions: "First, If Elkhorn Association will acknowledge that her act in receiving the minorities which had been excluded from each of the churches at Bryans and Dry Run for disorder, as the churches at those places, was improper and disorderly, and drop the minority, so called, at Bryans, from her correspondence, the Licking committee will require no more on this point.

"Second. The first proposition being agreed to, the Licking committee will agree to a correspondence with Elkhorn Association, upon the inviolate maintenance of the doc-

trine of Grace as revealed in the bible, and as set forth in the Philadelphia Baptist Confession of Faith, with the distinct understanding that each association will correct any and every departure in her own body."

To which the Elkhorn committee responded:

"We do not feel that the act of Elkhorn Association in receiving the minority, so called, at Bryans, (that at Dry Run having been subsequently restored) was disorderly, that minority having maintained her engagements with the Elkhorn Association. But inasmuch as our brethren of the Licking committee consider it disorderly, we ask of them, in the spirit of the gospel, to bear with us, and to forgive the error. And we refer our brethren of the Licking committee to recent expressions of the Elkhorn Association, with regard to her belief in the Confession of Faith. And we will join our brethren of the Licking committee in correcting error therefrom in each association."

The Licking committee responded:

"Forasmuch as it now appears that our brethren of the Elkhorn committee decline accepting our first proposition, although we conceive that good order requires it at their hands; and notwithstanding our opinion of the disorder is unchanged, yet as the Elkhorn committee ask forgiveness at our hands, for the sake of correspondence the Licking committee agrees to it; and as to forgiveness, they must await the opening of divine providence, that we may do conscientiously."

The joint committee recommended correspondence on the foregoing terms, which was subsequently agreed to on the part of the two latter associations. The correspondence was opened up in conformity with the foregoing recommendations.

It is due to this history to say that two churches formerly belonging to our body, and who had been reduced low in numbers, and had lost their pastors, called another pastor, whose labors appear to have been blessed, by the accession of a considerable number to each church. After some years, a few restless spirits in each, finding their pastor was not disposed to compromise with error, desired a change of pastors, concluding if they had one more popular their numbers would increase more rapidly. Immediately on learning which, their pastor retired. This created great distress, and was followed by attempts at reconciliation, which proved abortive, and in a short time the candlestick was removed from each, by the entire dissolution of both churches.

Learning that several associations had manifested a disposition to defend the truth and oppose the errors being introduced among the Baptists, Licking Association in her Corresponding Letter of 1830 wrote as follows:

"Brethren, although there is a

flood of error poured in upon the Baptists of our country, and although many seem disposed to follow the pernicious ways of those ambassadors of Satan, yet, brethren, Zion has no cause to fear, but when she is thoroughly tried she will come forth as gold. Much of her dross may be taken away by modern reformers, or more appropriately *deformers*, and hence we should not consider it a severe dispensation of the providence of God against us, if it shall eventuate in the purging of the church of her anti christian lumber. Brethren, to find there is yet a redeeming spirit in the Zion of our God, and that although she has been dozing until anti-christ has made considerable encroachments, yet the trumpet has been sounded. She has awoken, and arisen in the majesty of the strength of Israel's God, and proclaimed that Sandiminianism should not live amongst them. We say, so far so good. But, brethren there remains to be purged more dross. We have about as much fellowship for John Glass' system as for Andrew Fuller's."

And in the minutes of Licking Association of 1834, we find the following:

"In answer to the suggestion made in several letters from our churches, we declare nonfellowship for Missionary, Bible, Tract and Temperance Societies, Theological and Sabbath Schools, and Baptist Conventions, as religious institutions, believing they are without divine warrant."

Elkhorn Association, in her Corresponding Letter of 1836, charged Licking Association with departure from the terms of correspondence. The Licking Association threw back the charges, and maintained that she had adhered to the terms of correspondence. When Licking Association's Corresponding Letter was read in the Elkhorn Association, it was referred to a committee, of which the late Elder Silas M. Noel was Chairman. That committee reported on Monday morning, by their Chairman, that the charges made by Elkhorn of departure, were thrown back upon her by Licking, and proven that Elkhorn was the guilty party; whence the committee recommended that Elkhorn make acknowledgements to Licking. After much was said, a minister of Elkhorn Association arose and said, the union between the associations was only a union of paper; that Elkhorn Association did not believe the doctrine maintained by Licking Association, and he moved that the correspondence be dropped, which motion was carried by a vote of twenty-two to twenty. Thus closed all correspondence between Licking and Elkhorn Associations.

Several other associations which had corresponded for years with the Licking Association, were requested by Licking, in her Corresponding

Letters, to correct departures in their bodies from the terms of correspondence, but declined, and withheld correspondence from Licking.

Long Run Association, in her Corresponding Letter of 1836, complained that Licking had departed from the terms of correspondence. To which Licking responded, and charged Long Run with being the guilty party. The Licking Corresponding Letter was referred by Long Run to a committee, of which the late Eld. George Walker was Chairman, which committee, with one exception, agreed that Licking had sustained herself, notwithstanding which, the association dropped correspondence with Licking.

The association moved on quite harmoniously for a number of years, when some restiveness was manifested on the part of some churches, which resulted in a Circular addressed to all the churches, to send messengers to meet a Conference of brethren to be held at Bryans, in March, 1850. A number of churches, embracing over two-thirds of the membership of the association, met by messengers, in conformity with the circular. Two churches, after receiving that Circular, without ever having complained, denounced three other churches, and all who believed as they did, as guilty of the worst kind of heresy, and declared nonfellowship for them, without ever having given notice to them, directly or indirectly, of the assumed heresy, or any other cause of complaint against those three churches. Those two disorderly churches declined to meet the Conference, and subsequently alleged that the Circular on the "Christian Warfare," published by its author, in February, 1849, and against which neither of those churches had uttered a word of complaint, although the Circular had been published about seven months before the session of the association of 1849; yet they alleged it as the cause of publishing their joint manifesto. One of those churches, before their declaration of nonfellowship, sat in silence and heard their pastor declare that the belief in the Circular on the "Christian Warfare" was no bar to fellowship. One of those churches was dissolved years ago, and the other is much reduced in numbers, with merely a name to live. It is confidently believed that a consciousness of their inability to sustain themselves, induced them to decline meeting the Conference. They went out from us, because they were not of us. And we have cause of gratitude to God, that since the session of 1849 we have enjoyed uninterrupted unanimity, harmony and sweet fellowship. We now consider ourselves a unit upon the doctrine and order of the house of God.

We have felt it to be not in appropriate at this day, dear brethren, to vindicate the truth of history, by publishing the foregoing facts. We

have had no desire, nor have we had, to remodel or abolish our Constitution, assured as we are that it contains the essential truths of the christian religion, and we pray God that we may be enabled to prove that these precious truths warm our hearts in developing a pious walk and godly conversation.

Yours to serve in the gospel of the Son of God, to whom be glory forever. Amen.

THOMAS P. DUDLEY, Mod.
J. W. ROYSTER, Clerk.

NOTE.—Licking Association has been governed by the rule of unanimity since her session of 1812. The association, at the session of 1820, substituted the name Particular, for that of Regular Baptist, as being more appropriate to the body of Christ, and members in particular, and more expressive of the doctrine which she maintains.

In the year 1809, the church at Bryans, composed of about three hundred members, refused by a large majority to correspond with the majority so called Elkhorn Association. Notwithstanding, a few members went to work secretly, and procured the names of twenty-six white, and twenty-five black members, telling them if they did not join them in sending a letter to the Elkhorn Association, they would be excluded with their pastor, Eld. Ambrose Dudley, and those who stood with him. These facts were ascertained by some of those who had been imposed upon. This small party sent a letter to Elkhorn Association at the session of 1809. Elkhorn refused to recognize them as the church at Bryans. The church now learning of the disorder, labored with them about nine months, and failing to restore them to order, one of the disorderly party handed in a paper, addressed to the church at Bryans, stating they were no longer under the jurisdiction of the church, and signed by one member of the disorderly party, in behalf of the minority at Bryans; upon which the church excluded the fifty-one disorderly members. Bryans Church then notified the majority of Elkhorn Association, at their session of 1810, of the disorder and exclusion of the above named party. Notwithstanding the Elkhorn Association then recognized them as the church at Bryans, and continued them in their correspondence since, although they have never been restored since, nor have they been constituted as a church.

Corresponding Letters.

The Licking Association of Particular Baptists, now in session with her sister church at Bethel, Shelby Co., Ky., to the associations with whom she corresponds:

BELOVED BRETHREN:—The correspondence for some years past with you, so highly appreciated and enjoyed by us, and based upon a mu-

tual love of the truth, is again the occasion, as we hope, of profound gratitude to God; and when we, through the medium of that correspondence, have been permitted to witness the holy jealousy manifested by you for the honor and glory of our Lord and Savior Jesus Christ, as "The Rock," in whom alone is the salvation of his chosen people; and also for the beautiful order of his kingdom, with all the laws and ordinances thereof, we hope that we have thanked God, and taken fresh courage to press on toward the mark of the prize of the high calling of God as it is in Jesus.

Your letters of correspondence and messengers have been received, and gladly welcomed among us, and so far our meeting has been characterized by the warmest tokens of brotherly love, and we trust that our God is with us, permitting us to behold his beauty and to inquire in his temple.

The letters from the churches bring us tidings of peace, and unanimity of sentiment upon the great truths of the gospel, and that the reign of grace has been manifested, in a few instances, in bringing the lambs to the fold.

We therefore, dear brethren, desire a continuance of your correspondence, and will regard it as a great privilege to be permitted to meet you, as you have so kindly met us, by letters and messengers, at the times and places appointed for your next annual meetings, until which time, may you and us be kept from all the evils of this world, and enabled to walk worthy of the vocation wherewith we trust we have been called.

Our next association will, by divine permission, be held with our sister church at Drift Run, Robertson Co., Ky., commencing on Friday before the second Saturday in September, 1873.

Done by order of the association.

THOMAS P. DUDLEY, Mod.

J. W. ROYSTER, Clerk.

JAMES DUDLEY, Ass't Clerk.

Subscription Receipts.

New York:—Hannah Lane 2, Mrs A LeRoy 2, Mrs L Pridmore 2, Ira L Harding 2, Mrs C A Rundell 2, Mrs Maria Forbes 2.....	\$12 00
Maine:—Eld H Campbell 2, Eld Wm Quint 11, Jacob Brackett 2.....	15 00
Pennsylvania:—Mrs Harriet Clark.....	2 00
Virginia:—Julia Lewis 6, Wm M Smoot 3, Eli T Kidwell 150, Gale D Staples 7, Jas A Poe 12.....	29 50
District Columbia:—Mrs C A Towles.....	2 50
North Carolina:—J A Lassiter 5, Eld R D Hart 8.....	13 00
Georgia:—Eld Wm L Beebe 12 70, Elkanah Johnson 5, S H English 2.....	19 70
Florida:—Eld Joel W Swain 2, L Roberson is paid to 1 Sep. 73.....	2 00
Mississippi:—Wm M Burdeshaw.....	2 00
Alabama:—Eld B A Walker.....	5 00
Arkansas:—A Tomlin 2, J J Pendergrass 6.....	8 00
Oregon:—Eld Joel Sanford.....	4 00
Tennessee:—Wm White 150, Eld Pulp 2.....	3 50
Kentucky:—Charles Ware 5, Licking Association 32 15, Eld D S Bradley 50, Eld J L Fullilove 2.....	41 35

Ohio:—Mrs Mary Sikes 2, C M Foster 2.....	4 00
Indiana:—P Brandenburg 4, R Brumfield 2.....	6 00
Illinois:—Sarah Osborn 5, E Ketcham 6, John Hutchinson 2, Eld J H Myers 2, Eld I N Vanmeter 4.....	19 00
Missouri:—Jonathan Jones 1 75, Thos Sheppard 1, Mrs Lucy E H Morgan 2, J D Mercer 3.....	7 75
Iowa:—S Reel 2, Eld J B Rowland.....	6 00
Kansas:—Eld Wm F Jones.....	6 00
Total.....	\$208 25

Donated to Meeting House.—S P Moshier, 3, Aseneth Moshier 2, James Coleman, 3. All of Iowa.

Obituary Notices.

DIED.—At her residence in Clark County, Ga., on Sunday, July 7, 1872, **Mrs. Sally Simmons**, in the 63th year of her age, having lived for many years an orderly member of the O. S. Baptist Church at Beaver Dam, Oglethorpe Co., Ga. When she was baptized, there was a great many in attendance, and considerable excitement manifested, because of her size, weighing about 300 pounds, which continued until a short time before she fell asleep. Though suffering greatly at times, and confined to her room and bed for about three years, she seemed to decrease in flesh but little, and seemed to bear her affliction with great patience, expressing herself willing to go whenever her heavenly Father called. The writer baptized her, and preached at her house frequently during her affliction, greatly to her comfort. She has left but one child, (sister Elizabeth Mathews, a member of the same church) with a number of grand-children, to mourn their loss of such a kind mother and grandmother. She is greatly missed by the church and neighborhood, but all have reason to rejoice that her sufferings are over, and she is gone where the wicked cease to trouble, and the weary are at rest. May the Lord comfort the dear daughter, with her husband and their children, with other relatives and friends, and if consistent with his will, prepare them to live as she lived, and to die as she died, trusting in the Lord.

D. W. PATMAN.

DIED.—June 4, 1872, **Mrs. Lovina Huddle**, aged 44 years, 9 months and 22 days. Sister Huddle was indeed much afflicted, both in body and mind. She was baptized by the writer of this notice, in her maiden days, and united with the Honey Creek Church, of which she continued an orderly member until her death. She was married to Mr. Noah S. Huddle, who died about ten years ago. Not long after their marriage she became subject to spasms, and afterward to falling fits, to which she was subject through life. She was a daughter of Dea. John Bretz, one of ten children, six sisters and four brothers. Her mother, four sisters and three brothers died before her. She was mother of seven sons and one daughter. Two of her sons are dead; the eldest was mangled by his father's team running away with him, and soon died from its effects. The other tried the speed of a horse, while but a boy; the horse making a short turn in a barn-yard, threw him off, and he soon died from the effects of the shock.

How true are the words of scripture, "All flesh is as grass." She leaves six children, a father, one sister, one brother, and some other relatives, and the members of Honey Creek Church, to mourn, but not as they who have no hope.

LEWIS SEITZ.

Near Bloomville, Ohio.

DIED.—My dear mother, **Mrs. Sallie Ward**, on Sunday evening, March 17, 1872, in the 66th year of her age. Our family dined together on that day in ordinary health, my dear mother making no complaint. Soon

after dinner she walked out in the yard, and on returning fell at the door-steps, stricken with paralysis. In her fall she called to me. I ran to her aid, and it is impossible for me to describe my feelings on finding her aged form prostrate on the steps, in utter helplessness. I carried her to her bed, and she remarked, "I have the palsy." She soon after became speechless, fell into insensibility, and in a few hours was no more in this life. On the night preceding, I spent some time in her room, and her mind, as usual, seemed to run upon religious topics. She told me of a dream she had a short time before, in which she thought to be in attendance upon a happy meeting, and a most excellent and beautiful minister was about to open his discourse. She said she was so thrilled with emotions of joy and pleasure that she awoke. I have every reason to believe that she is now enjoying a happy re-union with the saints above, and is in the presence of a meeting and a preacher, (Jesus) whose faithful words impart everlasting joys.

My dear mother was baptized into the Primitive Baptist Church about thirty years ago, at Mt. Nebo Church, in Noxubee Co., Miss., and ever remained a staunch and unwavering believer in the Primitive Baptist faith. Afflicted with misfortune of various kinds, her solace seemed to be in the love and mercy of the Lord. About four years ago she attached herself to the New Bethel Church, in Leake Co., Miss. Though well stricken in years, when the weather permitted, her aged form could be seen passing through the village, (Carthage) on the way to her meeting, distant ten miles from her residence. In the latter years of her life, her every thought seemed to run upon religious subjects. She availed herself of every opportunity to visit the churches and associations, and I have thought, in accompanying her occasionally on these visits, that these were indeed seasons of happiness to her. She certainly was entitled to the character of a peace maker in the church, ever active in her endeavors to promote brotherly love.

My mother leaves the humble writer and a daughter, (Mrs. Marth S. Smyth) to mourn our loss; but we mourn not as we would did we not believe she is in the presence of Jesus.

B. N. WARD.

Another case of suffering is ended. Please publish the death of sister **Elizabeth Blue**, who departed this life Aug. 22, 1872, after twelve or fifteen years of suffering with bronchitis.

Our esteemed sister was a daughter of that long since deceased and faithful minister of the gospel, Eld. Charles Vandever. She was, perhaps, born in Sangamon County, Ill. At all events, she was married in that county, to James Kelsey, who was also a Baptist. She had by him three sons and two daughters. She afterwards married, John Blue, by whom she had two sons and one daughter, all of whom she leaves to mourn her departure, together with the church of which she was a member thirty-three years and ten months. She was fully confident to the last moment, of a blessed immortality beyond the grave. Her age was about 57 years.

Her funeral was largely attended on the 24th, at Greenbush, and by her request I tried to preach from Job xiv., latter clause of 14th verse, and 2 Tim. iv., latter clause of 7th verse, after which her remains were laid with her father's.

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep."

ALSO,

DIED.—April 26, 1872, of typhoid fever, after an illness of three weeks, sister **Harriet Miller**. She was born in Shelby County, Ky. At what time she was first married, the writer does not know, nor at what time she first joined the church, but am told by those of her acquaintance that she had had three husbands, all of whom she survived. Her first husband was David Crane, her second Jacob Frank, and her third Adam

Miller. She never had any children. She was a Baptist for probably fifty years. She was received into the fellowship of this church (New Hope) by letter from Driftwood Church, Jackson Co., Ind., in November, 1850, since which time she has been a faithful member for nearly twenty two years. Her sufferings a part of the time were severe, but she bore them with christian fortitude, saying she did not suffer a pang too many.

Her funeral was largely attended on the 28th, in the church house in Greenbush, and a discourse delivered by the writer, from Rev. xiv. 13, after which her remains were interred in the grave-yard near Greenbush.

Thus has passed away one that was loved by all her brethren and sisters, aged 73 years last October. A good old age, and like a full ripe shock of wheat ready to be gathered.

ALSO,

Departed this life, in full assurance of a living faith in Christ, June 1, 1872, brother **Jonathan C. Reed**, at his residence in Henderson township, Knox Co., Ill. He was born in Simpson Co., Ky., Nov. 2, 1799. His companion was Miss Polly Newel, who survives him, a faithful wife to him while life remained. He leaves her, and two sons and three daughters, besides many grand-children and some great-grand-children, together with the church of which he was a worthy and faithful member, to mourn his absence. He was baptized in the fellowship of the Henderson Church about nine years ago, by the writer. He moved from Kentucky in 1826, and settled in Sangamon Co., Ill. From there he moved to Knox County, in 1829, and was here in the war with the Indians, known as the Black Hawk War of 1832.

Brother Reed was a man of affliction, having been for the last thirty or thirty-five years subject to a cough, by a bronchial or asthmatic affection, which sometimes reduced him quite low. For the last six or seven years he has been very feeble, and from three to five years he was entirely helpless. His eyes were both blind for three years, but his mind was clear and bright to the last moment of his life, and he was confident the Lord would do right with him, and would come at his own set time and take him to rest. I saw him die without a struggle or groan, or even a hard breath. He left this miserable life behind.

"Jesus can make a dying bed
Feel soft as downy pillows are,
While on his breast I lean my head,
And breathe my life out sweetly there."

I assisted in laying out and dressing him, and I do not believe there was one pound of flesh on his entire body. He was a living skeleton of skin and bones; but in God he lived, and moved, and had his being. He confessed to me many times that he could do nothing. He said, "I am helpless as a child. I must wait the Lord's time." I was with him almost mortally for several years and tried to cheer him on his downward tendency, until the Lord took him to rest. May God sustain his aged companion in her declining life, and fill, with his Spirit and grace, the absence of her husband, together with his children and the church.

His funeral was preached in the Henderson Church House, on the 3d, to a large collection of relatives and neighbors, brethren and sisters, by the writer, from I Cor. xv., after which his remains were deposited in the church-yard, to await the command of his Master.

R. M. SIMMONS.

DIED.—At her residence in Mercer County, Ky., June 20, 1872, **Isabella Bickers**, consort of Wm. H. Bickers, aged 44 years, 9 months and 15 days. Her disease was consumption of the bowels. She was confined to her bed about nine weeks, but bore her afflictions with christian fortitude. During her illness she conversed with her husband several times, very calmly, telling him she

would never recover, but did not fear death, and hoped she was prepared. About three weeks before her death, brother William was struck down with paralysis, his left side being entirely paralyzed. Our dear sister appeared much concerned about the condition of her husband, and had every thing done for his comfort that was necessary, but did not say anything more to him about her own condition. It appeared she had presence of mind enough to know that he was not then in a condition to bear much trouble; but she talked to her eldest daughter, giving her much instruction. I was often there during her sickness, and always found her much composed. Her physician and dear friends did all that could be done for her relief, yet she continued sinking until she calmly fell asleep in Jesus.

She was baptized in the fellowship of the church at Goshen, by Eld. J. F. Johnson, in July, 1866, and continued a worthy member up to the time of her death. She leaves an afflicted husband, two children, and many relatives and friends, to mourn, but who should not mourn as they who have no hope, for I verily believe their loss is her eternal gain. May Israel's God sustain and comfort her surviving family, in my prayer for Christ's sake.

Our dearest friend can we forget?
Or must the grave for ever sever?
She lingers in our memory yet,
And in our hearts she lives forever.
She loved us once with love sincere,
And never did her love deceive us;
But oft times in our conflicts here,
She rallied quickly to relieve us.

A. J. BICKERS.

By request of the bereaved mother, I send for publication the obituary of her beloved son, **Alonzo G. Burgher**, who died in Middletown, Orange Co., N. Y., at the residence of brother Nathaniel Brown, March 22, 1872, aged 20 years, 11 months and 15 days. His disease was typhoid pneumonia. He was a lovely youth, beloved by his parents, brother, sister and relatives, who deeply mourn his loss, but, we humbly trust, not as those who have no hope. He never made a public profession of religion, but gave a comforting assurance of an experimental interest in Christ. From what I have heard from brother Brown and his mother, there is hope in his death. He was working for brother Brown, who says that often in conversation with him he would talk about the way and plan of salvation, and he thinks he gained an evidence that he was a sinner saved by grace. A short time before he died, his mother said, "My son, I fear you are going to leave us." He looked up and said, "Mother, if I could tell you my mind, you would be reconciled." He was too weak to talk but a few words at a time. A few minutes before he died, his mother stood by his bed weeping. His hands were clasped, and his countenance radiant, and with a sweet smile on his face he said to her, "You must not mourn too much for me; it is well with me." He soon breathed his last, with a smile upon his dear face, which remained long after death had set his seal.

He left a father and mother, one brother and one sister, with other relatives and friends to mourn, but who believe he has exchanged a world of sorrow for one of perfect love and bliss.

His dead body was brought to his father's house, and on the third day his funeral was largely attended at the meeting house, and our beloved Eld. I. Hewitt preached on the occasion, followed by Elder Badger. He was then followed to his last resting place, there to lie until the last trump shall wake the sleeping dead.

May the Lord remember the family, and visit them with the outpourings of his grace, is the prayer of your unworthy sister.

"So fades the lovely blooming flower,
Frail smiling solace of an hour;
So soon our transient comforts fly,
And pleasures only bloom to die."

MARY O. BELL.

UNION MEETING

The next union meeting of the New Vernon and Middletown and Wallkill Churches will be held with the church in this village, on the fourth Sunday in October, and the Saturday preceding. The church meeting will commence at 1 o'clock p. m. on Saturday, and the meeting for preaching on Sunday to begin at 10 1/2 o'clock a. m. And at the close, the two churches will unite in celebrating the ordinance of the Lord's Supper. Brethren and sisters of sister church of our faith and order are invited to attend and participate with us.

GILBERT BEEBE, Pastor.

N. B.—Members of our churches living at a distance are requested to be present.

YEARLY MEETING.

The Old School or Primitive Baptist Church of this place propose to hold a Yearly meeting at their new Meeting House in this village, to commence at 10 o'clock a. m. on Wednesday, Oct. 30, and be held two days.

Elders P. Hartwell and Wm. J. Purington, with the Elders of Warwick Association, are expected to attend, and all other ministers of our order, and our brethren, sisters and friends generally, are invited.

As the church is still heavily in debt on the meeting house, collections on both days will be solicited to assist us in the liquidation of the same.

By order of the church,

G. BEEBE, Pastor.

The Old School Baptist Church in Schoharie expect to hold their Yearly Meeting on the 9th and 10th days of November, at their meeting house in the town of Schoharie, three miles west of Schoharie Depot, and three miles south-east of Howe's Cave.

Those coming by rail-road from the east, to Schoharie, will please inquire for brethren John Nethaway and Jacob Myers. Those coming from the west will be met at Howe's Cave on the day before the meeting, and conveyed to places of entertainment.

We desire our brethren and sisters from sister churches to meet with us, and we expect a goodly number of our ministering brethren to attend, and shall look for Elder Durand.

PETER MOWERS, Church Clerk.

A yearly meeting will be held with the Green's Grove Church, commencing on Friday before the fourth Sunday in October, 1872, when and where the brethren and sisters generally, and ministers particularly, are invited to attend.

ASHER COTTRELL.

The O. S. Baptist Church of Olive and Hurley will hold their yearly meeting, if the Lord will, at their meeting house in Olive, Ulster Co., N. Y., to commence at 10 o'clock a. m., on Wednesday, Oct. 16, 1872, and continue two days.

Brethren in the ministry, and brethren, sisters and friends, are cordially invited to attend. Those coming by public conveyance by way of Kingston will take the N. Y., Kingston and Syracuse R. R., and stop at either Bear Kill, Brooks' Crossings, or Shokan, on Tuesday p. m. or Wednesday morning. The Steamboat Express leaves Roundout at 7 a. m., and arrives at Beaver Kill 7:42 a. m., at Brooks' Crossings 7:50 a. m., and at Shokan 8:02 a. m. Three trains leave Roundout in the afternoon, at 12:55, 2:55, and 6:00. Leave Kingston 15 minutes later.

Brethren and friends will be met at the several places above mentioned, and conveyed to places of entertainment.

By order and in behalf of the church,
L. H. TERWILIGER, Clerk.

The O. S. Baptist Church at London Tract Chester Co., Pa., will hold a yearly meeting, to commence on Friday before the third Sunday in October, (the 18th) at 2 o'clock p. m. Ministering brethren, and brethren,

sisters and friends are cordially invited to attend.

Those coming from the north will be met at Newark Station, on the Philadelphia, Wilmington & Baltimore R. R., on the arrival of the trains, about 10 a. m.

Those who cannot come on these trains, (Salisbury brethren, and others) will be met the evening before, at Newark Station, by the trains which arrive about 5 p. m.

JOSIAH W. DANCE.

The Old School or Primitive Baptist Church of Fairfield will hold a yearly meeting at their house in Fairfield, Lenawee Co., Mich., to commence on Friday before the fifth Sunday in September, 1872.

Brethren in the ministry, also brethren, sisters and friends, who feel as though they would like to make us a visit, are cordially invited to attend.

CHARLES LIVESAY, Clerk.

Associational Notices.

The Salisbury Old Baptist Association will convene with the church at Fishing Creek, Dorchester Co., Md., at 10 o'clock a. m., on Wednesday before the fourth Sunday in October, 1872.

Those coming by way of Baltimore will take the Steamer Thomas Collyer, Pier No. 13, Light Street Wharf, on Tuesday morning, at 7 o'clock, for Milton Wharf, near my house.

Those coming on the Delaware Road will take the cars for Cambridge, where they will be met on Tuesday, at 4:25 p. m.

We hope our brethren in the ministry, and friends, will attend, and that we may be built up in our most holy faith.

WHITEFIELD WOOLFORD.

The "Signs of the Times,"

DEVOTED TO THE
OLD SCHOOL BAPTIST CAUSE.

IS PUBLISHED
ON THE FIRST, TENTH AND TWENTIETH,
OF EACH MONTH,
BY GILBERT BEEBE,

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

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OF THE

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 40.

MIDDLETOWN, N. Y., OCTOBER 10, 1872.

NO. 29.

HOPKINS
MERCER CO. N. J.

POETRY.

What little comfort do we find
When we indulge a carnal mind;
But when the Spirit rules the heart,
What life and peace it doth impart.
When we allow the world to rise
In estimation to our eyes,
It kills our life, and peace and joy,
And our religious comforts die.
But when the heavenly mind prevails,
The earth with all its pleasures fail;
To show an object of delight,
But shrinks to nothing in our sight.
Betwixt the new man and the old
A constant warfare we behold;
But grace shall yet a conqueror be,
And wear a crown of victory.
The younger shall have his desire:
The love of God, that holy fire,
Shall reign and rule and mount on high,
Till flesh and blood grow old and die.
I. N. VANMETER.

THE LOVE OF GOD.

How deep the love that moved my God
To draw that wondrous plan,
And give his own begotten Son
To die for sinful man.
Before the stars adorned the heavens,
He saw our ruined state,
And deigned to rescue worms like us,
His love it was so great.
Descending from his Father's throne,
My dear Redeemer came;
The poor despised Nazarine
Was born in Bethlehem.
Away to Calvary he goes,
His mission to fulfill,
And bears alone the sinner's woes,
To do his Father's will.
The sun refused to yield its light,
And from the scene retires;
The rocks were rent and burst in twain,
As God's dear Son expires.
Arrayed in majesty divine
My dear Redeemer stands;
"Father," he cries, "for them I died!"
And shows his feet and hands.
Ner will the spotless Lamb of God,
Who hung three hours in pain,
Suffer his children to be lost,
Or spill his blood in vain.
Record, ye saints, his dying groans;
"Tis finished!" hear him cry;
"Father, thou gavest them to me;
For them alone I die."
Salvation in abundance flows
From Christ, our living Head;
He gives repentance to his bride,
And brings to life the dead.
He clothes his poor and naked ones
With garments white and pure;
For them he full atonement made—
Made their salvation sure.
He makes the dumb to speak and sing,
The lame to leap for joy,
Inspires the heart with grace divine,
With songs their tongues employ.
Their boasts are made alone in God,
While at his feet they fall,
Ascribing glory to the Lamb,
They crown him Lord of all.
Supported by Almighty power,
Will Zion ever stand;
God's arm is underneath his flock,
Upheld by his right hand.
MARIA E. SMITH.

CORRESPONDENCE.

NEW MARKET, Ala., Aug. 25, 1872.

DEAR KINDRED IN CHRIST:—Perhaps there are none of the professed followers of Christ who feel more sensibly than I, their ignorance and weakness, yet I greatly desire to speak to the people of God, and to be with and learn of them. I feel to be but a little child indeed, to be less than the least of all saints, and therefore have fellowship with the great apostle who has left the blessed words on record. In and through myself, I know I am not worthy to write to the children of the living God, but I trust, by the grace of God I am what I am; and however unworthy the vessel, yet if sanctified and prepared of the Lord, his word, even through me, will accomplish that whereunto he has sent it, and shall not return unto him void, but glorify him according to his will. Trusting that my own weakness may be clothed with the strength of Christ, I attempt to speak briefly of the things of the kingdom.

There is a class of people—brethren and sisters in the spirit, who are yet without the visible church, waiting on the other side of Jordan. To those little ones I speak, in fear and trembling, asking the Lord's blessing to attend my words.

I am often filled with wonder, and sometimes with dismay, that I have become a member of the militant church, when so many who, by their walk and conversation, seem more abundantly fitted to be within the fold. They evince so much of the fruit of the Spirit, following after and desiring to be partakers of the privileges of the church, and still stand waiting, that while I fear I have entered in unbidden, yet I cannot forbear exhorting them to the duty which seems so plain, and inviting them to come also among us. Being baptized into the same spirit, this Spirit (which I hope led me to obey the Master) bids them come. Every desire which looks to the blessed ordinances, and to the assembly of the saints, is the precious voice of the Spirit; it moves them to look with longing to the tabernacle of our God; it moves them to see a wondrous beauty in God's people; it moves them to love those they deem better than themselves. Is it in vain love asks why these things are so? They answer truly when we ask them: Why do you not come and live with

us? "I do not know that I am a christian." Dear hesitating one, I can meet you here, in sorrow and much sympathy, that the little jewel is so small; my knowledge is so imperfect. But however little, however hidden by crowding doubts and strangling fears, yet is this same hope of more value than much fine gold, yea, than many worlds, yea, than life itself. How strange that we call it *little*, when it is our all in all. "Christ in you, the hope of glory." You do not know you are a christian. I have heard the gray haired sires in Israel mourning over this same want of knowledge, forgetting that we walk by faith, not by sight, and forgetting, as I often forget, the beloved text which, when all others fail, comes with blessed assurance, "We know that we have passed from death unto life, because we love the brethren." "Whosoever loveth, is born of God." You love the Lord's people, and loving them you love him. You love his Spirit in which they walk, and live and bear fruit unto his glory. Dear trembling child, you turn to them, because drawn by the loving kindness of your Lord. "The Lord hath appeared unto me of old, saying, Yea, I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee."—Jer. xxxi 3. Thus loving his chosen ones, loving the ordinances of his church, looking with great desire to be made fit to partake with them, let me say to you that this unworthiness is that which every quickened soul feels, and must feel. Truly are we all unworthy, sinful and vile. The heart is desperately wicked, and deceitful above all things, and he alone can know it who hath his eyes opened to see the awful pollution within. Truly are we full of wounds and bruises, and there is no soundness in us. But to know, to see, to feel this, makes you need the cleansing, and the clothing of Christ's righteousness. And if you have indeed been brought to see yourself a guilty sinner, if you have become as a little child, weak and helpless, with no strength of your own, no clothing but filthy rags, then are you a fit subject for the Lord's strength and for his wisdom. But you answer me, "All this I have experienced, but I can only feebly hope that I have an interest in Christ, while others have been enabled to rejoice that their feet have been taken from the mire, and placed upon the Rock of Ages. My tongue has nev-

er been loosed to sing the song of deliverance; it cleaves to my mouth, and refuses to praise the Lord, as the God of my salvation." Notwithstanding this, you have a little hope that God, for Christ's sake, has pardoned your sins. You did not know when you came up from the valley and shadow of death; you did not know you were leaning on the arm of him who is mighty to save. No, you did not know, because he leads you in a way you know not, and because his ways are infinitely above your ways, and his thoughts above your thoughts. But is it not written, and should you question it, "And there are diversities of operations, but it is the same God which worketh all in all." Yea, my brother or sister, the same God who brought you from the grave's mouth, to sit down in the valley of Achor, tenderly giving you the door of hope, brings others upon the very tops of Mount Lebanon, among the cedars of this white mountain of joy. But shall we question the doings of Jehovah? Shall the poor servant, who was ten thousand talents in debt, and not a farthing to pay, say to the Lord, Thou oughtest to have done more than this, and given me the dwelling place of rejoicing? "My grace is sufficient for thee." You have not had Paul's great manifestations, and I pray God you may never be brought before kings, nor to imprisonment, nor perils by land and sea, nor have your quivering flesh torn by the lash of persecution. Where much is given, much will be required. As Paul received of glorious evidences, even so in such proportion was he called to fight the good fight of faith, to labor, with fightings without and fears within. You have not been called to place your fingers within the prints of the nails, as was the doubting Thomas, but you hear Jesus say, "Blessed is he that hath not seen, and yet hath believed." Yea, my waiting kindred, if you have been brought to feel your need of a Savior, if to him alone you look for salvation, then indeed is he your Savior, and you are his little ones, notwithstanding the manner or circumstances by which you have been brought. "And you hath he quickened, who were dead in trespasses and in sins." Though he has revealed himself only by a glimpse of his holiness, if he has but given you a drop from the cup of mercy, which makes you to ask for more, then from this same cup will you one day

be satisfied; not here, perhaps, but when you reach the great ocean of his fulness.

You say you are poor—so poor that you can claim no righteousness of your own, nor dare you claim that of Jesus'. But the promise is to the poor, aye, the blessed poor. "Blessed are the poor in spirit; for theirs is the kingdom of heaven."—Matt. vi. 20. "And he lifted up his eyes on his disciples and said, Blessed are ye poor; for yours is the kingdom of God."—Luke vi. 20. You feel to be broken in spirit, and not comforted. Your very soul pleads to the Lord to be made whole. Humbly you sit and look at others, longing for their seeming enjoyments, while you tremble and are afraid. But remember, O my friend, that "The sacrifices of God are a broken spirit; a broken and contrite heart, O God, thou wilt not despise."—Psa. li. 17. Sometimes you mourn over a hard heart, and a mind which wanders unto the ends of the earth; mourn over sin and uncleanness, which still dwell in you. But "Blessed are they that mourn; for they shall be comforted." Perhaps in this life the comfort will not be all you desire, but be comforted from the very fact that you do mourn. What blessed promises are written for you!

You say you cannot live as a christian, that you cannot walk as others do. And who hath given you eyes to see your imperfections? Do you not remember when your life pleased you well, and no condemnation rested on your spirit? Yea, you thought yourself better than many professing the name of Christ. And who hath given you this knowledge that you are the chief of sinners? Beloved, it is only Christ Jesus, who came into the world to save sinners, who hath taught you these things. "I came not to call the righteous, but sinners to repentance." If you were clean, you would not need to be washed. If you were righteous in your own eyes, then might you take your portion with the pharisees; you would feel no need of the robe of wrought gold. If you were full, with no gnawing hunger in your soul, you could not look to, nor hope for the promise, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled."—Matt. v. 6. Filled from the hand of him who in the appointed time is able to give you more than you are able to ask or think. You are very lowly, not worthy to cast your eyes above, nor to lift your lips from the dust of humility; but, thrice blessed be God, the everlasting promise is yours; and will he not fulfill his word; "For thus saith the high and lofty One who inhabiteth eternity, whose name is holy: I dwell in the high and holy place, and with him also that is of a contrite and humble spirit; to revive the spirit of the humble, and to revive the heart of the contrite ones."—Isa. lvii. 15. "For all these things

hath mine hand made, and all these things have been, saith the Lord: but to this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my word." Blessed trembler, the promise is for you.

But you feel so keenly the persecutions of the flesh, that you hush the cry of your spirit, which calls you to the church of our Lord, the precious Rock of our building. But who hath taught you to look within, and groan over a warfare ever being waged in your heart? Who hath given you this warfare, making you to cry out in bitter groans of anguish, "O wretched man that I am! Who shall deliver me from the body of this death?" You feel the contest, and cry mightily to your God. Be not afraid, little one, for it is the Spirit of your God, the stronger than the strong man who hath taken up his abode in you, and divideth the spoils. Blessed one, your goods are in precious keeping, in the care of one whose mercy endureth forever, who has promised to deliver you and save you from those sins from which you vainly try to save yourself. It is only the christian who feels this conflict. Be comforted in the sufferings of the great apostle; he has written it, by the grace of God, in words which cover all your complaints. Read those letters; they are for your profit and instruction. Our God giveth gifts severally as he will, but one and all must know, in spirit, the place of the lowly. Paul knew this, even as you have been taught, and by the grace of God he became Paul, the little child, in lieu of Saul, who was head and shoulders above any man. Blessed be God for the change, bringing us from our place of pride, to the foot of the cross. It is good for you to be in the valley of humiliation; it is a safe place to sit at the feet of Jesus, to hope for and patiently wait for the salvation of our God.

Beloved kindred, the command of our Lord solemnly comes to you, "If ye love me, keep my commandments." You love the children of the kingdom, because you believe they are chosen of God and bear his image within. You love to go to the house of God, because you believe it to be a meeting place of God with his servants; a place of appointment, even as a place was appointed unto Moses to meet God. You love the songs of Zion, because they are the music of a goodly land. You love the ministers of his word, because they are clothed with the preparation of the gospel of peace. How beautiful are their feet as they stand on the walls of Zion; and their lips, wonderfully touched with the fire from off the altar. You love these things, and loving them you love Christ. And once more let me repeat the solemn words, "If ye love me, keep my commandments." Take his blessed yoke upon you, and learn of him; for he is meek

and lowly in heart; and ye shall find rest unto your souls. The disobedient will not be blessed until they return from following the tents of Israel, and enter into the very camp. You have dwelt long by the shepherds' tents, but within is the bread broken which sustains the trembling lambs. Without are ravening wolves and many beasts of prey; but within is safety for the indwellers, and a table whereof you have no right to eat, until you can lawfully take a seat with the children of the kingdom.

Beloved friends, many are the excuses, many the things which cumber you, to keep you from the kingdom. How weary you are of the burden of your own and heavier cross. The cross of Christ is only borne in the path of duty. Then it is light and easy. You are weary and heavy laden with many things, and with a sense of great unworthiness. But Jesus says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." O blessed rest beside the stream, the blessed river, which makes glad the city of our God. Blessed rest to the wandering pilgrim and stranger in a strange land; rest which you shall find in him who is the shadow of a great rock in a weary land.

Your portion without is with unbelievers; and though his loving kindness God will not utterly take away from you, nor suffer his faithfulness to fail, yet, knowing and feeling your duty, and doing it not, will bring his chastening rod, his great afflicting hand. Whom he loveth he will chasten for disobedience, and scourge with the rod of his displeasure.

But there are near and dear friends who think the cause of Christ a reproach, and whom you do not wish to offend. But Paul was not ashamed of the gospel of Christ, which is the power of God unto salvation to every one that believeth. We must forsake all to follow Christ, and in our heart of hearts he must be. "Him first, him last, him in the midst, and him without end." Father, mother, husband, wife, houses nor lands must not come as idols between us and the God who hath brought us to look to him for salvation. Freely hath he given us these things; but we must hold them in godly fear, submitting them and ourselves and all things unto him. "He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me."—Matt. x. 35. "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."—Matt. v. 16. If you love the Lord, keep his commandments; for he says, "If any man will come after me, let him deny himself, and take up his cross, and follow me." You fear persecution, but all who will live godly in Christ Jesus shall suffer persecution. But

these light afflictions are but for a moment, and work for us, by the grace of God, an exceeding and eternal weight of glory. Yea, blessed are they which are persecuted for righteousness sake; for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceedingly glad, for great is your reward in heaven."—Matt. v. 10-12.

We invite you to come from the struggling waves, to the ship which our Master has builded. Tempest-tossed and afraid, carried about by the wind and waves, we ask you to come to the building of him who rides safely all the waters of persecution; who speaks to the waves, and they lie still before him; who looks upon the tempest and the black clouds, and lo, the sunlight of his glory appears. This building no flood will ever drown, neither will the gates of hell prevail to destroy it; for the Mighty God, the Everlasting Father, the Prince of Peace, will keep the little flock, to the revealing of that continuing city which the humble saint is seeking.

To some beloved friends who are very near and dear to me in the flesh and in the spirit, as well as the many to whom this letter will apply, it is written, that it may be blessed of God to their comfort, that it may touch their hearts, through the will of God, to take up their cross and follow Christ into the baptismal grave, and if need be, into all the floods of persecution. Will my beloved sister Phillips accept this for a time, until I have opportunity to write to her?

In the sufferings of Christ,
ANNA SPRAGINS.

THE MAN CHRIST.

BELoved EDITOR:—From the Pulpit and the Press, much has been proclaimed and published in defence of the *Godhead* of our Lord Jesus Christ, while very little attention has been given to his *Manhood*. There is a reason for this: the former has been much assailed: the latter very little. This is remarkable. For the latter is equally essential in the work of Redemption with the former. Then why is it that Satan, through false teachers has waged war against the one so much, and the other so little? It must be, because our Lord's *Manhood* is so abundantly evident from the Scriptures, that, to deny it, would bear the stamp of manifest skepticism and infidelity, and so betray the religious deceiver. Nevertheless, the arch-fiend is sometimes imprudent as well as wily, and will prompt his emissaries to make bold assumptions and daring pretensions. He is ever on the look-out too, seeking whom he may devour; and seeing that the *Manhood* of Christ is a vital point of truth upon which some of the Churches have not been well established, to, never

rise up among us who at first insidiously, and then openly deny this truth, arrogantly defy any one to prove that our blessed Emmanuel was a Man. And thus some of the churches that were once in fellowship with the brotherhood, have been deceived and decoyed into this net which is set for their unwary feet.

Therefore praying for the Spirit's guidance, I feel impressed to prepare a brief article for the "Signs," in vindication of the real and proper Manhood of Christ. For if he was not a man, and did not, *as a man*, die and arise from the dead, then there is no salvation for any of the lost race of man. Because, if he took upon him the nature of angels, or was spiritual only, his death might redeem *spirits*, but it could not redeem *men*. And so, consistently enough, those who deny the manhood of Christ, likewise deny the redemption, resurrection and salvation of any of the dying race of mankind; but contend for the redemption, resurrection and salvation of a race of spirits. This is not only an absurd theory, but a monstrous heresy.

But now, if Christ was a Man, and as a Man, he died and arose, ascended up on high and was glorified, then we shall be like him.—Rom. vi. 5; Jno. iii. 2.

We read that Christ Jesus came into the world to save sinners; and that, "He shall save his people from their sins."—1 Tim. i. 15; Mat. i. 21. Then let us enquire, who sinned? The generation of Man, or a generation of spirits? Hear Paul: "By one *man* sin entered into the world, and death by sin: and so death passed upon all *men*, for that all (*men*) have sinned."—Rm. v. 12.

For we have before proved both *Jews* and *Gentiles*, that they are all under sin.—Rom. iii. 9. "Behold *I was shapen* in iniquity; and in sin did my mother *conceive me*."—Ps. li. 5. "Blessed is the *man* to whom the Lord will not impute sin."—Ps. xxxii. 1:2; Rom. iv. 6:3. "Let not sin therefore reign in *your mortal body*."—Rom. vi. 12. "And if Christ be in you, *the body is dead because of sin*."—Rom. viii. 10. These scriptures prove that the sinner is *man himself*, and not a distinct spirit in man. And therefore *man* is the subject of redemption, regeneration and resurrection, and the heir of salvation.

For this cause Christ was "made of a woman," and "grew in wisdom and stature" up to manhood. And so he is called, the woman's seed, (Gen. iii. 15.) Abraham's seed, Gal. iii. 16.) and the seed of David.—2 Tim. 2:8. Therefore he is called the son of David and the son of man, no less than he is the Son of God.—Luke i. 32:35; Matt. xvii. 22:23. And he was a babe, a little child, and was circumcised eight days after he was born.—Luke ii.

But he could not be the Son of David and the Son of man, in the

same sense that he is the Son of God; nor could he be "the root and offspring of David" in one and the same sense. Rev. xxii. 16. "If David then call him Lord, how is he his Son?"—Matt. xxii. 45. For he is both. But they who deny either his Godhead or his manhood, cannot tell how he is both. But Paul solves the problem thus: "Concerning his Son Jesus Christ our Lord, which was *made of the seed of David according to the flesh*; and declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead."—Rom. i. 3:4.

John testifies to the same truth, saying, "And the Word was made flesh, and dwelt among us.—Jno. i. 14. Yea, and Peter too, in these words: "Therefore being a prophet, and knowing that God had sworn with an oath to him (to David) that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne."—Acts. ii. 30. Therefore Christ was a *man*.

"Jesus of Nazareth, a man approved of God among you: *him*, ye have crucified and slain: *whom* God hath raised up."—Acts. ii. 22:24. "Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts."—Zech. xiii. 7. "For there is one God, and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all."—1 Tim. ii. 5:6. And since Christ was a Man, he had all the parts and properties of man. And this for the reason here given: Wherefore in all things it behooved him to be made like his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people."—Heb. ii. 17. Then if his brethren are partakers of flesh and blood, he partook of the same: and this is expressly stated at the fourteenth verse: "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same." Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh.—Heb. x. 19:20.

"Though we have known Christ after the flesh, yet now henceforth know we him no more."—ii. 5:16. Have his brethren mortal or dying bodies? Now the body is for the Lord; and the Lord for the body. And God hath both raised up the Lord, and will also raise up *us* by his own power. Know ye not that your bodies are *the members of Christ*? Shall I then take the members of Christ, and make them the members of a harlot? God forbid." This language is addressed to the saints, the children of God, and our Lord's brethren. Then he also had a body like unto theirs. "Wherefore, when he cometh into the world, he saith, Sacrifice and offerings thou wouldest

not, but a body hast thou prepared me."—Heb. x. 5. Yea, more; "in the days of his flesh" like his brethren, Christ suffered, sorrowed and wept, hungered, thirsted and slept; and was in all points tempted like as we are, yet without sin."—Heb. iv. 15; Matt. iv. 1-11; Isa. liii.; Heb. v. 7:8. Jno. iv. 7; Matt. viii. 24:25. All these are human properties and passions, and belong to man; but not to a spirit, or a being altogether spiritual.

Now it remains to be shown that, *as a man*, Christ died, and then arose from the dead. "Jesus said unto them, The *Son of man* shall be betrayed into the hands of men: and they shall kill him, and the third day he shall be raised again."—Matt. xvii. 22:23. "Thou madest him (*man*) a little lower than the angels." "But we see Jesus, who was made a little lower than the angels *for the suffering of death*."—Heb. ii. 7:9. Therefore, in a spiritual or angelic nature, Jesus could not suffer and die, as he himself testifies: neither can they die any more: for they are equal unto the angels.—Luke xx. 36. But he, in his spiritual nature, as the Son of God, was *superior* to the angels.—Heb. i. 4-9. "Who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in the fashion as a *man*, he humbled himself, and became obedient unto death, even the death of the cross.—Phil. ii. 16-8. "Wherefore it is of necessity that this *man* have somewhat also to offer."—Heb. viii. 3. By the which will we are sanctified through the offering of Jesus Christ once for all." "For by one offering he hath perfected forever them that are sanctified."—x. 10:14. "How much more shall *the blood* of Christ, who through the eternal Spirit offered himself without spot to God." &c.—Heb. ix. 14. Paul says, "That the Lord Jesus, the same night in which he was betrayed, took bread: and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament *in my blood*: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."—1 Cor. xi. 23-26. Therefore the offering that he made for the sins of his people was his spotless body and precious blood, and not his spiritual nature. For when he hung expiring on the cross, he said, "Father, into thy hands I commend my spirit." Luke xxiii. 46. "But when they came to Jesus, and saw that he was dead already, they break not his legs: but one of the soldiers with a spear pierced his side, and forthwith came there out blood and water."—Jno. xix. 33:34. Now

how preposterous the idea, that he was spiritual only! "Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury."—Verse 40.

Thus we have seen that as a man, Jesus died; that he was "put to death in the flesh, but quickened by the Spirit."—1 Peter iii. 18. Therefore, *as a man*, Christ arose from the dead. "For since by man came death, by man came also the resurrection of the dead."—1 Cor. xv. 21. "Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead." Matt. xvii. 9.

After his resurrection Christ said to his fearful disciples, "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as you see me have."—"And it came to pass, while he blessed them, he was parted from them, and carried up into heaven."—Luke xxiv. 39:51.

Peter thus testifies of Christ's resurrection, ascension and exaltation. "He (David) seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both LORD and CHRIST."—Acts. ii. 31:36. Now hear the testimony of Stephen, when about to die, as the first martyr for Jesus: "But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold I see the heavens opened, and THE SON OF MAN standing on the right hand of God!"—Acts vii. 55:56.

Paul likewise bears the same testimony, saying, This MAN, after he had offered one sacrifice for sins, forever, sat down on the right hand of God. Heb. x. 12.

Thus was the Son of man glorified. But before his death, resurrection and ascension it was said, "Jesus was not yet glorified."—Jno. vii. 39. "And Jesus answered them, saying, The hour is come that the Son of man should be glorified."—Jno. xii. 23. "When the SON OF MAN shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory."—Matt. 25:31.

"For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body!"—Phil. iii. 20:21. "And as we have borne the image of the earthy, we shall also bear the image of the heavenly!" 1 Cor. xv. 49.

In this hope, your companion in tribulation,

D. BARTLEY.

WILLOW HILL, Ill., July 20, 1872.

COVINGTON, Ga., Oct. 3, 1872.

DEAR BROTHER BEEBE:—It is four weeks to-day since I arrived in this place from my home in Alexandria, Va. Since my arrival I have attended the Ocmulgee Association near Forsyth, Ga., and the Yellow River Association, near Atlanta, Georgia. Both these Associations were well attended, a large number of preachers were present, the doctrine held forth was generally sound, and the congregations were large, orderly, and attentive. I met with numerous brethren, sisters and friends with whom I had been long acquainted. During my absence of two and a half years some changes had taken place by death and other causes. I visited the churches of Harris Spring, Holly Spring, and Shoal Creek, in this, Newton Co. The Lord is at work by his spirit in these churches, especially at Shoal Creek. An ingathering into the visible church is going on in a manner which shows forth the work of God's grace, and which causes the saints to say with feelings of joy and gratitude, "What hath God wrought?" I expect to attend the Primitive Western and Oconee Associations, and then, if God permit, I shall return to Virginia.

I am not able to write an interesting and profitable letter. The barrenness of my mind, the poverty of soul, and the utter self-aborrence I feel, causes me to cry, "Save me, O Lord, for thy mercy's sake." With joy and comfort I contemplate at times upon the sublime purpose of our God in the eternal salvation of his church. Though with no care to the carnal mind, nor rest to the flesh, yet the inspiring hope of a blissful immortality, faith's view of our ascended Redeemer, and God's love in our hearts, enables us to triumph in God our Savior. But after a precious season of joy and peace in our pilgrimage, and the happy privilege of setting under the droppings of God's sanctuary, and realizing his banner over us to be love, to return to the cold embrace of death in the wintry season of our experience, is uncomfortable, and produces a feeling of unrest, and disquietude. Yet it is best that it should be so. O for an humble and quiet spirit. O for that rest and contentment which God gives, the patient waiting for the coming of our Lord, and the glory which shall be revealed in us. O that the saints might all be in spirit and in truth little children at each others feet, and at the feet of our glorious Lord, and that the Lord's ministers might in truth and righteousness be little ministers at each others feet, and at the feet of their exalted Redeemer. Though I write in the bitterness of my soul, yet it is in the comforting assurance that the Lord is my light and my salvation; of whom therefore shall I be afraid? I close in love and fellowship to your self, and all the saints,

JOSEPH L. PURRINGTON.

HALCOTT CENTRE, N. Y., July, 1872.

BROTHER BEEBE:—I feel inclined to give you a statement of our Yearly Meeting, with the Middletown and Halcott Church, Delaware Co., N. Y., which was held on the 6th and 7th inst. At the opening on the first day, Elder I. Hewitt preached, on the subject of love, and showed that the Lord loved his people with an everlasting love, and therefore with loving-kindness draws them. And that no man can come unto him, except the Father draws him. After an intermission, the afternoon of the first day was occupied in hearing from the brethren and sisters generally, from this and from sister churches. Brother I. U. Every of Olive Church was first called on and spake as one filled with the Holy Spirit, and as the Spirit gave him utterance. The love of God who dwelt in the bush which Moses saw, ran from heart to heart, while the Lord was with them: all expressing the sentiment of the poet,

"Amazing grace! how sweet the sound!
That saved a wretch like me;
I once was lost, but now am found,
Was blind, but now I see."

After the brethren and sisters had spoken freely, Sister F. Mahen made known that she desired to go forward in the ordinance of baptism, as her Savior had commanded. Perhaps some of the brethren from different states will remember of seeing and conversing with her at the Warwick Association at Middletown last June, also at Chemung Association, the week following. Her sister also desired to go forward with her in the sacred ordinance. They related their experience and were received as candidates. Then the two sisters and a large audience assembled at the water side, and while they were getting ready, the brethren sung the 1087th Hymn, "The Star of Bethlehem." And when ready to proceed, they sang, by request, the 1146th hymn.

"Despise me not, my carnal friends,
Lest you despise my Lord."

Then Eld. Buel Mahen, taking them by the hand, led them down into the water and baptized them as Philip did the eunuch; and all was performed decently and in order, and we were filled with that joy which the world knoweth not of. We could say with the psalmist, "In his presence is fulness of joy, and at his right hand are pleasures for evermore." On the next day there was preaching by Elders Gass and More, in the forenoon, and in the afternoon the closing sermon was by brother Hiram Slawson, from Deut. xxxii: 3: "Ascribe ye greatness unto our God;" and he brought from the treasury things both new and old. At the conclusion the 820th Hymn was sung:

"How sweet the hours have pass'd away
Since we have met to sing and pray;
How loth we are to leave the place,
Where Jesus shows his smiling face."

It was a meeting long to be remembered by those who were present. I have only given some incidents of the meeting, which if you think they will afford comfort to any of the household of faith, you will please publish, otherwise cast it aside.

JAMES MILLER.

DUNWICH, Ontario, Oct. 5, 1859.

DEAR BROTHER:—I received yours this morning. I am glad to hear from, and of, you and yours, for I respect you both I trust for the truths sake. I rejoice to hear of soul exercise, which is an evidence of spiritual life: for if we are not sensible of what we are, and what we ought to be, we are either dead or asleep, which is a woeful state to be in. But many are not aware of it. You say you have troubles in the flesh and in the spirit. Dear brother, when you are free from both of these, you will be odd indeed. There are various troubles and various causes for these troubles. But troubles arising for righteousness' sake are accompanied with "Happy are ye," &c. Depend upon it, if you prove faithful to the cause of truth, you will have opponents and enemies, both in the church and out of it. But pray to God to give you wisdom, knowledge, and understanding; and put them in practice, and if you be truly exercised in the good cause, you may apply, what I believe the Lord applied to me once, in my great necessity, "Be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."—1 Co r. xv. 58. For the Lord is a present help in time of need. Dear John, you may see hard times, and strange and unexpected trials, from unexpected sources, but these things must be; and nothing else need be expected in our case, &c. "But he that endureth to the end [faithful] shall be saved."

I had a severe attack of ague and fever which so reduced my bodily strength, that I know not if I will be able to attend the Quarterly Meeting in Aldborn; but O that the Lord Jesus would be with us on this occasion. Our adversaries are numerous and powerful, and we feeble. If members of the Church would not strengthen the hands of evil doers, the hands of some would be strengthened. But when the hands of evil doers are thus strengthened, our hands will fall, we shall be cast down, dejected, and discouraged, if the Lord held us not up. And I believe the day is fast approaching when men and women will be lovers of themselves more than lovers of God. (Read Acts xx. 28.) God shall prove men in various ways, and by various means, to show who will stand; and I am much mistaken if those who will stand in the evil day will not see some going a whoring after many lovers: but those that love and make a lie, shall see their folly. Dear brother, I use much freedom with you, and trusting I shall have no occasion to repeat it. My journey is now nearly over, and I may say as one of old, "Few and evil have the days of the years of my life been." Pray to God for Zion. O stand fast in the Lord, in this calamitous day. Who knows but the Sun will arise and dispel these dark clouds. May the Lord grant it for His name's sake. Amen.

Yours in love and respect to serve,
THOMAS McCOLL.

Circular Letters.

The Maine Old School Baptist Association, convened with the church of Bowdoinham, at Gardiner, September 6, 7 & 8, to the churches whose messengers we are, sends love in the Lord:

DEAR BRETHREN:—One more year with all its consequences has rolled into eternity, and some of our little number have gone home, we trust, to that better country where the inhabitants never say they are sick, and where there is no sin nor death. But through the goodness of our God, we are spared to see another association of our little body. May it please the Great Head of the Church to give us thankful hearts for all his kindness shown.

Dear Brethren, as it has been our custom to address you in the form of a Circular Letter, we propose to write a few lines by way of exhortation. The apostle Paul, in his first letter to the Corinthians, vi. 20, says: "And ye are not your own, for ye are bought with a price; therefore glorify God in your body and in your spirits, which are God's." It seems, by the expression used here, that there was a time when the church was not God's, in the sense in which ownership is implied in the text. This does not prove by any means, that they were ever his. As a man may have a flock of sheep, and they may get out of the fold, and do a neighbor much damage, and he may take possession of them, and hold them as his own, until he has had pay for the damage done by them. They may be in his inclosure, and he will hold them there till satisfaction is made. There must be a price paid for the damage done by the sheep. So it was respecting the church, the sheep of God's fold; by the fall in Adam they came under the curse of the law; they sold themselves for naught, and no money could buy them again; though they were given to the Son, as his body, his bride, his children, by God the Father. Yet they all like sheep went astray, and the Lord hath lain on him the iniquity of us all. He was oppressed and he was afflicted, yet he opened not his mouth. He is brought like a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth. Yes, all the load of sin and condemnation of his church he bore in his own body on the tree. Yes, it took the life of the Son of God to redeem them; for God so loved them that he gave his only begotten Son to ransom them from under the curse of the law, and save them with an everlasting salvation. The apostle says that he has "appeared once in the end of the world to put away sin," and "by one offering he has perfected forever them that are sanctified." And now no other can claim them, for he has bought them, with a price; yes, with his precious blood. No

other sacrifice could redeem them; rivers of oil, nor all the beasts slain on Jewish altars, could purchase them back again, or buy one poor lost one; but Christ, the heavenly Lamb, takes all our sins away; a sacrifice better than they. And now they are not their own. "Ye are bought with a price." Now they are Christ's, and Christ is God's, and therefore are to glorify God in their body and in their spirit, which are his.

Certainly there is something for the church to do, and that, according to the text, is to glorify God, which, as we understand it, is to do his bidding, which also is the earnest desire of the church. They serve him, not to make them his, but because they are his. As they have yielded themselves servants of sin, so now, as alive from the dead, that being dead wherein they were held, they should yield themselves "servants of righteousness." That we, being dead to sin, that we should live no longer therein, but seek how we may glorify God. But we say, we are vile; how can we, who are so vile and sinful, so depraved as we are, (for in us, that is in our flesh, there dwells no good thing,) how can we glorify God, who is so holy, who is so pure, who cannot look on sin with any allowance? How can we seek to glorify such a being? Dear children, having such views of God is a good evidence that you love and adore him, as a God who is holy, just and good, whose ways are all righteous; for he doeth all things well; as the penitent thief said, "He has done nothing amiss." So God is glorified in this. The church glorifies him when they contend earnestly for the faith once delivered to the saints. To contend for his sovereign power, and his will, and that he is too wise to err, and too good to be unkind; to know what he does is best, because he does it, and to rejoice because he is a sovereign, and that he is a God of purpose, and that he does all things according to that purpose; for he declared the end from the beginning, and cannot possibly make a mistake. He is of one mind and none can turn him. He is not governed by circumstances; he is the Alpha and the Omega, the first and the last. To contend for all this, is to glorify him. O may we glorify him, and reverence his Holy Name. We glorify him when we cheerfully obey his laws. David said, "O how I love thy law; it is my meditation all the day." The law of Christ is written in the New Testament, which law is perfect; nothing is to be added to it, and nothing is to be taken from it. It is a perfect rule of faith and practice. Hence, brethren, we have to exclude all laws which are not enjoined there. We feel it would be a dishonor to God to change any of his laws, or make any new ones; for we have them all written in the bible, and laid down by the twelve judges that God has placed upon the twelve thrones, judging the church

of our God. We believe that their decision is valid. It is vain for us to teach for doctrine the commandments of men. God is a jealous God; he will not give his glory to another, nor his praise to graven images. God is glorified when his children show forth their love in keeping his commandments. "If ye love me, keep my commandments." It is in doing them that they have their reward. "Blessed are they that do his commandments, that they may have right to the tree of Life, and enter in through the gates into the city; for without are dogs and sorcerers," &c. God's people know some of the joys in taking up their cross and following him in his appointed ways. "To obey is better than sacrifice, and to hearken than the fat of rams." "He that honors me, him will I honor; but he that despises me, shall be lightly esteemed." God is glorified when his children work out what he works in them. "Work out your own salvation with fear and trembling; for it is God that worketh in you both to will and to do of his own good pleasure." It is when we feel his cause is precious. It is then we say with the Psalmist, "How amiable are thy tabernacles, O Lord of hosts: my soul longeth, yea, even fainteth for the courts of the Lord. My heart and my flesh crieth out for the living God." "One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple." God is glorified when his children adorn their profession by a christian walk; when they maintain the truth, not only by precept, but by example, showing that they are not of the world, even as their Lord is not of the world; by renouncing all its vanities, and looking for that blessed hope of eternal life, which God promised before the world was; looking for him from whom all blessings flow, and feeling the force of the apostolic injunction, "Let brotherly love continue;" for ye know that ye have passed from death unto life, because ye love the brethren.

Finally, brethren, whatsoever ye do, whether ye eat or drink, do all to the glory of God. May his Spirit govern all your conversation. Love as brethren, and may God sanctify you to his service, that when ye are called to lay down your armor, ye can exclaim with the apostle, "I have fought the good fight, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give me at that day; and not to me only, but to all them that love his appearing."

May the grace of our Lord Jesus Christ be with you all. Amen.

HIRAM CAMPBELL, Mod.

JAMES H. LOVELL, Clerk.

CHURCHES CONSTITUTED.

On Saturday, July 7, 1872, a council met at Shiloh Meeting House, in the town of Carlisle, Cumberland Co., Pa., and after a few remarks by way of Admonition, by Elder John Bell, of Washington, D. C., the following persons came forward and related their experiences: Edward D. Fairfax, Jesse Davis, Thomas Bowen, Margaret Bell, Jane Thompson, Patsey Davis, Elizabeth Thompson and Patsey Bowman.

The relation of their experiences being satisfactory, they were received for baptism by Eld. John Bell, a member and pastor of Bulah (colored) Baptist Church, in the city of Washington, D. C.

A hymn was then sung, and the meeting was adjourned until Sunday morning, 9 o'clock.

Sunday, July 21.

Met at the water, according to adjournment, and the ordinance of baptism was administered by Eld. John Bell.

After the administration of the ordinance, met at the meeting house, and after singing and prayer, chose brother Bell Moderator, and brother Wm. Ford Clerk.

Then proceeded to organize a church, the persons just baptized having expressed a desire to be recognized as a church, upon the principles, faith and practice of the Primitive, or Old School Baptists.

Brethren Bell and Ford sat in council, by authority and order of the Bulah Church. Being satisfied that the persons applying for church organization were worthy of the same, the council showed their approval by the right hand of fellowship being given them by Eld. Bell. Then sang a hymn, and adjourned until half past three o'clock p. m.

Met according to adjournment, and after singing and prayer, Elder Bell preached from 1 John iii. 1, 2, after which an invitation was given to any who might wish to relate their experience to the church, when Mary Ann Fater came forward, and was received for baptism on the next morning.

On Monday morning met at the water, and administered the ordinance of baptism.

Brother Edward D. Fairfax was chosen Deacon of the church, and Jesse Davis Clerk.

The name Shiloh Old School Baptist Church was adopted, by unanimous vote of the members.

On Sunday, after preaching, the ordinance of the Lord's Supper was administered.

Your devoted brother in the Lord,

JOHN BELL.

EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 10, 1872.

ABLE MINISTERS.

In the estimation of the world, those only are *able* ministers who possess natural or acquired talent sufficient to make them popular as public speakers. Little or no regard is paid to the scriptural qualifications held to be indispensable by the inspired writers of the New Testament. A careful examination will show that all the qualifications required by the world are repudiated by the teachings of Christ and his apostles; and all the gifts bestowed by the Holy Spirit on the servants of Christ to make them able ministers of the new testament, are disallowed of men. It is true that of the vast multitude of teachers which men of "itching ears" have heaped to themselves, but a small percentage are men of much native talent, or depth of mind; but such as cannot make their mark as men of high attainments or sound common sense, may make up for the deficiency in zeal and devotion to the cause of their employers. Humble spheres are assigned them, in the more obscure localities, or in the numerous agencies provided by their superiors. If they cannot read sermons acceptably to their congregations, they can peddle tracts, and gather pennies to sustain and build up the institutions invented by their more intelligent employers. As foreign or domestic missionaries, colporters, or Sunday School superintendents or teachers they can be made available in opposing the truth and in the promulgation of error and delusion. But these are seldom regarded by their own party as *able* ministers, or distinguished by flattering titles, or assigned to the most lucrative and popular fields of labor.

An able minister, in the estimation of anti-christ, is one of pleasing appearance, easy manners, impressive gestures, clear articulation and commanding eloquence. He must have the sagacity to call from a library of books and commentaries the necessary ingredients for a very flowery or spicy sermon, and with sufficient judgment to know and select what will please his hearers, and to avoid whatever of truth would offend the delicate ears of his hearers. A man of ability to do all this will be regarded as an able minister. To secure this ability he should be thoroughly educated in the arts and sciences of the schools of men, especially in their *arts* of collecting money under religious pretensions from the people. If a graduate of the college, and thoroughly instructed in the Theological department, with a business like application to his vocation, he will be very certain to make his mark, and gain the applause of the children of this world. Such a man, though a stranger to God, an enemy to the truth as it is

in Jesus, though totally ignorant of the new birth, and of the experience of the children of God, will be esteemed by the world as an able minister, and will command an elevated position among the lesser lights, and a princely salary for his services. The apostle John says of all such, "They are of the world: therefore speak they of the world, and the world heareth them." But of the ministers and people of God he says in the same connection, "We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error."—1 John iv. 5, 6. In perfect harmony with this declaration of John, Paul testifies of the ministers of Christ that they are not sufficient of themselves to think any thing as of themselves: but, says he, "Our sufficiency is of God, who, hath made us able ministers of the new testament; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life."—2 Cor. iii. 6. This is said of the able ministers of the new testament; can the same be said of the ministers whose calling and qualifications are natural or acquired? Do they acknowledge themselves utterly destitute of ability to even think any thing as of themselves? Can they say in truth that all their ministerial sufficiency is of God?

The scriptural marks of an able minister of the new testament, are so plainly traced by the inspired pen of the apostle, that none who are governed by the scriptures need be deceived. To the wise men of this world it seems a paradox, that to be an *able* minister one must be altogether *insufficient* for that work of himself, and entirely dependent on God for every thought; but Paul could glory in his infirmity, that the power of Christ might rest on him; for only when he was weak was he strong. Less than the least of all saints, yet an *able* minister and not a wit inferior to the chief of the apostles. Read Paul's certificate. "But I certify you, brethren, that the gospel that was preached of me, is not after man. For I neither received it of men, neither was I taught it but by the revelation of Jesus Christ." "But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen, immediately I conferred not with flesh and blood."—Gal. i. 12-15, 16. "And I, brethren, when I came to you, I came not with excellency of speech or of wisdom declaring unto you the testimony of God; for I determined not to know anything among you, save Jesus Christ and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing

words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God. Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to naught, but we speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory."—1 Cor. ii. 1-7. The wisdom and learning which Paul had received at the school of Gamaliel, with all his knowledge of the Jews' religion, could do nothing to qualify him for the gospel ministry or help him to one spiritual thought. He counted it all as loss and dung for the excellency of the knowledge of Christ Jesus our Lord. Yet he was an *able* minister, for God had made him so.

All the able ministers of Christ, with one voice do say with Paul, "But our sufficiency is of God; who also hath made us able ministers of the new testament;" and all the servants of Christ are admonished to speak with the ability that God giveth.

But we are to remember that the gifts which qualify the able ministers of the gospel are not only of God, but also that they were received and brought down from God by the risen and exalted Prince and Savior, who is the Head over all things to his church. "Wherefore he saith, When he ascended up on high he led captivity captive, and gave gifts unto men. And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."—Eph. iv. 8-13. Psa. lxxviii. 18. Endowed with such gifts as Christ received for and gave to his ministers, they may well be called *able ministers*, but their ability did not consist in any sufficiency of their own. As Christ expressly charged them, "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me and I in him, the same bringeth forth much fruit; for without me ye can do nothing."—John xv. 4, 5. So all their sufficiency is of God. If Simon Peter could know and testify that Jesus is the Christ, the Son of God, it is not revealed to him by flesh and blood, but by the Father which is in heaven.—Matt. xvi. 17. "No man knoweth the Son, but the Father, neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him."—Matt. xi. 27.

This revelation of Jesus Christ in Paul constituted his *ability*; for straightway he preached him without farther qualification or conference with flesh and blood. He positively certifies, as we have shown, (Gal. i. 11, 12,) that he received this gospel which he preached, not of man, neither was he taught it but by revelation of Jesus Christ. And this revelation from God who called him by his grace was for the special purpose, that he might preach him among the heathen.—Gal. i. 15, 16.

An able minister of the new testament then, is one whom God has called by his grace, and in whom he has revealed his Son, and one who disclaims all other ability for that holy calling, even to think any thing as of themselves, seeing that all the sufficiency is of God. Can any of those who have passed through colleges and Theological schools to qualify them for the ministry, say in truth that they have not conferred with flesh and blood on the subject, and that they have not received their qualification but by the revelation of God? Truly, "They are of the world," having received their qualifications from the world, and "therefore speak they of the world," rehearse to the world the lessons taught them by the world; and it is no marvel that the world heareth them.

But there are some other peculiar marks by which the able ministers of the new testament are to be known. They are ministers of the *new*, not the *old* testament. The new testament is the new covenant, in distinction from the old legal, conditional covenant. Therefore to be an able minister of the new testament, is to be an able minister of Christ, not a reader of Moses; a minister of the gospel, which is the new testament, not of the letter, which killeth; for the law is a ministration of death, and cannot give life, or make anything perfect; for as many as are of the works of the law are under its curse. But the able minister of the gospel is a minister of the spirit, which giveth life. And his preaching is for the edifying of the body of Christ; not for converting the world, or giving life to the dead. "Therefore," says the apostle, seeing we have received this ministry, as we have received mercy we faint not, but have renounced the hidden things of dishonesty, not handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God."—2 Cor. iv. 1, 2. None therefore who deal in the hidden things of dishonesty, who walk in craftiness, or who handle the word of God deceitfully, or who fail to commend themselves to the consciences of men by manifestation of the truth, can be able ministers of Christ. Those who preach error, and study to make themselves popular with the world, by walking in craftiness, slyly withholding or keep-

ing back what they know is contained in the scripture, lest it should expose the falacy of their doctrine or practice, or give offence to their hearers, and in doing so handling the word of God deceitfully, cannot be the ministers of Christ; but they belong to that numerous class of whom Paul had often told the saints, and again tells them, "even weeping, that they are the enemies of the cross of Christ; whose god is their belly, and whose glory is their shame, who mind earthly things."—Phil. iii. 18, 19.

Another characteristic mark of the able ministers of the new testament is given both negatively and affirmatively in this same chapter. "For we preach not ourselves." When we therefore meet those who preach themselves, manufacture their own sermons, think their own thoughts, and speak their own words, drawing what they preach from their own resources, as the spider draws forth his web from his own bowels, we know they are not the ministers of the new testament; for they preach not themselves, but Christ Jesus the Lord, and themselves not lords over God's heritage, but the servants of the church, for Jesus' sake. Again, the true ministers of Jesus are, and feel and freely acknowledge themselves to be but earthen vessels, having this treasure in them which they have received of the Lord Jesus, to testify the gospel of the grace of God; "that the excellency of the power may be of God and not of them."

Instead of living in luxury and ease, they "are troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus."

There are still many other distinguishing marks by which the able ministers of Jesus are to be known. God always causes them to triumph in Christ, and maketh manifest the savor of his knowledge by them in every place. They never triumph in any other way, or manifest the savor of his knowledge, only as God causes such triumph and success. They are unto God a sweet savor of Christ; and not as many who corrupt the word of God; but as of sincerity, but as of God, in the sight of God speak we in Christ." Those able ministers carry different credentials from any which are issued from the schools or missionary boards of men: they have letters of commendation, written not with ink, but with the Spirit of the living God; not on tables of stone, such as Moses brought down from the terrible mountain, and such as all preachers of the old covenant carry into the worldly sanctuary; nor yet such as the ministers of the letter rely upon; but written in the fleshly tables of the heart of all who have an ear to

hear what the Spirit saith unto the churches.

We might extend our remarks upon the scriptural standard by which the ministers of the new testament are to be recognized by the saints in distinction from all others, as able ministers, because God has made them able, and all their sufficiency is of God; while all others may be "ever learning, but never able to come to the knowledge of the truth."

Corresponding Letters.

The Elders and messengers of the Maine Old School Baptist Association, in session with the Old School Baptist Church of Maine, convened at Gardiner, September 6, 7 & 8, 1872, to the churches of which she is composed, send love in the Lord:

DEAR BRETHREN:—The God of all consolation and grace has granted us another anniversary, and made us to rejoice in the manifestation of himself in our midst, by his Spirit. Your messengers came to us laden with the good things of the kingdom. The preaching was all of one piece, Salvation by grace abounding through God's dear Son, and we were made to rejoice. We desire a continuance of correspondence. Our next anniversary meeting is appointed to be held with the church in Jay, and to commence on Friday before the second Monday in Sept. 1873, when and where we hope again to greet your messengers and to receive your messages of love.

HIRAM CAMPBELL, Mod.
JAMES H. LOVELL, Clerk.

DEATH OF ELDER DAVID WORTMAN.

Elder David Wortman departed this life on the 20th day of May, 1872, at his residence in Adair Co., Mo., being 81 years and 6 months old. He was born and raised in New Brunswick, British America, and while young, professed a hope in Christ, and joined the Regular Predestinarian Baptist Church in that country. Some time after, he moved to the state of Ohio, and there identified himself with the Regular, or Old School Baptists, where something more than fifty years ago he was regularly ordained and set apart to the work of the gospel ministry, and so far as I am advised, continued to earnestly contend for the faith once delivered to the saints, up to the day of his death, believing and preaching that sinners are saved through the grace of the Lord Jesus Christ.

Brother Wortman had been living in North Missouri more than twenty years, where he traveled and preached a great deal, and formed an extensive acquaintance among the Old School Baptists, who generally received his preaching well. I have been personally acquainted with him for about sixteen years, have heard

him preach often, and have conversed with him a great many times, and if I understood him, he believed in eternal, personal and unconditional election, and that all things necessary to the accomplishment of the full, complete and everlasting salvation of all the elect or chosen people of God, embracing both soul and body, was from eternity predestinated or decreed of God.

Some four years since, he had a public debate with a man who was called a "soul sleeper," in which he contended for the immortality and salvation of the soul, as well as the resurrection of the body.

Brother Wortman was wonderfully well versed in the scriptures of both the Old and New Testaments. But his labors are ended; a soldier of the cross is fallen asleep; the spirit of brother Wortman has returned to God, who gave it; the dust, or the body that was formed of the dust of the earth, has returned to the earth, there to rest or sleep until the trumpet shall sound, and the dead shall be raised incorruptible.

Brother Wortman had one of his legs and an ankle hurt very badly about four years ago. I did not visit him during his last illness, but his family and brethren who did, told me that he commenced complaining of pain in the leg that had been hurt, and which began to swell, and the other leg also. He was confined to his bed about eight weeks, and suffered a great deal, but bore his sufferings with patience and resignation, often praying the Lord to take him out of this troublesome world. His eyesight and voice came to him, so that he could read without spectacles, and sing clear, which he did on his death bed. Toward the last he paid no attention to his worldly matters, but his mind appeared to be good, and his views bright and clear on the scriptures. On the 18th day of May he told his family and friends who were present, that his time to leave this world was close at hand, and wanted them to order his coffin made, and go out to a certain place that he had selected, and dig his grave, and for some of them to start after the writer of this to come and preach his funeral. On the 19th he was able to talk but little, if any, and about four o'clock on the morning of the 20th he breathed his last. Thus a father in Israel is fallen asleep; a soldier of the cross is discharged.

A bereaved companion, several children and grand children, with a numerous circle of brethren, sisters and friends, are left to mourn, but not as those who have no hope.

On the third Sunday in this month, at Spring Creek Church, the place where brother Wortman's membership was, the unworthy writer of this memoir addressed a large and attentive audience, from Rom. viii. 11.

May the blessing of Almighty God rest upon all the bereaved and disconsolate relatives and friends, is the desire and prayer of one that wishes you all well.

WM. R. MITCHELL.

MACON CO., Mo., Aug. 27, 1872.

"BE NOT AFRAID."

Be not afraid, though as a roaring wave
The swelling ranks of Satan madly rave;
Though o'er his own he manifests his power,

Not one poor contrite heart can he devour.

"Be not afraid," though scoffers may assail;

Thy anchor-hold in Christ shall never fail;
They may deny his Godhead, hate his name,

But still he reigns immutable the same.

"Be not afraid," though reason may be used,

And its dim light perverted and abused;
Though into things unseen it fain would pry,

It cannot solve the simplest mystery.

"Be not afraid," should snares allure thy fee,

And Satan's baits and thy corruptions meet,
E'en then, e'en then, though foes expectant gape,

Thy God will make a way for thy escape.

"Be not afraid," although by sorrows tried,
And thy heart sickens at the rising tide;
Thy daily strength thy Savior will renew,
And he who bears thee up, will bear thee through.

"Be not afraid," when objects o'er thee ride,
And make thee serve their avarice and pride;

Though galling, grinding, oft may be the strife,
Trust thou in God, they cannot take thy life.

"Be not afraid," should poverty appear
To cross thy path, and draw exceeding near
He who has been thy helper and thy guide,
For thy necessities will still provide.

"Be not afraid," when death's cold shadows loom,
And threaten with anticipated gloom;
The morning sun of heaven will on thee rise,
And light thy ransomed spirit to the skies.

Obituary Notices.

DIED—In Bowdoin, Maine, Aug. 27, 1872, sister **Susan Potter**, aged 86 years.

Sister Potter was a beloved member of our little church at Bowdoinham. She professed faith in Christ at the age of thirteen years, and for seventy-three years maintained that profession by a well ordered life and godly conversation. It can be truly said of her that she was a living christian. She lived the life of a christian, and died the death of the righteous.

H. CAMPBELL.

Brunswick, Maine.

DIED—Near this village, Sept. 30, in hope of immortality beyond the grave, **Mrs. Mariah Vail**, relict of Moses Vail, aged 88 years, 4 months and 10 days. Sister Vail was an esteemed member of the Brookfield Old School Baptist Church, if we mistake not, for more than half a century. Her funeral was largely attended at her late residence, on the 2d inst., and a discourse was preached on the occasion by Eld. G. Beebe, from Col. iii. 4: "When Christ, who is our life, shall appear, then shall ye also appear with him in glory."

My wife, **Abigail C. West**, died Aug. 22d 1872, aged 68 years, 1 month and 11 days. Her death, we believe, was caused by pricking one of her fingers with a pin, on the Friday before she died, while washing clothes, which brought on the erysipelas. Although we did all that we could for her, she underwent great pain most of the time until she died. She never united with any church, because she felt too unworthy, but she has lived a pious life ever since my acquaintance with her, which is over forty-two years. She was a firm believer in the doctrine of salvation by grace alone. We believe that our loss is her infinite gain.

Yours in deep affliction and sorrow,
CLEMENT WEST.

Polo, Ill.

DIED—Sept. 16, sister **Jane Case**, aged 99 years. She was born Sept. 11, 1773, in the state of Connecticut, and moved to the state of Ohio (Franklin County) in 1804, where she resided until her death. She obtained a hope in Christ and was baptized by Elder Drake, and received into the communion of the Regular Baptists at Berlin, and afterwards at Clinton, in which church she held membership when called hence to realize the reality of her hope. The cares and burdens of a long life had rendered her but a wreck, physically and mentally, for quite a while before her last.

DANIEL HESS.

Eddie W. Scott, only child of Thomas H. and Celia Scott, died Monday, Aug. 12, aged 5 years and 2 months. In many respects he was a remarkable child, possessing a mind developed far beyond his years. He was sick of dysentery for some length of time, and at first was not considered dangerously ill, but he always insisted that he should not recover, and said he did not wish to. He told his parents that they ought not to cry for him. I attended the funeral on the Wednesday following, and tried to speak to the comfort of the mourning parents and friends, from these words: "Is it well with thee? Is it well with thy husband? Is it well with the child? And she answered, It is well." May the peace of God that passeth understanding keep the hearts and minds of the dear bereaved parents, is my prayer for Jesus' sake.

I send this by request of the parents.

F. A. CHICK.

Reisterstown, Md.

Please publish the death of **Mrs. Mary Hixson**, wife of Dea. Garret Hixson, who died May 24, 1872, in the 66th year of her age. She with her husband united with the First Hopewell Church, in 1830, was baptized by Elder Boggs, and continued a faithful member until her death. It was her greatest pleasure to meet with her brethren and mingle in worship, when her health would admit of it. Her health had been failing for a long time, and she seemed to feel that her stay here would be short. She said that sometimes she had almost lost sight of this world. I think she was ready to go, although in her last sickness she said but little about it. She was conscious only a part of the time. We feel our loss to be great, but trust her gain to be far greater.

Elder Hartwell preached at her funeral, from Rom. viii. 18, 19.

C. HIXSON.

Woodsville, N. J.

DIED—At North Berwick, Maine, Aug. 9, 1872, brother **Samuel Ham**, aged 67 years. His health had been leaving him for a number of years, but when he died it was very sudden, for the day before he died he was around, and as well as he had been for some time. He has left one daughter to mourn.

ALSO,

DIED—In Wells, Maine, Aug. 11, 1872, **Mrs. Lydia F. Gerry**, wife of Wm. F. Gerry, aged about 25 years. She had a shock of the palsy about six months before she died, which caused her to suffer much. She has left her husband, mother, brothers and sisters, to mourn. We hope she has gone to rest.

ALSO,

DIED—In Acton, Maine, August 31, 1872, **Mrs. Polly Grant**, wife of Mr. Henry Grant, aged 57 years. She has had the dropsy for years, but the most of the time she was able to keep around, until a few days before she died. She was a kind companion and mother, and a good neighbor, and left witnesses that she had a spiritual mind years ago. She has left a husband, children, and other relatives, to mourn.

I preached at the funeral of each of the above named persons, to large assemblages of people.

WM. QUINT.

By request of brother J. N. Penwell, I send this notice of the death of his wife, sister **Hetty H. Penwell**, who died after a short illness, Aug. 23, 1872, aged 71 years.

Sister Penwell united with the church at East Fork of Flat Rock, Rush Co., Ind., in January, 1830, and was baptized by Elder Miner Thomas, in which church she lived a worthy member until April, 1870, when she removed her membership to Eagle Creek Church, Boone Co., Ind. and lived a truly christian life, a pattern for believers to follow. Many have enjoyed the kind hospitality of brother Penwell's house, and her christian kindness, which we shall enjoy here no more, but we hope to meet again in infinite bliss and endless joy; until then, may the God of all grace support and keep our afflicted brother.

Elder George Harlan delivered a discourse from Rev. xiv. 13, at his funeral, to the numerous relatives and friends.

Yours in christian love,
HARVEY WRIGHT.

DIED—In Southampton, Pa., August 17, 1872, **Mrs. Elizabeth H. Addis**, wife of Isaac C. Addis, in the 57th year of her age.

The subject of this notice had been in delicate health for a number of years, but was able, the most of the time, to attend to her domestic duties. She filled her seat in the meetings of the church for worship, when her bodily strength would admit, for she was an ardent lover of gospel truth; of a modest and retiring disposition, yet an earnest advocate for the discipline of the church, desiring that all things might be done decently and in order. The Southampton Old School Baptist Church has lost another worthy member, one whose example shone brilliantly, and should be remembered and followed by the surviving members. She has left a devoted husband and three children to mourn their loss, which is her everlasting gain. May Israel's God sustain them in their sore affliction.

Her funeral was numerously attended on the 20th inst., and the following words were used as a text: "The sting of death is sin; and the strength of sin is the law; but thanks be to God which giveth us the victory through our Lord Jesus Christ."

WM. J. PURINGTON.
Southampton, Pa., Aug. 26, 1872.

My father, **James Myers**, departed this life July 27, 1872, was born Oct. 4, 1804, in the state of Kentucky, moved to Macon Co., (then Shelby) Ill., where he spent the most of his days. He joined the Baptists in the year 1845, with whom he lived in fellowship until about two years ago, since which time he spent his spare moments in searching the scriptures, to prove the doctrine of Salvation by grace.

It seems he was warned of his death, as his papers show, having written almost volumes on the subject of the departure from this life.

Notwithstanding he had stepped aside by practice to such an extent that the church had to withdraw her fellowship from him, yet, on his part, he died in fellowship with the Old School Baptists. He often said they might leave him, but he never would leave them.

His disease was asthma and cholera morbus, and was confined to his room only four days. He leaves two sons and two daughters to mourn; but not as those who have no hope.

Farewell, dear father; we no more can have thy counsel, nor hear thy welcome voice. The cold hand of death has bereft us; but while we travel down to death, may his memory live with us.

JOHN H. MYERS.

I send for publication the trying circumstances attending the sudden death of our little daughter, **Mary Cottrell**, aged 9 years, 7 months and 15 days.

I had set out to go to our association, (the Des Moines River) on Wednesday, August 14th, and had left my family as well as usual, had proceeded in the cars about eighty

miles, and intended to go on by carriage with the brethren; but on the next morning (the 15th) I received a dispatch announcing the death of my youngest child, and with a breaking heart I returned. She had spent the day as cheerfully as ever, reading for her mother, and when she became weary she arose from her seat to lay away the book, but reeled and staggered, but was caught, and laid upon the bed, and lived only seven hours, but seemed to suffer no pain. She seemed to have had some premonition of this, for when I left home she said it seemed to her that she would never see papa any more. A physician was called, but to no effect. When talked to, she would reply that she felt good. I desire the prayers of the saints, that I may be sustained.

Our little Mary's gone to rest
And reign, we trust, forever blest;
Her little tongue forever praise.
The Savior's rich redeeming grace.
ASHER COTTRELL.

• Marion, Iowa.

UNION MEETING

The next union meeting of the New Vernon and Middletown and Wallkill Churches will be held with the church in this village, on the fourth Sunday in October, and the Saturday preceding. The church meeting will commence at 1 o'clock p. m. on Saturday, and the meeting for preaching on Sunday to begin at 10 1-2 o'clock a. m. And at the close, the two churches will unite in celebrating the ordinance of the Lord's Supper. Brethren and sisters of sister church of our faith and order are invited to attend and participate with us.

GILBERT BEEBE, Pastor.

N. B.—Members of our churches living at a distance are requested to be present.

YEARLY MEETING.

A yearly meeting will be held with the Harford Church, Harford Co., Md., to commence on Saturday before the first Sunday in November, at 10 o'clock a. m. Ministering and other brethren and friends are invited to attend.

Those coming through Baltimore will be met at Towson town, on Friday, at 4 o'clock p. m.

JOSEPH G. DANCE.

A yearly meeting will be held with the Green's Grove Church, commencing on Friday before the fourth Sunday in October, 1872, when and where the brethren and sisters generally, and ministers particularly, are invited to attend.

ASHER COTTRELL.

The Old School or Primitive Baptist Church of this place propose to hold a Yearly meeting at their new Meeting House in this village, to commence at 10 o'clock a. m. on Wednesday, Oct. 30, and be held two days.

Elders P. Hartwell and Wm. J. Purington, with the Elders of Warwick Association, are expected to attend, and all other ministers of our order, and our brethren, sisters and friends generally, are invited.

As the church is still heavily in debt on the meeting house, collections on both days will be solicited to assist us in the liquidation of the same.

By order of the church,

G. BEEBE, Pastor.

The Old School Baptist Church in Schoharie expect to hold their Yearly Meeting on the 9th and 10th days of November, at their meeting house in the town of Schoharie, three miles west of Schoharie Depot, and three miles south-east of Howe's Cave.

Those coming by rail-road from the east, to Schoharie, will please inquire for brethren John Nethaway and Jacob Myers. Those coming from the west will be met at Howe's Cave on the day before the meeting, and conveyed to places of entertainment.

We desire our brethren and sisters from sister churches to meet with us, and we expect a goodly number of our ministering brethren to attend, and shall look for Elder Durand.

PETER MOWERS, Church Clerk

Corresponding Meetings.

There will be a Corresponding meeting held with Patoka Church, Gibson Co., Ind., commencing on Friday before the third Sunday in November, and continue three days.

We expect several ministering and other brethren from the Eel River, Wabash District, and Blue River Associations, Regular Predestinarian Baptists, and hope all others of the same faith and order, who can, will avail themselves of the opportunity to come.

T. E. W. HILLMAN.

Associational Notices.

The Salisbury Old Baptist Association will convene with the church at Fishing Creek, Dorchester Co., Md., at 10 o'clock a. m., on Wednesday before the fourth Sunday in October, 1872.

Those coming by way of Baltimore will take the Steamer Thomas Collyer, Pier No. 13, Light Street Wharf, on Tuesday morning, at 7 o'clock, for Milton Wharf, near my house.

Those coming on the Delaware Road will take the cars for Cambridge, where they will be met on Tuesday, at 4:25 p. m.

We hope our brethren in the ministry, and friends, will attend, and that we may be built up in our most holy faith.

WHITEFIELD WOOLFORD.

The "Signs of the Times,"

DEVOTED TO THE
OLD SCHOOL BAPTIST CAUSE.

IS PUBLISHED
ON THE FIRST, TENTH AND TWENTIETH,
OF EACH MONTH,
BY **GILBERT BEEBE**,

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

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OF THE

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Post-Office Money Orders, where our subscribers can procure them, afford the safest way of making remittances, but when sent in payment for the "Signs of the Times," should invariably be made payable at Middletown, Orange Co., N. Y., Post-office. We do not wish them drawn on New York City Post-office, nor on any other than Middletown. As many post-offices in the country are not authorized to issue Post-office Money Orders, where they cannot be procured, letters containing money should be registered. Drafts on Banks in the City of New York are also perfectly safe and acceptable to us, as we can always get them cashed at Banks in this place. But Post-office Orders can only be collected from the offices on which they are drawn.

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ELIZABETH H. BOGGS, Principal.

The Principal is happy to refer to the following gentlemen, in addition to her numerous patrons:

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Elder W. J. Purington, Southampton, Pa.	Elder R. D. Hart, Oxford, N. C.
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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 40.

MIDDLETOWN, N. Y., OCTOBER 20, 1872.

NO. 30.

POETRY.

HOME THE PLACE OF REST.

Come here, my thoughts, why roam abroad
Among the strangers to your God?
Not all the sums of worldly bliss
Should tempt you to forego your ease;
And all abroad is but distress,
And home's alone the place of peace.

Abroad are lions, wars and blood,
And devils haunt the foreign road;
Bewitching snares are thick around,
When you are on forbidden ground;
You cannot there find happiness,
For home's alone the place of peace.

Thy friends are found within this home;
There lives thy God who bids thee come;
'Tis there the heavenly banquet's spread,
There heavenly dews are on thee shed;
Come up then from the wilderness,
And lean upon the Prince of Peace.

T. COLE.

Marcy, Ohio.

WHO IS SUFFICIENT FOR THESE THINGS?

2 Cor. ii. 16.

Lord, who can be sufficient to speak thy
wondrous name,
And to the heirs of promise thy gospel to
proclaim?

To preach, as thy salvation, the Savior ern-
cified,
And speak of all his counsels, concerning of
his bride?

Shall we seek worldly wisdom, to fit us for
the task?

Or go to schools of learning, and there in-
structions ask?

Shall we seek filthy lucre, or preach for
earthly gain?

Or strive to please the fancy of vain and
carnal men?

Shall we, for fear of slander, the gospel sac-
rifice?

Or, like a base delinquent, conceal one-half
the price?

Shall we permit Assyrians to tread on holy
ground,

And fail to raise the shepherds* and cause
the trumpet to sound?

Forbid it, O King Jesus! forbid that we
should fly,

But fight with holy weapons, and conquer
though we die:

To thee we look for courage, and patience
to endure;

For wisdom and instruction, that we may
feed the poor.

We ask thy Holy Spirit, to give us light di-
vine,

For what is worldly wisdom, compared, O
Lord, with thine!

We'll bear the vile reproaches of Jesus* and
his word,

And count them greater riches than Egypt
can afford.

Be this our constant study, to be approved
of God,—

To glorify our Savior, and spread his name
abroad;

To seek Messiah's kingdom, and trust in him
alone,

For all our earthly comforts, and blessings
of his throne.

*Micah v. 5.

I. N. VANMETER.

CORRESPONDENCE.

August 16, 1872.

MY DEAR BROTHER:—At the urgent request of a dear sister, I write to ask you to re-publish the short biography and christian experience of our beloved old brother Thomas P. Dudley. Several of your subscribers were present when this request was made, who unanimously desired brother Dudley's letter re-published, and it will doubtless be highly prized by very many of your present readers, who were not subscribers at the time of its first publication. But of course you will use your own discretion in the matter.

To save trouble, you will find it in No. 4. Vol. xx. 1852. May the Lord bless you Brother Beebe, and long continue you a blessing to his widely scattered flock, is the sincere prayer of one who has been acquainted with you through the "Signs" for thirty-eight years.

M. B. BRISTOW.

LEXINGTON, Ky., Feb. 27, 1851.

DEAR BROTHER BEEBE:—Some months past, a brother in an adjoining state, whom I had never then seen, requested of me a short biography of myself, a relation of the ground of my hope for salvation. I complied with his request, but do not know whether he entertains fellowship for me as a member of the redeemed family, nor indeed, can I blame him, if I have failed to secure his christian fellowship. I hold that it is involuntary; hence when sufficient evidence is afforded, fellowship for the experience is irresistible. In its absence it is impossible. I have had many doubts within the last thirty years, whether indeed I was in possession of that religion which is pure and undefiled before God and the Father, or whether it embraces one so unworthy as I. Be that as it may, I have felt no unwillingness that the brethren shall have these evidences on which I base my hope that when done with this vain world I shall "enter into that rest that remaineth for the people of God."

My father became a member of the Regular Baptist Church during the war of the Revolution; and pretty soon embarked in the gospel ministry. In the spring of 1786, he removed with his family (having then seven children) to Kentucky, where he continued his ministerial labors,

until the 27th of Jan. 1825, when he was removed from the church militant, to join, as we humbly trust, the "general assembly of the church of the first born in heaven." He left a family of fourteen children, eleven sons and three daughters, all of whom are married. My mother, who had also been an Old School Baptist for many years, bid adieu to earth on the 6th day of November, 1824, being 21 years old. My father followed her in his 73d year, just two months and twenty days afterwards. They lived to see eight of their children members of the Particular Baptist Church at Bryans, two miles north of where I now reside. Three more of their children, and a number of their grand-children, have become members of the Particular Baptist Church since their death.

According to my father's register I was born on the 31 day of May, 1792, a little over one mile from where I now reside. I was reared and schooled in this neighborhood, until I was sixteen years of age, shortly after which I removed to Frankfort, (the seat of government of this state) and engaged in the mercantile business. I was occasionally rendered very unhappy when reflecting upon death, judgment and eternity.—On one occasion particularly, when I was from ten to twelve years old, listening to preaching, my mind became very much exercised; I thought I beheld a beauty in religion and desired to possess it. I engaged in attempts at prayer, that I might be made the subject of it; but in a short time those impressions wore off, and I became as careless as formerly.

Soon after my removal to Frankfort, I found myself surrounded by young men, almost all of whom were addicted to dissipation, several of them to gambling. I was however gratified to become acquainted with two or three, who like myself could not embark in such a course. Often have I been urged to go with others into those vices which were so common there, and as often subjected myself to their jeers: "You are afraid to trust yourself." "You are afraid to go." &c. I bore it all rather than embark with them; and I do not recollect, or believe, that I was ever induced to go on one occasion to any of those gambling houses. I think I have since seen the kind providence of God, which was over me, and prevented my participating with them. I sought gentle female

society, because I felt myself safer with them than with young men who were urging me to dissipation.

I embarked in what was termed the more innocent amusement of fiddling and dancing, but had to confess that I did not feel quite as easy in indulging in this as I could desire. I had never indulged therein while I was with my father, and was satisfied that he would not approbate it, still I wanted society, and concluded there was less danger in this than the society of intemperate young men.

When war was declared in 1812, I felt a great desire to participate in it, and went to my father, to obtain his permission to go. He and my mother both objected on account of my health being delicate. My mother remarked, "It is said that W—, a friend of the family, intends raising a company to go on horseback; if he should do so, you may go with him, as I feel confident that he will take care of you." A short time subsequently, a Regiment of Cavalry, rendezvoused in Frankfort; upon the promotion of the Captain of a Troop, to a majority, the friend to whom my mother referred was elected Captain of the Troop; he urged me to go with him.—Fearing a denial if I again applied for leave to go, to my father or mother, I determined to equip myself, and join the company.—I set out the second morning after the troops left Frankfort, overtook and joined the company on the Ohio River, opposite to Cincinnati.

I frequently felt that the only embarrassment I had, was, I had not obtained my father's permission to go, and I had been accustomed to obtain his permission, before I ever embarked in any important matter.

I had many reflections on the subject of religion, and frequently asked direction of the Lord, (as I thought) in my feeble way. When the detachment was sent to French Town, on the river Raisin, I determined to go, and asked leave (through a friend) of the commanding General. He refused me leave, notwithstanding I went with the detachment, was in the battle on the 18th of January, 1813; and made my escape unhurt.

The goodness of God in taking care of me during the battle, subsequently made considerable impression on my mind, and as I thought, called forth emotions, of gratitude. The battle of the 22d of

January, 1813, came on, during which I was severely wounded. I had many serious reflections during that day, and also during the following night; being in too much pain to sleep much, I thought it not improbable that I might die from the wound, or be massacred by the Indians.—On the twenty-third early in the morning, the Indians returned and began to massacre the prisoners, who had been left upon the battle ground, at the surrender, on the previous day. Whilst looking on at the work of death, which was in progress, the thought occurred, Well, I am as well prepared to go now as I shall be; the Lord will not punish me for the few little sins which I have committed. I have little prospect of getting home, and if the Indians would only shoot me down, and put me out of my misery, they would do me a great favor. When many of the wounded had been tomahawked and scalped, an Indian came to me (being I think the fifth, four others having approached me, and discovering the severity of my wound declined taking me prisoner) and made signs that the ball had struck and passed on, to which I nodded assent, which was true in regard to a slight wound I had received, the other ball being buried deep in my shoulder; he immediately took me, threw a blanket coat around me, and gave me an apple, which I received as a token of friendship. From thence we set out for Detroit, and after traveling about five miles through snow some eighteen inches deep, we arrived at the ground, where the combined forces of the British and Indians had encamped the night before the battle of the 23d. Here they massacred several of their prisoners. That night we arrived at Brown's Town, a small village some eighteen miles from Detroit, where we had more thunder and lightning than I ever recollect to have witnessed at that time of the year. I could but remark the awe the Indians seemed to feel, when in the height of their rejoicings at their success, we had a clap of thunder or a flash of lightning; they were silent in an instant. The next morning they held a council to determine (as I was informed) who of the prisoners they should kill. I discovered considerable anxiety in the countenance of the young warrior who had taken me prisoner, as well as that of his father, who was an old chief. They set out with me about day light, and after traveling several miles over the snow and ice, they stopped and painted me again; (as soon as we came up with the old chief the preceding day, they had painted me) and we immediately set out and arrived at Detroit in the evening. I remained with the Indians that night, and on the following evening I was released from Indian captivity, a British officer paying a ransom for me. Suffering as I was with my wound, yet my marvelous escape

filled me with wonder, and I was constrained to acknowledge the hand of God in my deliverance. It seemed that I met friends, not only among the white inhabitants at Detroit, but also among the savages. The question would frequently arise in my mind, why have you been spared, and so many slaughtered, who were not half so severely wounded as you? I could only answer, the Lord has done it.

After being in Detroit a few days, I was conducted across the Detroit River, to Sandwich, where I met several of our officers, to their astonishment, they having supposed I was massacred. On the following morning when the prisoners were about to leave for Fort George, there was a proposition made that I should remain under medical treatment, as I could not travel on foot, and there was no conveyance for me. My spirits seemed to sink at the thought of being left. A few moments after my friends left the room, a British or Canadian lieutenant came to me and remarked, "I have a good carryall sleigh and a pair of good horses, and you are welcome to a seat with me to Fort George." This as you may suppose, raised my spirits considerably, although I thought it improbable that I should ever reach home. I found the most astonishing kindness, both from the Lieutenant, and from the people, as I passed through Upper Canada to Newark at the mouth of Niagara River. Reaching the heights above Newark, my eye caught sight of the American flag floating over Fort Niagara: my feelings were totally indescribable. I had now traveled about three hundred miles, badly wounded, through ice, snow, and intense cold; met with much kindness from strangers, and arrived in sight of American soil; saw the much loved flag of our Union, floating on the breeze. Really it seemed to me like a dream; the hand of the Lord seemed visible. Here I was paroled, and put across the Niagara River, where I met a warm hearted American Officer, who proposed to take care of me, and accompany me to Pittsburg, some three hundred miles. He proved a friend indeed, and did not leave me until we arrived there. After remaining in Pittsburg about a week, a gentleman from an adjoining State approached me and observed, "I have a good boat, and should be gratified to have you accompany me to Maysville, Kentucky." I arrived home in the month of March, and could but look back with amazement, on what had befallen me; and above all, the reflection that I had been taken care of through all of those trying scenes, made the deepest impression on my mind. Numberless times I had serious impressions about my future state, but they would soon wear off. In the month of June, 1814, I think I was exchanged; and the war continuing, I determined to carry

into execution a threat I had made in Canada, before I was paroled, viz: I would have revenge. In the fall of that year, I joined the detachment sent from this State to New Orleans; was in the battle of the 8th of January, 1815, and escaped unhurt; came home at the close of the war, and again engaged in my former business. I recollect writing to my father after the battle of the 8th and making this remark: "The Lord has blessed us with one among the most signal victories ever achieved. I felt constrained to say the Lord had done it."

My mind became more exercised on the subject of my future state. In the early part of the year 1818, I frequently retired to ask the Lord to have mercy upon me. This state of things continued until the fall of that year, when I met with a domestic affliction which seemed like overwhelming me. All my prospects for earthly happiness seemed gone; indeed I felt little desire to live, and I was very sure that I was not prepared to die.

Sitting in my room alone one night, and reflecting upon the heavy bereavement I had met, I found myself complaining that the Lord had dealt hardly with me, and that I did not deserve the severe affliction I was then experiencing. In a moment the thought occurred to me, What am I at? Who has preserved me from my youth up? Who has protected me from the danger through which I had passed? I was astonished and alarmed at my presumption; and the scenes which I have heretofore recorded, rushed into my mind; the goodness and sparing mercies of the Lord overpowered me, and I felt constrained to fall on my knees, to ask forgiveness of my many sins; all I could say was, Lord be merciful to me a sinner. Immediately after rising from my knees, the thought occurred to me, This is not prayer; it is only repeating what you have learned.

I confess, brother Beebe, the same thought frequently occurs to me now. It did appear to me that I had the most cause to be thankful to God of all creatures, that I was out of hell, and yet I believed there was none less thankful. I felt as though my ingratitude was such that the Lord would not much longer bear with me. My leisure moments I spent in reading the scriptures, and when any opportunity occurred, in attending preaching. It seemed that my situation was peculiar; that I deserved the lowest, hottest hell. I think I loathed sin, although I was continually sinning, yet most ardently desired holiness of heart and life. I now embraced almost every opportunity of hearing preaching, and as long as the preacher was engaged in portraying the awful condition in which sin has involved its subjects, and the awful doom to which it had exposed them, I thought I under-

stood him, and felt that I was the man and that an awful destiny awaited me. I could not feel my convictions as deep and pungent as I desired, nor could I feel that my exercises were such as those who are under the teachings of the Holy Spirit. When the ministers would describe the exercises of my mind, and then say, "Such are the effects of the new birth, and those who are thus exercised, may be assured that the Lord is at work with them," I have been many times led to say in my heart, that the preacher was deceived, for such are my feelings, and I know that I am no christian.

I knew, nor thought of no other way to escape the judgement of God, but by *getting better*; this alas I found I could not realize.

The Poet's language suited me then, and I think it suits me yet.

"Worse and worse, myself I see,
Yet the Lord remembers me."

I recollect a certain night about 11 o'clock on my bed, the thought occurred to me, "Hell." I was pleased, not because there was such a place as hell, but I thought that I had now got hold of something that would make me live more uprightly.

I immediately began to draw in my mind a picture of hell, and the torments of the damned; and if I should make you sensible of that picture, you would think it an awful one indeed. I had not progressed far with my picture, until I began to find as I progressed it lost its terrors; whence I was constrained to conclude there is no mercy for me; the Lord has given me over to hardness of heart, and reprobation of mind. Hell with all its terrors seemed to have no impression on me. Had I been asked, What do you want? I think I should have replied instantly, *Holiness of heart and of life*; and yet I seemed farther from obtaining my desire, than any other living being.

The thought not unfrequently occurred, If you really desire to be holy in heart and life, would you not be more so than you are? I answered, Yes. Insincerity then, as now, or want of devotion to God, greatly distressed me. I felt that my prayers were too weak, too much mixed with sin to reach the ear of him to whom the christian makes supplication. I labored on in this way for about nine months, when on a certain night whilst lamenting my awful condition, concluding there is no mercy for me; I justly deserve the wrath of God; if he saves all the rest of Adam's family and consigns me to endless woe, it is just; the awful thought intruded itself into my heart, that I should have to preach the gospel. This presumptuous thought alarmed me greatly, and I endeavored to cast it from me as quickly as possible, but in vain. It occasionally intruded itself, until it was painfully realized. Shortly after this occurrence, I went to hear a methodist preacher, who I learned

preached a great deal about hell and damnation, fire and brimstone. I concluded he was the sort of preacher that I ought to hear. I went. He talked much about the terrors of hell, and torments of the damned, but my heart was unmoved. I left the house at the conclusion of his discourse, and I well recollect that on my way home the thought occurred, Well you have proof now that the Lord has given you over; you must be hardened indeed, when hell, with all its horrors cannot move you; you may now surrender all hope that the Lord will extend mercy to you. A few days after this, an old fashioned Baptist preacher visited the town where I resided. I concluded to see him. He dwelt much on the goodness, mercy and love of God to poor sinners, notwithstanding all their ingratitude. I found the tears stealing down my cheeks; my heart seemed to be softened. I felt to confess my ingratitude. In this situation I left meeting. I reflected much on the preaching; one thing I could not then explain, which I trust I now understand something of. When the Methodist preacher had a few days previously described what I felt I was destined to experience, it made no impression; but when he old Baptist preacher tells of blessings of which you can never participate, your heart is softened and the tears run freely; often did I conclude with the poet,

"Surely the mercy I have sought,
Is not for such as I."

And that it was worse than useless for me to hope the Lord ever would extend his mercy to me, still I could not help begging for mercy, if it could be extended to the worst of sinners. It would occasionally occur, you have not been engaged in cursing and swearing, lying and gambling, and other sins, why then conclude there is no mercy for you? Immediately the response would be, "My heart is deceitful and desperately wicked;" others show what they are. I have concealed from man what sort of a heart I have; and I felt that if my friends could look into my breast, how they would gaze with strange surprise. My distress resulted mainly from what I felt within. I felt that I would willingly exchange situations with the dumb brutes that had no soul, for when they died there was no more of them; but I had a soul, susceptible of everlasting punishment. I felt I deserved it, and could see no way of escape. If sentenced to destruction, I had one request to make, viz: "That I might not sin against God, or hear his name blasphemed." About this time, while meditating on my wretched situation and trying to conceal from others what I felt, the thought occurred, Suppose you could change the word of God so as to admit you into heaven, would you do it? I immediately replied aloud, No,

A second question occurred: Why would you not change the word of God so as to admit you into heaven? The answer to this question immediately was at hand. Heaven is a place of holiness; the inhabitants of heaven are holy; the employment of heaven is holy; and could I go there as I am, it could be no heaven to me. And I yet believe, brother Beebe, if we are not prepared for that blessed abode it can be no heaven to us. My prospects of escape seemed to be becoming more gloomy, until I felt I dare not bow on my knees to ask for mercy of the Lord. I was too polluted, too unworthy. God was too holy to listen to the cries of one so unworthy. Still I found my cry internally was, Lord, save! Lord, deliver!

On the third Saturday evening in February, 1820, I went to my father's, where there was preaching in the evening. I concealed myself, feeling as though despair was about to seize hold upon me. The preacher described my situation infinitely better than I could have done it, and then said, These are the exercises of such as the Lord is at work with. I could not believe him. I felt it was impossible for God to save me, without his changing, and this I was assured he could not do. I spent a most restless, awful night, and the following morning when I awoke it seemed surprising that the Lord had spared me. I suppose that more than one hundred times during the morning, before going to preaching, on my way, and after reaching the meeting house, the following petition in substance was raised: O Lord, as I am to be lost at last, let me hear something to-day that may afford me comfort whilst I live. The minister proceeded, and after singing and prayer, read for his text Isa. xxviii. 16: "Therefore thus saith the Lord God, Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth on him shall not make haste." On hearing the text read, I was led, as I trust, to a view of the Lord Jesus Christ, as that tried and precious corner stone, and that it was alone through his merits that God could be just and save poor sinners. My heart seemed softened indeed, and tears of joy flowed copiously for a time. I raised my head, when the congregation seemed to be changed; they seemed the most lovely assemblage I ever witnessed. My feelings were again overpowered. When I was enabled again to raise my head, the language of Doctor Watts occurred, when with difficulty I refrained from crying aloud:

"All over glorious is my Lord,
Must be beloved, and yet adored;
His worth, if all the nations knew,
Sure the whole world would love him too."
I thought, indeed, if all could see themselves as I saw myself, and then view the Savior as I viewed him,

they would be constrained to love him. Nor am I yet convinced that I was wrong in that conclusion. I retained no special recollection of the sermon; the text, with its import, as it opened up to my mind, was enough for me. I think I then felt what the poet expressed:

"Here, Lord, I give myself away,
'Tis all that I can do."

At the conclusion of the discourse, (delivered by brother Trott) my father arose and made a few remarks, when he said, "Sinner, suppose you were called to the judgment bar of God to-morrow, how would you feel?" I found myself just about to speak out and say, I am perfectly willing, if he sinks me to hell; I feel that I deserve it: and if he saves me, free and sovereign grace alone shall have the praise. To this day, although it has been well nigh thirty-one years, I have never found another resting place. I say with the poet,

"None but Jesus, none but Jesus,
Can do helpless sinners good."

On the third Saturday in March, 1820, I related to the Particular Baptist Church at Bryans the reason of my hope, was received for baptism, and on the following day was baptized by my father, Elder Ambrose Dudley, and up to this day, unworthy as I am of a name and place among God's children, I retain my membership with that church.

Brother Beebe, there may possibly be some difference between other brethren and myself, with regard to my exercise of mind, after becoming a member of society. I saw so much of my imperfections, that if a rother asked me aside, my heart began to palpitate, for I concluded he saw these imperfections, and was about to deal with me. The intruder (I mean the thought which had occurred some six months previous to my entertaining a hope, that I should at some day have to try to preach) made his visits more frequently, to my great distress; but I determined to conceal my exercises on that subject from mortal ears.

In the course of a few months I learned that some of the brethren had expressed the opinion that I ought to preach. At this I was greatly distressed. Although I could not avoid the painful thought, I had hoped it had not entered the mind of any of the brethren; and thus I could, without risking the displeasure of the Lord, and bringing his chastening rod upon me, refrain. (If the impressions I had were from that source, which I often doubted. Believing that if the Lord had called me to the work, he would prepare me for it, my youth, as a protestor of religion, want of experience, and with all, very limited knowledge of the scriptures, led me many times to exclaim within myself, I had rather die than attempt it, as it seemed to me the attempt would but bring reproach on the cause of Christ.) The subject was very soon brought before

the church, and resulted in a unanimous request that I should exercise my gift, as they called it. In vain did I remonstrate. In vain did I tell them I had all the liberty I wanted. In a short time it was proposed to give me a written licence to preach wherever the Lord might cast my lot. I opposed this move, but in vain.

Not many months elapsed until I had to undergo another and severer trial: my ordination was called for, when all my pleas against it were unavailing.

It is now nearly thirty years that I have been trying to preach "the unsearchable riches of Christ," about twenty-six of which I have attended four churches statedly. I have many times concluded the churches must have had great forbearance, or they would not have continued my labors for them so long. I have utterly failed, and have found an utter failure in my ministering brethren, to describe the sinner, as poor and helpless, or the Savior, as rich and all powerful in the salvation of his chosen people, as I believe him to be.

Rather an extraordinary providence was witnessed on the occasion of my ordination. The presbytery who ordained my father some fifty years before, in Virginia, were present, and assisted at my ordination.

In my earlier ministry I had hoped as I grew older I should find fewer difficulties in the way of trying to preach "Christ crucified," as the only refuge for the weary and distressed penitent; but I have to acknowledge that thirty years' experience has not relieved my difficulties, or satisfied my mind that the Lord requires of me to "preach good tidings to the meek, to proclaim liberty to the captives, and the opening of the prison to them that are bound." I have despaired of becoming entirely satisfied whilst in this vale of tears.

I have waded through deep water, passed through many fiery trials, and many times felt that my way was hedged up; but hitherto I have found a sustaining hand, though unseen by outward sense, and hope I feel to say, Hitherto the Lord has sustained me.

Most truly and affectionately your brother in tribulation,

THOMAS P. DUDLEY.

REMARKS.—Very few of the Old Soldiers of the cross are more widely known throughout the bounds of our correspondence; very few have suffered greater afflictions, or more bitter persecution; very few have maintained a more desirable reputation, or been blessed with a greater number of warm hearted and loving friends among those who are of the household of God. He truly has fought a good fight and kept the faith, and in ripe old age he is now about ready to be offered, and the time of his departure must be near at hand. [Ed.]

WAVERLY, Iowa, Oct 2, 1872.

ELDER BEEBE—DEAR FATHER IN ISRAEL:—As the time has come to renew my subscription, I cheerfully do so, feeling, as I trust, a degree of thankfulness that the Lord has seen fit to spare your life, that you may comfort and edify the despised ones of our Master's household, while here in a land of sorrow. The fourth and fifth of this month is the anniversary of the meeting at Otego, N. Y., which I had the privilege of attending, and also met you, and you seemed to me like an affectionate father to his children; and when the thought struck me that we must be separated, perhaps never to meet again in this life, it brought a feeling of sorrow; and is it not so because of that tie which unites the hearts of Christians to one another? I feel that that was a precious meeting to me, and never will I forget it; surely it was a green spot in the wilderness to me. But my feelings of late have been trembling and fearing, yet I do not want to distrust the Lord's mercies, for I feel they have been very great to poor sinful me. I feel that I have no other refuge but in the Rock of Ages. If this is not my hiding place, I have none. Your paper contains nearly all the preaching I have. There is a small church near me, but they have not had any meeting since July. Of course there are plenty here who preach a conditional salvation, but if I have learned these things by experience, I have not so learned Christ. All I can say is, Poor deluded people, to think they have power to save themselves. Did not Christ bear all our sins in his own body, when he died on the cross, and cried, "It is finished?" I feel that our salvation is complete.

In reading your piece in the "Signs of the Times" on Regeneration, I think I was much strengthened and edified, as I received so many ideas that never had occurred to me before. I feel that I could hardly get along as I am now situated, were it not for your precious paper. How delightful to read the views of different ones on God's holy word, also their trials, joys and sorrows. Were it not for them, I would not dare to hope: but when I read of their trials and conflicts, it gives me strength to faintly hope that Christ bore my sins in his own body when he died on the cross. O what a resting place for the saints; it truly is worth living for, and it is worth dying for.

I must close, as I was not aware I was writing so much. May you long be spared to preach salvation by grace, and be strengthened in the duties of the station you have so long and satisfactorily filled, is my desire.

Yours in hope,

ADELIA SHEPARD.

ABRAHAM OFFERING ISAAC.

DEAR BROTHER BEEBE:—A few weeks ago I heard a very dear brother preach from the words spoken by Isaac to Abraham, when the patriarch was apparently about to offer his son in sacrifice. The words are, "Where now is the offering?" His discourse was able and touching, and I was much moved by it; but I did not think he made the true application of the figure in the person of Isaac. His application of it, if I remember right, was to make Abraham represent God the Father, and Isaac our Lord Jesus Christ, and the ram caught in the thicket by the horn, the church. Now, although I think he failed in the proper application of the figures here used, he presented through them the doctrine having the right ring, and savored sweetly of salvation by grace alone. After the discourse, I affectionately informed him of my different view, and he as affectionately received mine, but did not seem to be convinced that he had misapplied the figure. Still the subject would not leave my mind, and it has finally been wrought into the following shape as reduced to verse. I know the lines are imperfect, but they are all I can do, with the space I feel bound to use. If you think best to publish them, I am sure that dear brother will not be offended, as I expect he will see them.

When God faithful Abraham would try,
He ordered him straightway to go
And offer up Isaac to die,
Though through him the promise must flow!

The patriarch staggered no whit,
But trusted that God would fulfil
His oath and his promise, as it
Dwelt in his high purpose and will.

But oh! how severe the deep stroke!
What tenderness gushed from his heart,
When Isaac so tenderly spoke
Of the service—still taking a part.

"My father, the fire and wood
Are with us," he said; "but the lamb,
To pour on the altar his blood,
Is wanting, and we of his balm!"

Said Abra'm, "God ever is true,
And sure will an offering supply;
Meanwhile he commands me slay you!
And spare not, but cause you to die!"

Blessed Lord! what a pang of distress
On "the heir of the world" is here sent!
And, brethren, was ours any less,
When pierced with deep horrors, and rent?

Did Sinai's dread thunders not rend,
Exceedingly giving us fear?
Believing each bolt marked the end;
Hoped we that sure succor was near?

Nay; hark then, and turn thee behind!
The voice cries, "Inflict not the blow!
This RAM is the victim to bind;
His blood I accept; let it flow!"

O, wonder of wonders is here!
The ransom for Isaac is seen!
The Ram for release doth appear;
He bleeds, and his blood makes us clean!

The RAM is the Lord from above,
Whose HORN takes a grapple with sin!
His glory is pledged with his love,
And through him our souls are made clean

Our blood, justice's due; yet if spilt,
'T would leave us in festering gore!
But Jesus could put on our guilt,
And die—but to triumph the more!

Hail! hail! the glad triumph from doom!
That asked every whit of our blood!
The Lord has burst gladly the tomb!
And now lifts us spotless to God!

Joint heirs in his sufferings and death,
We live in him, pure as the light!
Since for us he yielded his breath,
We rise in his conquering might!

Then IN HIM we're full and complete,
And through him we conquer each foe;
All powers shall bow at his feet,
When we his full triumph shall know!

W. B. SLAWSON.

DES MOINES, Iowa.

EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 20, 1872.

"BANNER OF LIBERTY."—We have received many letters of inquiry, which at present we are not prepared to answer, as to the cause of its non-appearance for several weeks past. We have not ourself been definitely informed, only as we have heard that the editor and publisher has been sick. All orders which we have received for that paper have been promptly forwarded, and if its publication shall not be soon resumed, we shall probably be authorized before long to state the reason.

THE MARK—THE PRIZE—THE CALLING.

I press toward the mark, for the prize of our high calling of God in Christ Jesus."—Phil. iii. 14.

The apostle Paul, in his illustrations, has made many happy allusions to the Olympic games of the Orientals, and especially to their races, at which he says, "all ran, but one receiveth the prize."—1 Cor. ix. 24. But he says, "They do it to obtain a corruptible crown, but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway." He also admonishes the saints to "lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith, who for the joy [or prize] that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God."—Heb. xii. 1, 2.

The race which is set before the saints requires that those who run shall be "looking unto Jesus," as their leader, and in being stripped for this race, they should divest themselves of every weight or incumbrance calculated to retard their speed, especially should they keep the body under and in subjection. In the Grecian races, we are told that a prize was presented to the view of those who ran, and fixing their eyes steadfastly on that as their mark, they could not be diverted from that mark without hinderance. So the children of God who run the race which is set before them, should look away from every thing else to Jesus as their "Forerunner," who has entered within the vail of the holy of holies, where, having finished his race, and entered into the joys which were set before him, has now set down on the right hand of the throne of God.

Not only are the runners of the Christian race to look unto Jesus as their leader and pattern, and trace patiently in the footsteps in which he trod while in the days of his flesh; but they are to look to him in his res-

urrection life and immortal glory, as the risen and exalted Son of God enthroned in all the glory of his Father upon his Mediatorial throne.

The resurrection of Christ from the dead, the abolition of death, and the immortality brought to light through the gospel, is what we understand the apostle to mean by the prize, and the risen and glorified body of Christ, as the mark of the prize of the high calling of the saints of God in Christ Jesus. In the connection of our text, the resurrection of Christ and the ultimate resurrection of the saints is the theme of the apostle. In the chapter he speaks of his being stripped for this race, and counting all that had been dear to him as loss, for the excellency of the knowledge of Christ, that he might be found in him, divested of all things else, even of his own righteousness which was legal, and that he might be found in him, and that he might know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means he might attain unto the resurrection of the dead. This resurrection was the attractive object, to which he pressed, for which he doubtless counted all things but dross, that he might attain to the resurrection of the dead. The "high calling" of the saints "in Christ Jesus," is a calling from darkness to light, from death to life, from sin to holiness, and from a mortal to an immortal state. The consummation of the glory and virtue to which the saints are called of God in Christ Jesus cannot be attained until our course shall be finished, our race run, and the crown of righteousness which the Lord, the righteous Judge, shall give to all who love his appearing, shall be put upon their head. This mortal must put on immortality, death must be swallowed up of life, the earthly house of this tabernacle must be dissolved, and the saints be clothed with their house which is from heaven; all this must intervene from the calling of the saints to run the race set before them, before they receive the prize of their high calling of God—before that shall be brought to pass which is written, that death is swallowed up of victory. An earnest of this life is given us in the new birth; but the life now possessed, is in conflict with the body of this death, in which we find no good thing, and this warfare must continue until our race is accomplished, and then God shall change our vile body, and in its resurrection, fashion it like Christ's risen and glorified body.

A prize signifies something desirable and valuable. Who can fully estimate the value of the prize of our high calling in Christ Jesus? Not all the treasures of the world, nor all the things which Paul had counted gain, can bear a comparison; they are but dross and dung, compared with the prize of immortality to which the saints are hastening their

race. "Looking for and hasting to the coming of the day of God, wherein the heavens being on fire, shall be dissolved, and the elements shall melt with fervent heat. Nevertheless we, according to his promise, look for new heavens and new earth, wherein dwelleth righteousness."—2 Pet. iii. 12, 13. To all who are taught of God to appreciate the glory of the incorruptible inheritance of glory, the prize of their calling in Christ has irresistible attractions, and for this joy which is set before them, they, in the footprints of their Lord, endure the cross and despise the shame, and press onward to the mark of the prize. The inheritance of glory to which the saints are called, is indeed an invaluable prize to those whose hope enters into that within the veil; they only can appreciate its value as faith is given them; for they only are "Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."—Titus ii. 13, 14.

The mark which Paul was pressing toward, taking the figure from those who run a race, is that which is set up at the end of the course for the runners to keep in view, that they may make a straight path for their feet; and those who are called to run this race are admonished to be looking unto Jesus. He is set in the gospel as the mark to be kept constantly in view, and he is the mark of our high calling of God. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren." Rom. viii. 29. As the first born from the dead, in his resurrection, his risen and glorified body which was raised from the dead is the mark of the prize of our high calling of God in him. We know of no other mark to which Paul was looking, when he prayed that he might know him, and the power of his resurrection. In no other example is the power of the resurrection set forth. "Now is Christ risen from the dead, and become the first fruits of them that slept." And our race and struggle extends to this mark, or until we shall awake with his likeness. He has suffered for us in the flesh, and has entered into his glory; and although "Now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him."—1 John iii. 2. We know this because God has so informed us in his word, that "Whom he did foreknow, them he also did predestinate to be conformed to the image of his Son," and that as we have borne the image of the earthly Adam, so we shall bear the image of the heavenly, when he shall change our vile body, and fashion it like Christ's glorious body.

Then the risen and glorified body of Christ is the mark to which all the saints are predestinated to come. Beyond it none can go, and short of it there is no prize—no inheritance of glory.

This is truly a high and exalted calling. It is high, because it is of God. "Who hath saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began." It is high, because it calls us from sin and pollution to glory and virtue, from darkness to light, from death to life, from mortality to immortality, and ultimately from earth to heaven. It is high also in its importance, as none can be saved without it. "Moreover whom he did predestinate, [to be conformed to the image of his Son] them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." "And we know that all things work together for good to them that love God, to them who are the called according to his purpose."

Having this mark and this prize fully in view, was it strange that Paul should press toward it? Pressing implies obstacles in the way, impediments to be overcome, and a persistent courage and perseverance to hasten on with all possible speed for the enjoyment of the glorious attraction which this mark presents to the faith of all who are called of God. Of that against which Paul had to press, he mentions his own body, which required a vigilant watching, to keep it under and in subjection; for while with his mind he served the law of God, with his flesh he served the law of sin; for he found in his members a law that when he would do good sin was present. All the corruptions of our carnal nature are to be resisted, the old man with his affections and lusts to be crucified, a daily cross to be borne, and a constant reliance on God for victory to be cherished. Pressing forward implies an ardent desire to reach the object which faith and hope has in view. If the apostle Paul encountered such opposition as to require pressure, we need not think it strange that he should so earnestly exhort the saints generally to lay aside every weight, and to run with patience this race which is set before them. Patience is only required to overcome discouragements. "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that after ye have done the will of God ye might receive the promise."—Heb. x. 35, 36. To strengthen and encourage the saints to run with patience the race set before them, he exhorts them to consider him that endured such contradiction of sinners against himself, lest they be weary and faint in their minds.—

Heb. xii. 3. May our eyes be steadfastly fixed on Jesus as the mark of the prize of our high calling; while we "give all diligence to make our calling and election sure." "And let us not be weary in well doing; for in due time we shall reap, if we faint not."—Gal. vi. 9. May it be ours at the end of our pilgrimage to say as did the apostle, We have fought the good fight, we have finished our course, and we have kept the faith.

Circular Letters.

The Little Vine Association, in session with the Mount Joy Church, in Marion County, Ala., Sept. 13, 14 & 15, 1872, to the churches of which she is composed, Greeting:

BELOVED BRETHREN:—According to former custom we send you this our annual letter, in which we purpose to address you on the subject of the Perseverance of the saints and faithful in Christ Jesus. And as a foundation we cite you to Col. iii. 3. "For ye are dead, and your life is hid with Christ in God." The great apostle to the Gentiles was in this text addressing the saints and faithful in Christ which were at Colosse. But this was not written alone for the brethren at Colosse, but is equally applicable to all the saints everywhere. But we will do well to inquire what constitutes a saint; for "not every one that saith, Lord, Lord, shall enter into the kingdom; but he that doeth the will of my Father, which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." A saint is one who has obtained like precious faith, with us, through the righteousness of God and our Savior Jesus Christ.—1 Peter i. 1. Then it is not through our own righteousness, or good works which we have done; "for by grace ye are saved, through faith, and that not of yourselves; it is the gift of God. Not of works, lest any man should boast."—Eph. ii. 8, 9.

"For ye are dead." In what sense are the saints of the Most High God dead? Not in trespasses and sins, for Paul says, "You hath he quickened who were dead in trespasses and sins. But God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ. By grace are ye saved."—Eph. ii. 1-5. To quicken is to make alive. Then the saints who were dead, are quickened and made alive through the operation and quickening power of the Holy Ghost. They are made alive to those things wherein they were once dead, and killed to those things wherein they were once alive. As the scripture saith, "And you being

dead in your sins, and the uncircumcision of your flesh, hath he quickened together with him; having forgiven you all trespasses, blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross."—Col. ii. 13, 14. The scriptures plainly teach that all the saints are killed to sin, and made alive to righteousness and true holiness, by the power of God; for it is the Spirit that quickeneth, the flesh profiteth nothing.

We think we have brought to view the nature of the death, and also who are the saints who are dead, and whose life is hid with Christ in God: but we will quote a few more passages bearing on the subject. "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him."—Rom. vi. 6-8. "For I through the law am dead to the law, that I might live unto God."—Gal. ii. 19. Paul says, "For he that is dead is freed from sin." All who are dead to sin then are freed from sin; and the Savior says, "If the Son therefore shall make you free, ye shall be free indeed."—John viii. 36. Then, if we are free indeed, we shall not be brought again into bondage; for if we are subject again to bondage we are not free indeed, and if we are not free indeed, then the Son has not made us free. Again, "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God."—1 John iii. 9. They are born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever.—1 Pet. i. 23. "For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death."—Rom. viii. 2. "Being then made free from sin, ye became servants to righteousness."—Rom. vi. 18. For when ye were the servants of sin, ye were free from righteousness; what fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin and, become servants to God, ye have your fruit unto holiness, and the end everlasting life."—Rom. vi. 20-22. "For this is the covenant that I will make with the house of Israel after those days, saith the Lord: I will put my laws into their minds, and write them in their hearts: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."—Heb. viii. 10-12. "And their sins and iniquities will I remember no more. Now where re-

mission of these is, there is no more offering for sin."—Heb. x. 17, 18. For by one offering he hath perfected forever them that are sanctified."—Chap. x. 14. "To an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time."—1 Peter i. 4, 5.

Having said a few things relative to how the saints are dead, and what they are dead to, let us now consider their life which is hid with Christ in God. To be hid, is to be concealed from the sight or comprehension of all enemies. Now this hidden life is not our natural life, but it is a spiritual life which the saints have received through the righteousness of God and our Savior Jesus Christ; a vital principle implanted in the saints, which is begotten and born of the Spirit of God, in which birth they are made partakers of the divine nature; for every child partakes of the nature of the parent. Of these it is said, "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."—John i. 13. In this birth Christ is formed in them the hope of glory.—Col. i. 27. Christ is the life of the saints, "and when Christ, who is our life, shall appear, then shall ye also appear with him in glory."—Col. iii. 4. Again, "I am the way, and the truth, and the life: no man cometh unto the Father but by me."—John xiv. 6. "Because I live, ye shall live also."—Verse 19.

"And your life is hid with Christ in God." The life of the saints is secured in the everlasting covenant of redemption, and their names are written in the Lamb's book of life. In proof of which, read, "But my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee."—Isa. liv. 10. "Although my house be not so with God, yet he hath made with me an everlasting covenant, ordered in all things and sure: for this is all my salvation, and all my desire, although he maketh it not to grow."—2 Sam. xxiii. 5. "And the counsel of peace shall be between them both."—Zech. vi. 13. This counsel we understand to be the everlasting covenant, existing between the Father and the Son, in which all the saints are chosen, and their names written in the Lamb's book of life. In proof of which, see the following scripture: "I entreat thee also, true yoke-fellow, help those women which labored with me in the gospel, with Clement also, and with other my fellow-laborers, whose names are written in the book of life."—Phil. iv. 3. "And at that time thy people shall be delivered, every one that shall be found written in the book."—Dan. xii. 1. "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life; but I will confess his name before my

Father, and before his holy angels."—Rev. iii. 5. "And all that dwell upon the earth shall worship him, (the beast) whose names are not written in the book of life of the Lamb slain from the foundation of the world."—Rev. xiii. 8. And whosoever was not found written in the book of life was cast into the lake of fire."—Rev. xx. 15. "And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life."—Rev. xxi. 27.

We will now prove that all God's people were included in his election, and were embraced in his foreknowledge and eternal counsel and everlasting love, before the world was. "Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia, elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ."—1 Peter i. 1, 2. "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness, into his marvelous light."—1 Peter ii. 9. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace wherein he hath made us accepted in the Beloved: in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace."—Eph. i. 4-7. The saints are embraced in the everlasting love of God: for it is written, "Yea, I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee."—Jer. xxxi. 3. "But God who is rich in mercy, for his great love where-with he loved us, even when we were dead in sins, hath quickened us together with Christ. By grace are ye saved."—Eph. ii. 4, 5. God's children were all known unto him, and they all stood related to him in the covenant; and the Father gave them to his Son in the covenant, and he decreed and predestinated to save them, and a full supply of grace was given in the covenant to secure the redemption and salvation of them all. Now for the proof: "At that day ye shall know that I am in the Father, and ye in me, and I in you."—John xiv. 20. "Thine they were and thou gavest them me, and they have kept thy word."—John xvii. 6. "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are one."—Verse 11. "Ye have not chosen me, but I you, and ordained you, that ye should go and bring forth fruit."—John xv. 16. "No man can

come to me except the Father which hath sent me draw him, and I will raise him up at the last day. It is written in the prophets, And all thy children shall be taught of God: every man therefore that hath heard, and hath learned of the Father, cometh unto me."—John vi. 44, 45. "He that believeth on me hath everlasting life."—Verse 47. "Who hath saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began."—2 Tim. i. 7. "All that the Father giveth me, shall come to me, and him that cometh to me, I will in no wise cast out."—John vi. 37. "And thou shalt call his name Jesus, for he shall save his people from their sins."—Matt. i. 21. "And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified."—Rom. viii. 28-30. "My sheep hear my voice, and I know them, and they follow me, and I give to them eternal life, and they shall never perish; neither shall any pluck them out of my hand; my Father which gave them me is greater than all, and none is able to pluck them out of my Father's hand."—John x. 27-29. "Nay, in all these things we are more than conquerors through him that hath loved us." "For I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."—Rom. viii. 37-39. "For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her."—Zech. ii. 5. "In that day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks."—Isa. xxvi. 1. "For ye are dead, and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye appear with him in glory." "And unto them that look for him shall he appear the second time, without sin unto salvation." Take courage, brethren, and press forward toward the mark of the prize of our high calling of God in Christ Jesus.

JONATHAN HALCOMB, Mod.

G. M. HIGDEN, Clerk.

Corresponding Letters.

The Maine Old School Baptist Conference, convened with the church in North Berwick, Maine, September 13th, 14th and 15th, 1872, to all the associations and churches with whom we correspond, sends love in the Lord:

DEARLY BELOVED IN THE LORD:—God, who is the same yesterday, to-day and forever, unchangable in all his perfections, so that he is ever moving forward with firm steps, causing all things in providence and grace to transpire precisely according to his own eternal arrangements, has blessed us with another yearly conference, for which we desire to be thankful. As we are again assembled together from the east and west, the north and south, we can assure you that we have again, if not greatly deceived, been sitting together in a heavenly place in Christ, our fellowship being with the Father, with his Son Jesus Christ, and one with another, in the acknowledgment of one Lord, one faith, and one baptism. Finally, in all our worshiping of God, in all our saying, we wish for no other foundation than the prophets and apostles, Jesus Christ himself being the chief corner stone; witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come. We do not have any fellowship for any of the new things in religion that men have gotten up in these last days, for in vain it would be for us, or for any others, to attempt to worship God, teaching for doctrine the commandments of men. But we have all faith in God's will, purpose and power, for his word shall not return unto him void, but it shall accomplish that which he please, and prosper in the thing whereunto he sends it. "Upon this Rock will I build my church, and the gates of hell shall not prevail against it."—Matt. xvi. 18. We believe that there must also be a full development of the man of sin, just as it is declared in the bible, and that God will be justified in the same; for the wrath of man shall praise him, and the remainder of wrath he will restrain; so that all things work together for good to them that love God, to them who are the called according to his purpose. When we can drink freely from this great fountain of God's eternal and unchangable purpose in relation to all events in heaven and earth, we are made to be still and know that he is God, and to exclaim, "O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out."—Rom. xi. 33. But while we are thus strong in the Lord, and can trust all worlds and all beings in his hands, knowing he will not suffer one thing to transpire, either in providence or

grace, but what will be for his own glory, for the good of his people, and for the downfall of the man of sin, we feel that we, with all the nations of the earth, are less than nothing and vanity in his sight; and as the heavens are above the earth, so are his ways and thoughts above ours. We yet continue a poor and an afflicted people, hoping that we have been born again, and that we are living as strangers and pilgrims in this sinful world, hungering and thirsting after righteousness, so much so that we do count all of this world but loss and dross, that we may win Christ. And as God hath said that he will leave in the world an afflicted and poor people, and that they shall trust in the name of the Lord, and as we have learned that you bear these marks, we yet feel to call you brethren and sisters in the furnace of affliction, hoping that we shall be purified as silver and gold, and be fitted for the better world than this. And as we wish a continuance of your correspondence, we now say, Entreat us not to leave thee, nor to return from following after thee; for whither thou goest we will go, and where thou lodgest we will lodge, thy people shall be our people, and thy God our God; where thou diest will we die, and there will we be buried.

Elders P. Hartwell, J. A. Badger, J. N. Badger, H. Campbell and F. A. Chick have been with us during our meeting, and they all, like Paul, were determined to know nothing in preaching the gospel but Christ and him crucified.

We have appointed our next yearly meeting to be held with us at North Berwick, Maine, to commence on Friday after the second Monday in September, 1873, when and where we hope to meet your messengers again.

WM. QUINT, Mod.

J. O. HATCH, Clerk.

The annual Conference of Old School Predestinarian Baptists of Western New York, in session at Riker's Hollow, Steuben Co., N. Y., June 16th & 17th, 1872, to the associations and meetings with whom we are in correspondence, Greeting:

DEAR BRETHREN:—It is with unfeigned thankfulness to God for his goodness in permitting us once more to come together, to the comfort and edification of our hearts, that we address this our annual epistle of love and fellowship to you, that you may be assured of our steadfastness in the truth, and devotion to the common faith of the saints in Christ Jesus our Lord. We would not address you in stereotyped phrases, but how shall we express the joy of our hearts and the extreme pleasures of this occasion, without, in some measure, making use of former expressions of delight at the appearance of your messengers among us? Living as we do, remote and scattered from

the bulk of those of like faith, isolated from each other, and not merely unnoticed, but scoffed at for our fewness, by the popular religionists, among whom we live as "speckled birds;" and destitute of the preached word, and of the company of those whom we love in the Lord, we greatly enjoy these annual meetings, and prize them for the comfort and encouragement afforded us by the presence of your messengers, and their assurance of your continued fellowship for us. We believe your messengers came to us in the fulness of the gospel of Christ, and that the Spirit gave them utterance, and to us also the hearing ear, to the mutual joy and edification of both speakers and hearers.

Our next meeting is appointed to be held with the church at South Dansville, Steuben Co., N. Y., to commence on the Sunday succeeding the close of the Chemung Association, in June, 1873, when and where we hope to receive your correspondence by minutes and messengers.

A. STJOHN, Mod.

H. C. OLNEY, Clerk.

The Regular Old School Predestinarian Baptist Association called Yellow Creek, now in session with Brush Creek Church, Macon Co., Mo., September 21st, 22d & 23d, 1872, to the several Associations with whom we correspond, sends christian salutation:

BELOVED BRETHREN:—We desire to acknowledge our gratitude to God for his kindness toward us, in permitting us once more to meet in associate capacity, to see each other in the fellowship of the Spirit, to hear from our brethren and sisters composing our body, to meet your ministers and messengers in correspondence, and hear them preach the unsearchable riches of the gospel of Christ.

Brethren, we have nothing new to write you. We seem to be in peace among ourselves, and the Lord is bringing some of his wandering children home to the fold.

Dear brethren, your correspondence has been cheering to us, and we desire a continuance of it. For the time and place of holding our next association, we refer you to our minutes.

Brethren, remember us at the throne of divine grace. Farewell.

J. E. GOODSON, Mod.

J. W. HUTCHISON, Clerk.

Change of Residence.

NEW YORK, Oct. 24, 1872.

DEAR BROTHER BEEBE:—As we are now living at No. 154 West 36th St., New York City, will you please give me a brief notice through the "Signs," of my present address. A number of the brethren have my previous address, some of whom I expect will visit us on their return to the city.

THEODORE E. WELCH.

MONEYS RECEIVED FOR "THE EDITORIAL."

Whitemile Beeman, Miss, 5, Eld. Wm L Beebe, Ga, 4 60, N O Glover, Ala, 2 30, N P Holliman, N C, 2 30, D M Leonard M D, N Y, 2 30.—Total \$17 00.

Subscription Receipts.

New York:—Hosea Hammond 2, Capt Thos Denton 2, Samuel Lewis 2, Miss Jane Horton 2, Abigail Scheamhorn 1, I U Every 2, H C Marcle 2, E J Davis 2, John N Burgher 2, Henry Bogart 2, E Burgher 2, Mrs C Lane 2, Sarah Farrand 1, Mrs R Ennist 2, Wm B Ennist 2, Mrs J Bishop 2, David Perry 2, Aaron Winchell 2, J Matthews 2.....\$36 00
Pennsylvania:—Miss Carrie Carson. 2 00
Maryland:—Dr John Thorne..... 2 00
Virginia:—Israel Phillips 5, Wm S Minton 4 50, E C Trussell 2..... 11 50
Arkansas:—D C Scudder..... 4 00
Georgia:—Lucy L Perry 2, A J McCowen 2, Eld Wm L Beebe 8, Eld D W Patman 12..... 24 00
Mississippi:—J H Rose..... 6 00
Texas:—Elizabeth Haward..... 5 00
Ohio:—I S Weoster 2, Harriet Humkin 4, Eld L B Hanover 6, Rath W Culy 2, Elizabeth Creighton 2, J H Biggs 2..... 18 00
Wisconsin:—Mrs M Depp..... 5 00
Indiana:—N S Straughan 6, J A S Ferguson 2, Hester Saul 2, James M Walls 2..... 12 00
Illinois:—Andrew Hite 6, J H Ring 2, Eliza Stout 2..... 10 00
Missouri:—Elvira Stout 1, E P Landis 2, Calvin Ashberry 4, J R Vanmeter 2..... 9 00
Iowa:—Mrs A Sheppard 2, John Frazier 2..... 4 00
Kentucky:—Eld J H Wallingford 4, J C Riggin 6..... 10 00
Total.....\$158 50

Marriages.

Aug. 31, 1872—By Eld. P. Hartwell, at the parsonage, Mr. Wm. F. Drake and Miss Carrie B. Titus, all of Hopewell, N. J.

Sept. 21, 1872—At the same place, by the same, Mr. Wm. Servis and Miss Emma Sipler, both of East Amwell, N. J.

Obituary Notices.

Passed away suddenly, with congestion of the brain, on the evening of the 3d of July, from this vale of sin and sorrow, to his celestial home, my dearly beloved and only brother, Nathan Edmanston, aged 73 years.

Early in life he was brought to see himself a poor lost and helpless sinner, justly condemned by God, and at times seemed to hope in his mercy. I am sure I never talked with one who had a clearer and more exalted view of the sovereignty of God and his atoning blood: but when the application would be made in his case, he seemed to think he was too vile to hope, for fear he might presume to be a child when he was not an heir. He was much of the time under a heavy cloud. He was always a great bible reader, especially the latter part of his life. He said to a beloved daughter, after a severe illness of several weeks, "I hope I have a Father in heaven, whose house has many mansions." Eld. J. L. Purington visited him during that illness, and was much pleased with his conversation. He was conscientious to a fault, modest and unassuming in his deportment, and never wounding the feelings of any intentionally. It was truly said over his remains, "There lies integrity and honor."

The last sermon he listened to was from Elder Sawin, who so kindly came and preached for us on his return from the War-

wick Association. The discourse was sublime. He came afterwards to let me know how delighted he was. His soul seemed lifted above the meaner things of earth. Those precious moments closed our last interview. When I saw him again, his ransomed spirit had taken its flight into "regions of unclouded bliss." Elders Purington and Chick could not attend his funeral, being absent. I requested that beautiful hymn to be read on the occasion,—

"There is a land mine eye hath seen
In visions of enraptured thought,
So bright that all which spreads between
Is with its radiant glory fraught."

A land upon whose blissful shore
There rests no shadow, falls no stain;
There those who meet shall part no more,
And those long parted meet again.

Its skies are not like earthly skies,
With varying hues of shade and light;
It hath no need of suns to rise,
To dissipate the gloom of night.

There sweeps no desolating wind
Across that calm, serene abode:
The wanderer there a home shall find,
Within the paradise of God."

Yours in affliction,
C. A. TOWLES.

ANOTHER AGED MINISTER CALLED HOME.

Elder Silas Minter ceased from his labors, and passed hence to his inheritance, May 16, 1872, at his late residence near Leatherwood, Henry Co., Va., aged 82 years and 2 months, having been a member of the old Leatherwood Church sixty years, and a highly esteemed minister of the gospel for half a century. His disease was dropsy of the heart, but he retained his activity so that he attended his appointments to the last. On the fourth Sunday in April, but two weeks before his death, he attended his appointment at Leatherwood, although too feeble to preach. He told the church he had desired to see them once more, but that his departure was at hand. He had contended faithfully throughout his ministry for salvation by grace alone.

A large family connection, besides the church, sustain a heavy bereavement, but our loss is undoubtedly his great gain. His funeral was attended at the Leatherwood meeting house, on the fourth Sunday in September, by Elders Martin, Turner and Hall, and a large and solemn assembly.

"Twas through the strength of Israel's King

He proved a conqueror when he fell;
'Tis to the praise of grace we sing,
While of the dying saint we tell.

Fearless he entered death's cold flood,
In peace of conscience closed his eyes;
His only trust was Jesus' blood,
In sure and certain hope to rise."

W. S. MINTER.

DIED—Our beloved sister, Rebecca Bowen, at the residence of her brother, Archibald Bowen, with whom for many years she made her home. She died, after a short illness, in full assurance of faith, having waited a long time for her Father's time to take her home to himself on high.

Much might be said of this truly christian woman, both in her walk and conversation. Her theme was Jesus. She died in the 74th year of her age, having been a member of the Regular Baptist Church for fifty-six years. She was baptized by Elder John Hutchison, in the fellowship of Tonoloway Church, Bedford Co., Pa. Removing to Va., she united by letter with Salem Church in 1843. Removing thence to Mo., she was driven by the war, and landed in Bloomington, McLean Co., Ill., and joined the constitution of Salem Church, where she remained a member until her death, July 12, 1872, beloved and respected by all who knew her.

The writer preached on the occasion from Rev. xiv. 13, to an attentive audience.

JAMES H. RING.

Mt. Pulaski, Ill.

DEAR BROTHER BEEBE:—It is with deep sorrow that I now write to inform you of the death of my dear daughter, **Miss Hettie B. V. Trott**, who died at Groveton, Prince Wm. Co., Va., Sept. 21st, after an illness of ten days, of typhoid fever, in the 43d year of her age.

She talked but little during her illness, though I believe she fully realized her near approach to death; but from conversations I had with her previous to her sickness, I feel satisfied that death to her had lost its sting. Her sick and dying bed was attended by loving and sympathizing friends. I feel greatly bereaved, for I had looked forward to her as a loving prop in my declining years; but now I can only say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

"Peace! 'tis the Lord Jehovah's hand
That blasts our joys in death,
Changes the visage once so dear,
And gathers back the breath."

Yours in affliction,

ELIZABETH J. TROTT.

Sister Hettie is the last one of the daughters of our dear departed Elder Samuel Trott, whose name is so familiar to the readers of the past volumes of the "Signs;" and, if we mistake not, the last of all his children, except his son John B. Trott, now living in Texas. We sympathize with our bereaved sister Trott, who must feel lonely, as the survivor of her former interesting family. May the presence of God sustain her in her declining days. [Ed.]

I send for publication the obituary of sister **Mary A. Miles**, consort of Wm. Miles, of Augusta, Ill., who departed this life Sept. 15, 1872, in the triumph of faith in the crucified and risen Savior. Her disease was of the pulmonary organs, of which she suffered greatly, but bore her affliction with great fortitude and patience, for many years.

Sister Miles was born in Stokes Co., N. C., Jan. 1, 1815. She united with the Regular Baptist Church called Scaffold Prairie, in the state of Indiana, and was baptized by Elder Morse about thirty-five years ago.

She leaves four children, one son and three daughters, all married, and a goodly number of grand-children, together with brother Miles and the church, to mourn her absence, but not as those who have no hope, believing our loss is her unspeakable gain.

She was in attendance at the Salem Association just one week before her death, and enjoyed the preaching on Sunday and Monday, and said that would be her last association on earth.

We believe she is now associating with a higher and holier class of beings than can be found on this sin-ridden world.

I tried to comfort the bereaved friends, on the funeral occasion, from the words of the apostle Paul, Rom. v., last two verses.

May the grace of our heavenly Father be with and sustain her weeping children and lonely companion, is our prayer for Jesus' sake.

Yours to serve in the gospel of Christ,
JACOB CASTLEBURY.

DIED—At the residence of his son, near Bryn Zion, Kent Co., Del., on Saturday morning, April 20, 1872, **Dea. William Williams**, in the 85th year of his age.

Brother Williams was a native of England, and was baptized in that country in his youth. Many years ago he emigrated to America, and settled in Delaware, uniting by letter with the church of Welsh Tract. He afterwards moved to the vicinity of Bryn Zion Church, taking a letter from Welsh Tract and uniting with Bryn Zion, of which church he remained a faithful member until removed by death. This latter church he served in the office of deacon for several years.

Brother Williams possessed considerable gift, and his mind continued strong and his views clear to the last. He still brought forth fruit in old age.

One after another the fathers and mothers of these churches are being called away.

ALSO,

DIED—On Friday morning, Sept. 27, after

a lingering illness, at her late residence near Willow Grove, Del., **Mrs. Catharine Frasher**, in the 69th year of her age.

Sister Frasher was the widow of Deacon Alexander Frasher, of Cow Marsh Church, whose obituary was published about five years ago. For many years sister Frasher was mistress of one of the most hospitable and pleasant Baptist houses in the country. She leaves a family of nine children, who, while they mourn her departure, have risen up to call her blessed. She had been confined to her room for some years, but steadfast in the faith, she was always cheerful, and calmly awaited the time for her departure. She, together with her husband, was baptized March 6, 1830, by Elder Stephen Woolford, and the profession then made has been uniformly adorned for over forty-two years. While we mourn the loss of the presence and society of a loved one, we feel that there is much cause for gratitude to the giver of all good in the life, and of resignation to the death of our departed mother in Israel.

E. RITTENHOUSE.

By request of the family of the deceased, please publish the death of brother **James Arnold**, of the church at Quantico, Prince Wm. Co., Va. He died July 20, 1872, at the age of 87 years. He was unable to perform manual labor for about seventeen years before his death, and was confined to the house a large portion of the time. For several days before his death he laid apparently in a helpless condition, and gradually wasted away, until the morning of the 20th, when he gently fell asleep in Jesus. He was established in the glorious doctrine of salvation in the name of Jesus Christ. For over half a century he was called upon to undergo the trials incident to us in our journey through time; but the last trial had been endured, the last moment of time allotted to him had arrived, and with him time is no more; but he has left with us an evidence that in the realms of immortal bliss he has entered upon that inheritance incorruptible and undefiled, that fadeth not away.

ALSO,

The death of **Doreas Arnold**, wife of the above, who departed this life July 18, 1865, at the age of 79 years. She was baptized in 1820.

Reflecting upon the death of these two aged pilgrims, the following words in Revelation recur to my mind: "And I heard a voice from heaven, saying unto me, Write, blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

With respect and esteem, I remain yours in love,

WM. M. SMOOT.

Occoquan, Va.

DIED—August 17, 1872, brother **James H. Hull**, aged 69 years, 2 months and 2 days. His disease was said to be inflammation of the spinal marrow and brain. He was confined to his bed two weeks, during which time his sufferings were great, and he was rational only at short intervals. He bore his sufferings with great fortitude. He had been an Old School Baptist for a number of years, and ever stood firm in the sovereign and unfrustrable grace of God in the salvation of sinners. In his death his family has lost a kind husband and an affectionate father, the church an active member, and the neighborhood a beloved citizen. May sister Hull feel comforted in the hope that what is her loss is his eternal gain, and that our heavenly Father has promised to be a husband to the widow, and a father to the fatherless.

The writer tried to preach on the occasion to a very large congregation, from 1 Cor. xv. 49.

Yours truly,

P. J. BURRUSS.

Platte Co., Mo.

UNION MEETING

The next union meeting of the New Vernon and Middletown and Wallkill Churches will be held with the church in this village, on the fourth Sunday in October, and the Saturday preceding. The church meeting will commence at 1 o'clock p. m. on Saturday, and the meeting for preaching on Sunday to begin at 10 1-2 o'clock a. m. And at the close, the two churches will unite in celebrating the ordinance of the Lord's Supper. Brethren and sisters of sister church of our faith and order are invited to attend and participate with us.

GILBERT BEEBE, Pastor.

N. B.—Members of our churches living at a distance are requested to be present.

YEARLY MEETING.

A yearly meeting will be held with the Harford Church, Harford Co., Md., to commence on Saturday before the first Sunday in November, at 10 o'clock a. m. Ministering and other brethren and friends are invited to attend.

Those coming through Baltimore will be met at Towson town, on Friday, at 4 o'clock p. m.

JOSEPH G. DANCE.

The Old School or Primitive Baptist Church of this place propose to hold a Yearly meeting at their new Meeting House in this village, to commence at 10 o'clock a. m. on Wednesday, Oct. 30, and be held two days.

Elders P. Hartwell and Wm. J. Purington, with the Elders of Warwick Association, are expected to attend, and all other ministers of our order, and our brethren, sisters and friends generally, are invited.

As the church is still heavily in debt on the meeting house, collections on both days will be solicited to assist us in the liquidation of the same.

By order of the church,

G. BEEBE, Pastor.

The Old School Baptist Church in Schoharie expect to hold their Yearly Meeting on the 9th and 10th days of November, at their meeting house in the town of Schoharie, three miles west of Schoharie Depot, and three miles south-east of Howe's Cave.

Those coming by rail-road from the east, to Schoharie, will please inquire for brethren John Nethaway and Jacob Myers. Those coming from the west will be met at Howe's Cave on the day before the meeting, and conveyed to places of entertainment.

We desire our brethren and sisters from sister churches to meet with us, and we expect a goodly number of our ministering brethren to attend, and shall look for Elder Durand.

PETER MOWERS, Church Clerk

Corresponding Meetings.

There will be a Corresponding meeting held with Patoka Church, Gibson Co., Ind., commencing on Friday before the third Sunday in November, and continue three days.

We expect several ministering and other brethren from the Eel River, Wabash District, and Blue River Associations, Regular Predestinarian Baptists, and hope all others of the same faith and order, who can, will avail themselves of the opportunity to come.

T. E. W. HILLMAN.

Post-Office Money Orders, where our subscribers can procure them, afford the safest way of making remittances, but when sent in payment for the "Signs of the Times," should invariably be made payable at Middletown, Orange Co., N. Y., Post-office. We do not wish them drawn on New York City Post-office, nor on any other than Middletown. As many post-offices in the country are not authorized to issue Post-office Money Orders, where they cannot be procured letters containing money should be registered. Drafts on Banks in the City of New York are also perfectly safe and acceptable to us, as we can always get them cashed at Banks in this place. But Post-office Orders can only be collected from the offices on which they are drawn.

The "Signs of the Times,"

DEVOTED TO THE
OLD SCHOOL BAPTIST CAUSE,
IS PUBLISHED

ON THE FIRST, TENTH AND TWENTIETH,
OF EACH MONTH,

BY GILBERT BEEBE,

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

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HYMN BOOKS.

We have just received from our Book Binder the Third Edition of our Baptist Hymn Book, and are now ready to supply orders for any of the various kinds of binding, viz:

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 40. MIDDLETOWN, N. Y., NOVEMBER 1, 1872. NO. 31.

POETRY.

THE BELIEVER'S PATH.

The path to bliss and happiness
Lies through a howling wilderness.
Traps, gins, and snares are daily set
To catch my feeble, wandering feet.

A quicksand here, a quagmire there;
Foes lie in ambush everywhere;
Both in the woods and in the fields,
And sometimes close upon my heels.

Behind the thicket oft I see
Some lurking, strolling enemy
Who points to shoot me; but he finds
A something hinders his designs.

Sometimes a friendly hand I greet,
And it seems good with such to meet;
We walk and talk a little way;
But soon their friendship dies away.

They say the path, so far from bright,
Has too much walking in the night;
"The river, brother, 's in the road;
'Tis very deep, and very broad."

"Look, brother, here! Behold," they say,
"A smoother path, a better way."
I turn my eye and they are gone,
And I am left to walk alone.

But look ahead! Methinks I see
A friend to bear me company.
My heart grows light and off I go,
As nimble as the hart or roe.

He hears me, and he stops to see
What dress I wear, and who I be.
He speaks and takes me by the hand,
And talks about a better land.

He says, "For twenty one long years
I've had my sorrows, doubts, and fears.
Some talk of sunshine all the way;
But I've experienced night and day."

He says, "How long have you been found
Upon such rough but solid ground?
How long have you been brought to see
Egyptian dearth and poverty?"

Full sixteen years, at God's command,
I've journey'd to a better land.
I've travel'd on, through thick and thin;
My path has been a chequer'd scene.

"Give me your hand," the good man cried;
"Nothing but death shall us divide.
That soon will come. I know, I know
I soon shall feel the mortal blow."

"E'en now the death-sweat's on my face;
My life is ebbing out apace.
The waves flow high, the billows blow;
Yet still I pant, I long to go."

E'en now, when heart and flesh decline,
I feel the pilgrims' Friend is mine;
He keeps my head above the wave,
And proves almighty still to save.

"Farewell, my brother! Cease to weep;
I only close my eyes in sleep.
Fight faithfully, for God will be
A Father and a Friend to thee."

ICHARD BICKELL.

CORRESPONDENCE.

"And behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, My daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away, for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshiped him, saying, Lord, help me. But he answered and said, It is not meet to take the children's bread and cast it unto dogs. And she said, Truth, Lord, yet the dogs eat the crumbs that fall from their master's table. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour."—Matt. xv. 22—28.

This portion of scripture has been of great comfort to me at times, and I have often felt like saying something about it through the "Signs." Still I do not think that I should have made the attempt at this time, had not sister Francis, when I was at the Delaware River Association, requested me to do so. Hoping that what I may now say will be of satisfaction to her, and to all who may read, I will endeavor to present a few thoughts upon the subject. I believe that this, in common with every other portion of the word of the Lord, contains great spiritual truths, and that some portions of christian experience are illustrated here. I think I have realized some of these truths as presented in the text, in my own experience at different times, and as I have felt and realized them, I will write about them.

Those miracles that attested the Savior's power, and that proved him to be the incarnate God, have, during the past year or two, more than ever before, attracted my attention. It has seemed to me that in performing the literal miracles, he designed to give just so many proofs of his power to save sinners from death, hell and sin. I can see no beauty or comfort in those miracles, more than in the daily providence of God, only as I can discern in them the shadow of better things to come. The circumstances attending those miracles were always such as proved that he only could heal. All who came to him, came as a LAST resort. He did what no man, no power be-

low the heavens could do. Are we not taught in all these instances the one great truth that makes up the sum of the whole bible, and of all christian experience, that salvation is of the Lord? But while this one general truth may be viewed as being taught in all these wonderful miracles, yet some of them seem to present peculiar circumstances, and to teach lessons, and give comforts that are peculiar to themselves. It is so in this instance. There are answers in this to some peculiar temptations that are wont to attack the child of grace, that are not presented, it seems to me at least, so forcibly in any other miracle. There are some questioning doubts which assail the child of grace in nearly every step of his pilgrimage, that are completely and distinctly answered in this miracle.

It is important that in the beginning we should notice who this woman was. Mark, in describing this same circumstance, says she was a Syrophenician woman. Matthew says she was a Canaanite. It is important that we should keep this in mind, for some of the language of the Savior to her will be seen to acquire a double force from it. She was in distress. An affliction that was very grievous and hard to be borne had come upon her. A daughter, around whom clustered all the wealth of her mother's love, was grievously tormented. She was wounded in the tenderest place; her heart was touched. Her affliction was more grievous than any physical suffering that she might endure. It is not needful to decide what the particular disease was, but only to present this one truth, that this woman was in deep trouble. She could not rest. She must find relief. Doubtless she had applied to the physicians of her own country, but if so, it had been in vain. Now she heard of the wonderful power of this Savior, Jesus of Nazareth, and as a last hope she came to him.

This is the condition of every convicted sinner; they are wretched and undone; they cannot rest; they have fled here and there seeking for help, but they have sought in vain. I believe that all who can remember the time of their first conviction, can tell of this turning here and there, fondly hoping for help. All men, in their first conviction, flee to the deeds of the law for justification. If I see one really feeling his wretched condition as a sinner, I expect to see

him strive, for a while, to keep the law. As long as he is careless and indifferent, he shows that he has no sense of his danger. When he is awakened, he will strive in every way to escape the danger. The difference between this convicted sinner and the self-righteous legalist is, that the latter supposes he has satisfied the law, thus proving that he does not know its fulness and spirituality; while the former learns that he is all the time falling more and more deeply into sin, and thus feels the curse of the law more sensibly. But it is a truth, that none come to Christ so long as they fancy that there is a single straw to grasp at. The sinner must learn the futility of all his fancied goodness, ere he is prepared to receive Christ and know his power to save. This woman had come to that place; every other hope had failed her; her case was desperate; all her joy and comfort seemed ready to perish; she was ready to say, "To whom shall I go, but unto thee?" Now, like her, in his need, the sinner comes and "CRIES." It is not simply an asking, as for something in a great measure indifferent. Her joy, her life, her all, was staked upon this. It was such crying as the psalmist describes, when he says, "From the ends of the earth will I cry unto thee, when my heart is overwhelmed. Lead me to the Rock that is higher than I." It was the cry, that pain produced. Such crying, so far as any volition of our will is concerned, is involuntary. And such crying as need and pain produces, possesses such a tone of energy as cannot be counterfeited. This crying unto God in distress is the purest worship that the saint ever renders to his name. It is the very highest acknowledgment of his power to save that can be made. It is not WILL worship; it is such worship as puts down the will out of sight, and keeps it there. No believer ever yet looked back to that strong crying of his soul in time of distress, and could remember that his will had anything to do with it. He could not choose but cry. Is the writhing of the crushed worm an act of his will? Is the strong crying of the drowning man, growing weaker, yet more earnest, as he battles against his doom, an act of his will? Rather it is the voice of stern necessity. He hardly knows that he is crying. So the truest prayer of the perishing sinner is the voice of his need wrung from him by his dire trouble. The pain is

so great that he has no time to think and decide how or what he shall pray. That desire that gives time for this is not so very great, nor so very pressing. And this crying that goes up to the Lord, mingled with the sweet incense of the altar, the world cannot see, and if they saw it they could not comprehend it. It may and will find expression, sooner or later, but the Lord sees it in the heart.

Her cry was that which constitutes the burden of ever spiritual breath of the soul: "Have mercy upon me." That word, "mercy," sums up all that the christian ever receives; it is his daily plea all through life; especially is it so in his first coming to the Lord for pardon and salvation. And what does that cry for mercy mean? It is an acknowledgment that we have no claim upon God for what we ask, and, more than this, a confession that we merit curses instead of blessings. The convicted sinner can never ask or expect any thing from the hand of the Lord upon any other ground. This woman did not say, I demand this; I have a right to what I ask. The very language of her cry put the matter upon the proper ground. It was mercy, sovereign mercy, that she wanted. How different this language from the proud self-exalting words of men who say, "We have done so much for the Lord, therefore we claim the hire of our labor." The description given by a Romish priest of the sixth century, of a good man, is precisely what the self-righteous pharisee thinks of himself to-day, though perhaps he might have a sufficiently decent regard for the letter of the word to prevent his saying so in just such terms. The language of this priest was, "A good man is he who can say, looking BOLDLY up to heaven, *'Give, Lord, for I have given.'*"

I believe that this will be recognized by every one who has once been a convicted sinner. How often, how long does the weary sinner come to the feet of Jesus with strong crying of soul, and it receive no answer. Oh! who can tell the weary wretchedness of such a waiting? How the heart grows sick with hope deferred! How fast such an one travels the road down to despair! I believe that this, for a longer or shorter time, is the the experience of every such troubled soul. They cry, and cry again, but realize no access. Perhaps there are some who attend the assemblies of the saints. Time after time passes by, still they find nothing cheering. They go where saints go, hoping that this may be the time of love; but they return as empty as they came. Oh! I think many can tell what this sentence means. If any read this who are in this place, let it comfort you that you are not alone.

And his disciples were also moved with compassion for her, and they also came and joined their petition to

hers. They said, "Send her away, for she crieth after us." I believe I have felt as these disciples did, when I have seen the deep heartfelt sorrows of the weary sinner. I think I have also felt to join my petition to theirs. Their trouble has been made my trouble, and thus I have longed for their comfort, even as for my own. It seems to me that every true minister of the word *must* feel this. He *must* be touched with the cry of those who are in the wormwood and the gall. It is no task for me to go to those who see no hope for themselves, and present to them the evidences which the gospel present in their behalf, and tell them I have been over the same road, that I know their needs, and the strong desires of their heart. I do not see how christians can stay away from such ones, and certainly christians must, when led by the spirit of Christ, feel LIKE compassion with him for such sorrowing souls; and besides, we have confidence to implore the mercy of God upon such as these. The disciples had never seen him turn one really needy soul away. He healed ALL who were sick. Did not this give them confidence to entreat for her? And may not our prayer in behalf of the troubled sinner also be truly the prayer of faith? In this one thing we know we ask according to his will.

"But he answered and said, I am not sent but to the lost sheep of the house of Israel." It seems to me that this expresses an inward temptation, by which Satan would drive away every one who has come to Christ. He takes advantage of even the glorious doctrine of election, and turns it against the elect. This woman was not an Israelite, and she knew it. But she was in sore trouble. She had not come to the Savior because she was an Israelite, but because she was distressed. That is the way every convicted sinner comes: he makes no claim, but he cries for mercy. The temptation arises in his soul, I am not a child: Jesus came to save his people, but I am not one of them. Thus the tempted soul is made to reason, and to reject all the promises. I think the Savior designed to show up this temptation, at this time, that his disciples ever after might have an answer to the like temptation, through seeing the blessed result in this instance.

But even this rebuff did not drive this woman away, or cause her to give over her strong crying; and if we look for the reason, we shall find it in the strong necessity that was upon her. If her crying to the Lord had been "will worship" merely, or if she had come because she claimed to be a child of Israel, this would have been sufficient to completely discourage her. But instead of driving her away, it only furnished occasion to show the strength of her desire. This shows how false is the

conclusion of those who say, that to preach the doctrine of election will discourage and drive away the convicted seeking sinner. Nothing can drive such a sinner away. His need propels him to the Savior with a stronger power than any temptation can possess to oppose. His coming is a drawing near to the Savior in spirit, and his petition is the cry of hunger and pain. The more obstacles he sees in the way, the greater will be his hunger, and the stronger his pain, and the more ardent therefore will be his crying. The sinner does not ask these blessings, saying, I have a right to them, because I am a child. His crying has stronger and deeper ground than this. Satan may make him believe he is not a child, but he *cannot* make him believe he is not in distress and need. To tell the quickened sinner that he is not a child, and that the blessings are not for him, only makes his distress deeper, and produces stronger cryings still, and it was so with this woman.

"Then came she and worshiped him, saying, Lord, help me." Under the power of her trouble she came still nearer, as though she would make him feel her own distress. Is not this a commentary upon that text, "The kingdom of heaven suffereth violence, and the violent take it by force?" Again she repeated the cry, "Lord, help me." Her words were few, but they told the Lord all her desire. May not each tried sinner find himself in this? You have found no answer; you have been told these blessings are for Israel, and not for such as you; and yet are you not crying still, "Lord, help me?"

But still another doubt stood in her way. Again she heard, as it would seem, words of rebuff, and they must have seemed very humiliating to her; yet there was humility in her heart ready to answer it all: "It is not meet to take the children's bread and cast it unto dogs." She was a Gentile, and this was the common title that the Jews were wont to apply to them. How cutting must the word have seemed to her. How the proud pharisee would have hurled it back in scorn, and sought to avenge the insult. Yet she did not throw back the word; she admitted it was so. She felt that she had no better claim for what she asked than a dog. See what wonders grace will do! How it brings down our pride, till we are ready to confess that the meanest name belongs to us. Now says the temptation, You know you are not a child. You know it is not fitting to take the bounties spread for the children, and give it to such as you. Jesus never does that which is not meet (or fitting) to be done. What presumption then is it for you to even ask these favors! Thus God's eternal truth, designed for the comfort of the needy, is perverted and turned against them. It is truth

that it is not meet to give the children's bread to dogs, and it is equally true that Jesus will not do what is not meet to be done. But even this did not drive her away. Though Satan thus assails the child of God daily, yet he is never driven away by such attacks. Rather it gives occasion to show the power of faith that can conquer such temptations. She said,

"Truth, Lord, yet the dogs eat the crumbs that fall from the master's table." Still her need urged her to intercede with him, and as it were, to reason with him with that kind of reasoning which faith uses. Perhaps there is comfort for some tempted soul right here. Have you ever eaten a crumb from the Master's table? Have you ever got a little comfort in listening to his word, in reading the scriptures, or in the conversation of saints? Then you have full evidence that you are a child. The Lord has spread his table for his children. He has no crumbs to waste. He *never* gives his children's bread to dogs. If then you have ever eaten from that table, it is because you are a child. Is the word of the Lord precious to you? Do you esteem the word of the Lord more than your necessary meat? Oh, why should you enjoy it so if you are not a child? But to put the matter beyond a doubt, let us see the answer of the Savior.

"O woman, great is thy faith: be it unto thee even as thou wilt." Truly that must have been great faith that was sufficient to overcome all these fiery darts, and still claim the blessing. "This is the victory that overcometh the world, even our faith." Just read for a moment what had stood in her way. Temptation after temptation, each of itself sufficient to have crushed her down to despair, had assailed her, yet in all and through all, her faith had gained the victory. It seems to me that in these three temptations we have summed up all that can assail the child, or at least that have much power to trouble him. First, it seemed that the Savior would not hear her; then, that she was not one of the elect; and last, that the blessings she needed were not for her. Yet at last her faith had triumphed; and surely we must conclude that the words, "great faith," are appropriate. If then any of you have ever eaten one crumb from the Lord's table, the faith that has enabled you to do so has brought you through fiery billows of temptation, and is in your case also great faith. Now then to you the promise belongs.

"Be it unto thee even as thou wilt." And what would the trembling sinner have? The things that the trembling sinner asks are great things. Yet such an one need not fear he is asking too much. Would you be cleansed from sin and guilt? Would you enjoy the assurance of pardon and the Savior's love? Would

you have Jesus and heaven to be your portion forever? Jesus says, "Be it unto thee even as thou wilt." O how rich and precious are the words; how sweet when applied by the Spirit to the troubled soul. "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." Every desire begotten in the heart of the believer by the Spirit, shall be satisfied. Blessed estate indeed. To hunger spiritually is infinitely more blessed than to be full of the good things of earth; for one shall end in eternal pleasures, while the other is as the apples of Sodom. And when Jesus speaks the word fulfilling the spiritual desires, the work is done; for "Her daughter was made whole from that very hour."

Thus I have run over the subject. I have experienced some degree of comfort, and some enlargement of mind, while writing. If some hungry soul shall be fed, it is enough. I trust sister Francis may be led into this subject more deeply than I have been able to tell it. And that all the saints may find this portion of God's word from which I have written, in sweet unison with their experience, is my prayer for Jesus' sake.

As ever, your brother in hope and love,

F. A. CHICK.

REISTERSTOWN, Md., Aug. 9, 1872.

CANTON, Pa., Aug. 21, 1872.

DEAR BROTHER BEEBE:—I desire to say a few words to you, praising our dear Redeemer's blessed name for the strong consolation which we were permitted to enjoy while passing through our great affliction. It is one long week ago, since we were obliged to lay the body of our dear father, Eld. J. Beaman, in the cold grave. O! how we miss him; and while we miss his loving words and good counsel, it seems that we cannot endure it. Though he was aged, we were no more ready to spare him, nor never would have been. But we sorrow not as though we had no hope that our loss is his great gain, and we feel very thankful that he was enabled to talk so comforting to us, during his last sickness. His suffering was very severe the first four days, but his mind was clear, and he talked much of the time; his whole theme seemed to be the great and wondrous works of God, his glorious plan of salvation, and that the firm foundation of God standeth sure; feeling strong as ever in the doctrine of sovereign grace, frequently expressing that his whole trust was in him who hath said, "My grace is sufficient for thee." The first two days, he seemed almost to be preaching, (mingled with his extreme suffering of body) continually repeating scripture which was very impressive, and only to be realized by hearing him. The remainder of the time he considered the time of his departure was near, expressing a desire to depart

and be with Christ; very often exclaiming, "O I long to go home; my soul longeth for the courts of the Lord; for a day in thy courts is better than a thousand: I would rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness. For here have we no continuing city, but seek one to come." There were very many such expressions, which would fill too large a sheet, were I to name them, but were very comforting to us. Sometimes he would say, "Jesus has gone to prepare a place for me, and he will come again and receive me, that where he is, there may I be also." He scarcely mentioned his earthly affairs, but merely said once that such things were all in order, and he had nothing of it to trouble him. He wished to see Eld. Durand, saying that "Brother Silas seems very near to me, because his whole trust is in God, whose strong arm will ever uphold and strengthen him; for I know that he trusts in him." He seemed so anxious to see him, that mother asked if there was anything in particular that he wished to see him for. Said he, "O no, only he would talk to me, and tell me of those precious things which I know, and I would like to have him read a chapter and pray, once more." We sent for him, and he arrived on Saturday evening, in time to talk with him, with much satisfaction. On Friday morning as I was sitting by him, his mind seemed to be looking over the churches: he asked me some particulars, and spoke of the sweet enjoyment of the church in this place, at the present time; then expressing a desire relative to the one there, where he was a member, and spoke of the sweet fellowship which he had been permitted to enjoy for so many long years with all the churches through this part of the land; then spoke of the grief he had felt the past year, and said, "God is able to bring all in harmony, and will, if he sees fit to do so." Then he said, "Come, Lord Jesus, come quickly, and receive me," immediately adding, "O I wish I could patiently wait his time; but it will be so sweet when he bears me away in his own dear arms, and on his bosom I long to lean my head." I replied, Yes, it will be sweet to be borne to that bright home above, in our dear Savior's arms; but we have to suffer here a little longer. Then he said, "my suffering has not been one mite too much. I will try to patiently wait." It was very evident to all that the strong arm of which he so often spoke, as being underneath him, did strongly support him as he passed through the valley, where he seemed to fear no evil. My heart was filled with praise to the great name of Jesus, who can make a dying bed feel soft as downy pillows are. As he was so triumphant, passing through the cold flood, it seemed that I could see him entering in through the heavenly gate, into the joys of his Lord, and I felt to say,

"O may I be so prepared for that day
When Christ shall descend from above,
Be filled with his presence, go shouting
away
To the arms of my heavenly love.

The spirit to glory conveyed,
My body laid low in the ground,
I wish not a tear on my grave to be shed,
But all join in praising around."

But, dear brother, I can scarcely refrain from saying one word just here, (although it is not worthy your time to read it,) in regard to a great mystery which hangs over me with all this consolation; that is, that even if the Lord so strongly supported his aged servant in the hour of his departure, why was I permitted to be an eye-witness, receiving such sweet consolation and strength to the hope that is within, such a strong anchor of the soul, that no earthly power can give, when this wicked, deceitful heart of mine is like a cage of unclean birds, undeserving the least favor or notice of my heavenly Father? Yes, I wonder that I was not made to feel the smart, without that soothing balm which so much relieves the pain, but I can only say, Because it seemed good in his sight. His loving-kindness, O how great. "Because thy loving-kindness is better than life, my lips shall praise thee."

"O for a thousand tongues to sing
My dear Redeemer's praise,
The glory of my God and King,
The triumphs of his grace."

I close this scribble, with love to yourself and family, hoping that God's strong arm may sustain you through life, which will never leave nor forsake in the trying hour of death.

Your very unworthy sister in affliction,

MARY E. KNAPP.

MARCY, Ohio, Sept. 2, 1872.

BROTHER BEEBE:—I inclose you a few thoughts on 2 Thess. ii. and especially the 11th and 12th verses. "And for this cause God shall send them strong delusion, that they should believe a lie, that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

The second verse indicates apprehensions in the minds of the brethren, which Paul was disposed to allay. From some cause they thought the day of Christ was at hand, very near indeed. But certain things, Paul tells them, had to precede that day, which things had not then happened. First, a calling away; second, a revelation (to the disciples) of that man of sin. Now nothing can be known of the true character of either the Spirit of God or the evil workings of Satan, but by revelation by the Spirit. Though Judas was of the number of the disciples, yet he was not truly known till revealed to them. Likewise (verse 18) that wicked could not be known by the saints until revealed; and when revealed, he should be consumed by the spirit of the Lord's mouth, and destroyed with the brightness of his coming. As the bright lightning re-

veals objects very distinctly, of a dark night, so when the saints enjoy the momentary brightness of his coming in their souls, things are discovered which before they did not perceive, though very near them; and every thing of a repulsive nature is discarded as soon as discovered, or "destroyed," so far as their fellowship is concerned. This destruction has been constantly going on. "Whose fan is in his hand," &c. He shall separate the sheep from the goats. Come out of Babylon. All of which implies a separation, or a destroying of fellowship, by his Spirit; for Christ came to make division. Now no division can take place unless a previous uniting has existed. A divorce implies a marriage, a uniting of endearing ties; consequently a division is attended with pain, at one period or another. Verse 11: "And for this cause." That is, to produce this division, or to make this revelation of "that wicked." "Shall God send them strong delusion." Send it to those who believe not the truth. "That they should believe a lie." Believe what the saints well know to be a lie. That makes a division. The one feeds on it, while the other abhors it. The case is now plain, that all those who are among us are not of us. Verse 12: "That they all might be damned." That is, damned, or condemned, by the saints; for with God they were "condemned already." For no one of sound mind would say that God compelled them to believe a lie, that he might damn them for it.

Now, brother Beebe, did not a strong delusion, in the shape of "missions" and "means," cause a great many to be damned (or condemned) by the saints, thirty or forty years ago? Many who were with us, but not of us, though not known by us until "revealed," by the sending of that delusion; and no doubt it was sent for the purpose of separation, to separate the precious from the vile; and I opine the same or a similar thing will ever continue to go on. I lately ventured the remark that more departures had taken place from the Old School Baptist Church, than from all other organizations put together. Witness Fullerism, Campbellism, Millerism, &c., each of which also claimed to be on the original platform, for the time being at least. And now while iniquity abounds, and the love of many waxes cold, may the Lord visit us with the brightness of his coming, that we may discern between truth and error, between the genuine and the counterfeit, however well the counterfeit may be executed; for many of the saints are deceived by the spurious coin, and trade in it. But the saints are entitled to the coin of the realm. "Happy is the man that findeth wisdom," &c.—Prov. iii. 13. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies, and all the things thou canst desire are not to be compared unto her. O Christian, take only the coin of the heavenly Jerusalem. Ponder the path of thy feet, and let all thy ways be established. Drink water out of thine own cistern, and running waters out of thine own well; let them be only thine own, and not strangers with thee.—Proverbs. For ye have an unction from the Holy One, and ye know all things. "Try the spirits." "Believe not every spirit, for many false prophets are gone out into the world."

Yours in tribulation,

THOMAS COLE.

FALSE TEACHERS.

BELOVED EDITOR:—A sister at Snowhill, Md., signing herself, "Inquiring Pilgrim," desires my views through the "Signs" upon the following: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction."—2 Pet. ii. 1.

These words contain a solemn truthful warning to the saints. Therefore all should heed them well. And at this time they are peculiarly appropriate in some localities here in the West. Therefore I will try to answer the kind request of our "little sister," looking to the Lord to enable and direct me.

The first clause of the text refers to the people of Israel, to whom the Lord sent true prophets, "holy men of God, (who) spake as they were moved by the Holy Ghost. But there were false prophets also among the people, even as there shall be false teachers among you." The apostle wrote this second letter, "to them that have obtained like precious faith with us through the righteousness of God and our Savior Jesus Christ." Therefore the pronoun *you* refers to all the believing children of God, who are a peculiar people. "There shall be false teachers among you." Startling fearful truth! Jesus said to the little company of his disciples, "One of you shall betray me." "Woe unto that man by whom the Son of man is betrayed!" May we, with them, sorrowfully inquire, "Lord, is it I?"

The inspired Paul wrote to the church, saying, "For there must be also heresies among you, that they which are approved may be made manifest among you."—1 Cor. ii. 19. How important then that the churches of the saints adhere to this apostolic command: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of anti-christ, whereof ye have heard that it should come; and even now already is it in the world."—1 Jno. iv. 1-3. This is an infallible rule, by which you should try the spirits.

False teachers are, those teachers among you who teach things which are false, or "contrary to sound doctrine." The text further describes and points them out: "Who privily shall bring in damnable heresies." **PRIVILY!** Note this: For it is a characteristic which marks false teachers, and it will enable you to detect them. They will not, they dare not, in a plain, honest, artless,

open, public way bring in their heresies, but privily—with studied, artful disguise, and sly, cautious, secrecy. For such false teachers do not commit themselves fully, openly and publicly at first, like an honest teacher of truth; because they know that this would show at once what they are, and expose and defeat them in their ambitions, corrupt and selfish designs. But nevertheless, their purpose is to bring in damnable heresies, and this they will not fail to do—cautiously, stealthily, privily. For their wish and aim is, that those heresies shall be received and embraced by the brethren and churches among whom they are; and therefore they must labor to gain their confidence, and obtain a controlling influence over them in order to successfully deceive and mislead them.

But why do they do thus, and what object have they in view? The spirit of truth informs us that it is, "to draw away disciples after them."—Acts xx. 30.

Dear people of God, remember this. Mark that teacher whose course is tending to draw away from the brotherhood, disciples after him. For the finger of God has pointed him out to you, as a false teacher and deceiver.

"*Damnable heresies.*" That is, heresies which are odious, execrable, and bring condemnation. Heresy is, that which is contrary to sound doctrine, or the doctrine of Christ. For the apostolic command is, "If any man speak, let him speak as the oracles of God."—1 Pet. iv. 11. "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds."—2 Jno. 9-11.

"A man that is a heretic, after the second admonition, reject; knowing that he that is such is subverted, and sinneth, being condemned of himself."—Tit. iii. 10-11. Now these are plain, positive and safe directions. Here is the divine, the perfect rule. Let the saints observe it, and try every speaker and teacher by it, and they will not then give place to false teachers.

"*Even denying the Lord that bought them.*" This is truly a desperate and awful advance in heresy! Nevertheless, fearful as it is, false teachers, however cautious and covert at first, will at last go even to this extent. But, more startling still, those very false teachers shall be among you! shall be in the churches of the saints! Well might this apostle charge his brethren to, "Be sober, be vigilant." 1 Pet. v. 8. And the apostle Paul also said, "For I know this, that after my departing shall grievous wolves

enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears."—Acts xx. 29-31.

Now, also some, dear brethren take offence, when the servants of the Lord try to be thus faithful, and warn every one. They much prefer that those propagandists of false doctrine and disorder be let alone, unopposed and unresisted in their course. And they also want to continue to receive them into their house, (the church,) and bid them God speed. This is just what the advocates of error want—to be let alone. And every faithful watchman, who will not cease to warn the brethren of such characters, must, with Paul, "be a partaker of the afflictions of the gospel," and suffer persecutions and reproach.

The sister enquires, if the Lord has bought those false teachers: So the text reads. Those false prophets among the people of Israel were Israelites and of Israel, as well as the true prophets of the Lord.

And so there are false teachers among the people of God now, who have risen up of their own accord, and for their own selfish ends. It is amazing and almost incredible that, any whom the Lord has bought with his precious blood, and who profess to be his servants and teaching in his name, would ever become so impiously bold and brazen in infidelity, and so abandoned and sunk in damnable heresy, as to deny the Lord that bought them! Yet Paul, speaking of the punishment of the transgressing Israelites under Moses, and of Christians under Christ, says, "He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing and has done despite unto the Spirit of grace?"—Heb. x. 28, 29. Moreover have we not known some teachers among us, who once gave us satisfactory evidence that the Lord had bought them, but who have since gone to this fearful depth in false doctrine?

One of this sort was highly puffed in the "Signs" for April 10, 1872, over the signature of W. Spitler, who is himself excluded from a sound Old School Baptist church in Ind. More recently, you, brother Beebe, exposed some of the heresies of this same "young preacher," George W. Mathes, in your reply to Isaac Taylor, who does not believe those heresies. But Mathes treated your reply with levity, I have heard, and said that you did not touch the questions.

A few days ago some of our home brethren went with me to hear him

for ourselves, and we heard him twice. He brought many railing accusations against our ministry and church, the Old School or Primitive Baptists, and classed us with the church of Rome and her Protestant daughters. He publicly and bitterly denounced the "Signs of the Times," and said that it is filled up mostly with speculation, but has very little truth in it. And he vociferated much against what he calls, "The traditions of the Elders," under which term he includes every thing, except his own teaching, with the evident design, to bring the Old Baptist Ministry into disrepute with his deceived followers, and to set himself up as "some great one." Besides his railing accusations against the people whose name he is trying to steal, the better to deceive some of the Lord's people, and draw them away after him, his two discourses amounted to no more than this: That a spiritual seed, which preexisted in Christ, was put forth in Adam, but yet it is distinct from Adam and his children. Therefore Christ came and died in the Spirit, purely a spiritual offering, for the redemption of his spiritual seed, that was dead in sin.

And so the atonement was as extensive as the transgression, and all that died in Adam, are made alive in Christ. But still, Christ was not a man, and did not die for any of the children of men; but he was wholly a spiritual being, and as such he died for a family of spirits, which came down from heaven and dwells in all the children of Adam! Therefore this spiritual seed is quickened or made alive in the work of regeneration, and it is there resurrected: and there is no other resurrection.

And hence when the children of men die, they will return to earth, and be no more; but the indwelling children of God will then go back to heaven, where they were before! This monstrous heresy he calls the gospel, and every thing else the traditions of the elders. And he has drawn away two churches after him into this fearful delusion!

"*And bring upon themselves swift destruction.*" This is the just reward of all such false teachers. The Scriptures expose, rebuke and condemn them. Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. But they shall procede no further: for *their folly shall be manifest unto all men, as theirs also was.*"—2 Tim. iii. 8, 9. The apostle Paul has delivered such characters unto Satan, "that they may learn not to blaspheme."—1 Tim. i. xx. And the true and faithful church of Christ will observe the injunction to, "Mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them."—Rom. xvi. 17. And so they shall lose

their standing and influence in the household of God, and bring upon themselves swift destruction. In affliction and trial, your brother,

D. BARTLEY.

WILLOW HILL, Ill., July 18, 1872.

OTEGO, N. Y., July 6, 1872.

DEAR ELDER BEEBE, and all the faithful in Christ Jesus:—I have thought for a long time of giving the reason of my hope, through the columns of the "Signs of the Times." In my youth, I thought that I was wicked, and had done many wrong things, and made very many promises to do better, but those promises were quickly broken. The thoughts of death, judgement and eternity, were dreadful to me at times, perhaps until I was near twenty years of age. Then for nearly ten years, I think, I was as thoughtless and unconcerned as any one could be, until the winter of 1852, when a New School Baptist minister came into our neighborhood, and held evening meetings for two or three weeks. It being close to our house, I thought I would attend, though at the same time I thought very little of protracted meetings; but one evening while sitting there, I had such a sense of my awful condition as a sinner in the sight of a just and holy God, that it caused me to weep and tremble. The minister had said that if any one desired the prayers of christian people, to make it manifest by rising, and I thought I would arise, but my heart failed me, for I instantly thought all eyes were upon me. When meeting closed, I went home, and for the first time in my life I prayed to God to have mercy upon me, a poor sinner; but I feared the Lord would not hear me, for the words appeared to go no higher than my head. I could neither eat nor sleep much for several days and nights, and was still afraid that it was not godly sorrow for my sins; but I could say with the poet,

"My cup is mingled with my woes,
And tears are my repast;
My daily bread like ashes grows,
Unpleasant to my taste."

I said, O if I could only be a christian at last! I would be willing to suffer almost anything. My brother said to me, "You are a christian, and by and by you will get the evidence." I exclaimed, O, don't say so, for I am afraid that I never shall be, for the sound of my voice and the sight of my own face was dreadful to me; but in due time, the Lord made it manifest to me that my sins were forgiven, when one evening as I was returning from one of our neighbors, my trouble was all gone, and I felt light and happy, but did not know what it was. or that it was an evidence of my acceptance with God, but thought if my feelings continued the same until morning, I would tell some one how I felt; but when morning came, all was darkness to my poor soul, until near noon, while sweeping the room, when all at once this hymn, "Let thy kingdom, bles-

sed Savior," &c, was passing through my mind. I went and got the book, sat down, and began to sing, when my prother's wife came into the room and joined me in singing, and as we finished the hymn, she said to me "I guess you have found him of whom Moses in the law and the prophets did write." She had asked me to sing, previous to this, when I could not utter one word; but as soon as she heard me singing, she was aware that a change had taken place in my feelings, and I burst into tears and said, O Hannah, if I thought it possible for the Lord to forgive any one after such short repentance, I should think that I was a christian. When my tears ceased to flow, I felt to rejoice with joy unspeakable and full of glory. I felt as though I wanted to see all of my friends, for I thought I could tell to all around what a dear Savior I had feared. That evening I went to meeting as usual, and it appeared to me that the whole congregation was in tears; but I sat unmoved, and could not shed a tear. I remarked to a lady sitting beside me, Why, what does ail me? I don't feel as though I could shed a tear if the whole congregation lay dead on the floor. She replied, "We do not expect you to cry to night, for your time of rejoicing has come." The next day I went to visit my sister, to tell her the joyful news. I wanted to talk or sing all of the time, for

"I thought my trials over,
And all my trouble gone,
And joy, and peace and comfort
Should be my lot alone."

But alas! how mistaken I was. After I came home from my sister's, that evening I attended meeting again, and at the close of the sermon, brother James Bundy, (who had obtained a hope that day) arose to speak, and in the course of his remarks he spoke of death, and said it had been such a dread to him all his lifetime, but now it had become a matter of hope to him, and he was glad that he was born to die; and O, those words pierced my heart like an arrow, for I thought at once that I was not a christian, or I should have felt so too. I thought that I was deceived, and that I was ten thousand times worse off than I would have been had I never named the name of Christ. If I could have recalled what I said the night before in meeting, I would have given worlds, had they been at my disposal; but such was not the case; but O, the anguish of soul I endured for four days, I can never describe. I became so distressed at last, that it appeared to me my trouble was more than I could bear. I went into my room to implore the Lord once more to have mercy on me, and the words I used I distinctly remember. I said, O Lord, take away my life, or do with me as thou wilt, but deliver me from sin and guilt. My mind was a little relieved through the day, but no joy lightened my heart. The next morn-

ing when I arose everything I saw appeared to have undergone a change; then I too could say with brother James "I'm glad that I am born to die." For two or three weeks I was made to rejoice in God, the Rock of my salvation, and thought I should doubt no more; but now the tempter came, and caused me many doubts and fears. I went to the bible and opened it at the fifth chapter of Romans, which relieved me, and caused me to rejoice for a season. But then I was again thrown into the dark, and the one hundred and nineteenth psalm afforded me much comfort, especially the forty-ninth verse, and then for the third time this hymn came to my mind: "Tis a point I long to know," &c. Then for the fourth time the tempter assailed me, when I again sought my room, earnestly praying the Lord to relieve me of my trials, which he quickly did, and I felt my burden move as plainly as I ever felt any natural feeling, and that was the last of my severe conflicts. Still I have had many trials since, and one respecting my baptism. I had been baptized by a New School minister, but felt dissatisfied with it for some time, when one year ago this month, as I was contemplating the subject, I sincerely desired that the Lord would show me whether it was a duty for me to be baptized or not, and in one moment this passage of scripture was forcibly presented to my mind, "Repent, and do the first works," and it was constantly in my mind; yet I had many doubts and trials, until the first of October, when I, with three other willing candidates, was baptized by Eld. S. H. Durand. But my conflicts of mind followed me to the water's edge, as did the Egyptians when pursuing the children of Israel to the Red Sea; but there they were overwhelmed in death, and I have not been perplexed any since then. The Lord gave me this scripture, as an evidence that I had done my duty: "I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." And another passage,—Rev. xxii. 9., which was very consoling to me. For nearly four months not a wave of trouble rolled across my peaceful breast, and since that time I have had no doubts as to my duty respecting baptism. And here let me say a few words of encouragement for others of our Old School Baptists, (if there are any who have received baptism by any other denomination only the Old School Baptists,) don't delay; "To obey is better than sacrifice; and to hearken, than the fat of rams." I do feel willing to praise the Lord for his goodness and mercy to me. O the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgements, and his ways past finding out. Dear father in Israel, long may you be permitted to wield the sword of the spirit in defence of the truth. If you can see anything in these lines that you think will give one ray of comfort to any poor child of grace, you may publish them.

Your unworthy sister, in hope of a blessed immortality.

POLLY ANN FRENCH.

EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 1, 1872.

JUSTIFICATION BY FAITH.

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

The advocates of the doctrines of conditional salvation, construe this text so as to make it seem to sustain them in preaching that faith is an act of the creature, and a condition to be performed by sinners to secure their salvation; and the words in the apostolic commission, "He that believeth and is baptized shall be saved, and he that believeth not shall be damned," are frequently quoted in confirmation of their position that Salvation is offered to all the fallen race of Adam conditionally, if they will exercise faith by believing the gospel; and that those who reject this proffer are condemned and damned for refusing or neglecting to believe. To make this proposition more plausible, many other passages in which believers in Christ are recognized as the sons of God and heirs of Glory, are so presented, as to seem to favor and confirm the delusion: such as the lifting up the serpent in the wilderness, in the type, and the lifting up of the Son of man in the anti-type; together with the words of our Lord,—John iii. 14-19. Many of the trembling children of God have been perplexed, and some, like the Galatians have been bewitched by such Judaizing teachers; who privily bring in damnable heresies, denying the Lord as the Author and finisher of the faith of all the redeemed people of our God. A single dash of the pen of the inspired apostle sweeps away effectually this refuge of lies, and proves conclusively and beyond all successful contradiction that saving faith is itself the gift of God, and fruit of the Spirit in those who are born of the Spirit and unto whom it is given on the behalf of Christ to believe on him and also to suffer for his sake. See Phil. i. 29. The arminian theory is that faith is of the creature, and is exacted as the price, or condition of salvation, and that it is the act of the sinner, which all sinners have ability if they please to perform and on the performance of which, God is pledged to accept them. But mark how completely this is contradicted by what God has said by the mouth and pen of his holy apostle. For by grace are ye (saints at Ephesus and faithful in Christ Jesus) saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast; for we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."—Eph. ii. 8-10. Here faith and salvation through faith, are both negatively and affirmatively defined.

"Not of yourselves." "Not of works." Then it cannot be the act of the sinner, nor of the sinner in any scriptural sense. But "it is the gift of God," and it is the workmanship of God, in strict accordance with what he before ordained for those who were chosen of God in Christ Jesus before the foundation of the world that they should be holy and without blame before him in love. Having predestinated them to the adoption of children by Jesus Christ unto himself, not according to their works, but according to the good pleasure of his will, to the praise of the glory of his grace; and consequently not to the praise or glory of their works. Believing in Christ is not the cause, but the effect resulting from the grace of God abounding to the chief of sinners through our precious Redeemer, and this grace with all other spiritual blessings was given to the saints in Christ Jesus before the foundation of the world.—Eph. i. 3. Hence it is testified in the sacred scriptures, "And as many as were ordained to eternal life believed."—Acts xiii. 48. How completely this declaration must be reversed to make it read, And as many as believed, in consequence of, or from having believed, were so ordained to eternal life. The promise of God that cannot lie, is to all them which are afar off, even (or exactly) as many as the Lord our God shall call.—Acts ii. 39.

But our design was at this time to treat more particularly on Justification by faith, in the sense of the text at the head of this article. The great theme of the apostle in this epistle to the saints which were at Rome, or elsewhere, was to teach the children of God that no spiritual life or salvation could be attained by either Jews or Gentiles by the deeds of the law: for the law could make nothing perfect, and therefore could not justify the ungodly. For if a law had been given that could have given life, then verily righteousness should have been by the law; then the advent, life, death and resurrection of Christ might have been dispensed with, and grace would not be required. "Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing, for I testify again to every man that is circumcised, that he is a debtor to do the whole law, Christ is become of no effect unto you, whosoever of you are justified by the law, ye are fallen from grace. For we through the spirit wait for the hope of righteousness by faith.—Gal. v. 2-5. For as many as are of the works of the law are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith, and the law is not of faith; but, the man that doeth them shall live in them."—Gal. iii. 10-12.

Here faith and law are contrasted. The law is not of faith; it is a minister of condemnation to all who have failed to obey all its jots and titles. And if any who are under the law could so perfectly keep it as to be approved and justified by it, they would not be the subjects of grace. As Christ has redeemed his people from the law and raised them up from under its curse and dominion by grace; if now they could be justified by the law they would fall or descend from grace back into the legal state, from which Christ by grace has redeemed and raised up his people. If any are justified or saved by the law, then their salvation is reckoned not of grace or faith, but of works. But those who are circumcised undertake to do the whole law, and rely upon their law works for justification, consequently the grace of God and the death of Christ is made void so far as their theory goes. But in our text the apostle uses the word *faith*, in contrast and opposition to the *law*; for he says by the deeds of the law none can be justified in the sight of God, for the law is not of faith. This is more clearly illustrated by the allegory, Gal. iv. 21.-26. Hagar the bond woman allegorically sets forth the law, as mount Sinai in Arabia, and him who was born after the flesh, as the son of Hagar, and born to perpetual bondage. While all who are born of Jerusalem which is above are free and, like Sarah, are of the new covenant, and as Isaac was, are children of promise. The birth of Isaac was not after the flesh, not according to nature, but by virtue of the gracious promise of God, that Sarah should have a son, and that in that promised son should the seed of Abraham be called.

Where hope is based upon promise, faith is indispensable to the enjoyment of the assurance of the promise. The fulfilment of the thing promised is anticipated by those who have faith to believe him who made the promise. As Abraham believed God, and his faith was accounted to him for righteousness. But the law is not of faith, for it promises nothing to the delinquent. He is condemned already and the wrath of God abideth on him. It presents no ground for faith or hope: so the apostle speaks frequently in his epistles, of the new covenant, which is the gospel, as the faith which was once delivered to the saints, in distinction from the old covenant which is not of faith, and which can only gender to bondage.

In the first four chapters to the Romans, this distinction between grace and works, between law and gospel, is very clearly argued and demonstrated, and especially the chapter immediately preceding our text; in which is shown how Abraham by faith, not by works, received the promise that he should be heir of the world, "which promise was not

made to Abraham, or to his seed, through the law, but through the righteousness of faith: for if they which are of the law be heirs; faith is made void, and the promise made of none effect. Because the law worketh wrath: for where no law is there is no transgression. Therefore it of faith, that it might be by grace, to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham," So Abraham by faith staggered not at the promise of God, being fully persuaded that what God hath promised, he was able also to perform. "And therefore it was imputed to him for righteousness." Thus far we trace the figure of Abraham in the type, but the apostles apply it thus—"Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offences, and raised again for our justification." Then follow the words of our text, "Therefore," from the foregoing considerations, the unavoidable inference is justly drawn as a legitimate conclusion, that the saints are justified by faith; not as a production of ours, but as the gift of God, and not of works, but purely by grace, through the redemption which is in Christ Jesus: for it is God that justifieth. Who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." Rom. viii. 33, 34. Justified by faith, the faith of the Son of God, the gospel of our salvation revealed by the Eternal Spirit to our faith, in counter-distinction from all legal works or personal merit on our part, this being our happy state and condition, "we have peace with God, through our Lord Jesus Christ." He is our peace, and made peace through the blood of the cross; and if when we were enemies, we were reconciled to God by his death, we shall be saved by his life. "And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement."

Faith, as a vital principle in the saints, is born of God, and it is the substance of things hoped for and the evidence of things not seen; is the fruit of the Spirit by the power of which we triumph over all opposition; for this is the victory that overcometh the world; even our faith.

Only that faith which is born of God can justify us before God; and as this faith is the gift of God and cannot possibly be derived from any other source, it is therefore God that justifies us. Justification implies purification, for a criminal may be pardoned when he cannot be justified. Pardon may exempt an offender from

punishment, but it does not remove his guilt; but the justification which is of God removes the sins, blots out the transgressions, and cleanses the sinner from all pollution, and makes him whiter than snow, and tunes his heart to sing,

"Jesus, thy blood and righteousness,
My beauty are; my glorious dress,
Midst flaming worlds, in these array'd,
With joy shall I lift up my head."

REMARKS ON ACTS II. 38.

"Then Peter said unto them, Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost."

It is sometimes much easier to tell what a text does not mean, than to explain what is its true meaning. The passage referred to has often been used by the advocates of conditional salvation as favoring, if not demonstrating the correctness of their doctrine, and some of the honest enquirers after truth have been perplexed to know how to reconcile this text, as used by them, with the general tenor of the scriptures. If the inspired apostle Peter, and all the other apostles on the day of pentecost, being full of the Holy Ghost, called on sinners to repent and be baptized, and assured them that then they should receive the gift of the Holy Ghost, we who have received and continued steadfastly in the apostles' doctrine, to be consistent with our profession, should follow their example. All this we readily admit. But did the apostles address these words to the ungodly or unregenerate sinners indiscriminately, or to those on whom the Spirit had been poured out, and who were already pricked in their heart, and who under a deep sense of their guilt, and utter inability to help themselves, had appealed to the apostles, saying in an agony of despair, "Men and brethren, what shall we do?" The plain reading of the context shows beyond a doubt that the latter class exclusively were addressed. "And we are fully convinced that the same instruction in the present day is appropriate, when addressed by the servants of God to the same description of persons. It is not giving the children's bread unto dogs, nor is it casting pearls before swine, when the ministers of Christ preach repentance and remission of sins in the name of Jesus to those whom God has quickened by his Holy Spirit; for all such are divinely prepared to "gladly receive the word, and to be baptized in the name of the Lord Jesus." The subjects of this address had received of the outpouring of the Holy Spirit, in fulfilment of the prophecy of Joel, and being quickened by the Holy Ghost, their ears were opened to hear the word as they had never before heard, and with circumcised ears and pierced hearts they had listened to the thrilling words of the apostles, in which

they were charged with having, with wicked hands, crucified the Lord Jesus. Convicted in their hearts of the justice of the charge, and smarting under a sense of their guilt, they now saw with terror and amazement that the only being that could save sinners they had maliciously crucified, and when Pilate desired to release him from their wicked hands, they had imprecated the guilt of shedding his precious blood, that the fearful responsibility might fall on them and their children. All hope of salvation seemed to be cut off; they saw the enormity of their guilt, and the justice of their condemnation. All this deep wrought conviction was expressed in the earnestness of their appeal, "What shall we do?" The same effusion of the Holy Ghost which had brought the arrow of the Almighty to penetrate their hearts and make them cry out, had qualified the apostles to preach repentance to them in the name of him who is exalted to be a Prince and Savior to give repentance to Israel and the forgiveness of their sins.

The word *repent*, with its derivatives, in the scriptures means something widely different from the popular idea of effecting to be sorry for sins committed, or being alarmed and distressed because of conscious guilt; for if that were the sense in which the apostles in this case used the word *repent*, it was misapplied in their case: if that were the meaning of the word as used by them, it was impossible for them to feel more deeply, or to sorrow more sincerely for their guilt than they did. But repentance was preached to them as the gift of God, invariably associated with forgiveness of sins. Christ is as truly exalted to give repentance as he is to give remission: And in any other sense than as a gift, it is as impossible for any sinner to repent, as it is for him to forgive his own sins. When Peter had related to the other apostles what God had wrought among the Gentiles and in the family of Cornelius, they exclaimed, "Then hath God also to the Gentiles granted repentance unto life."—Acts xi. 18. Repentance implies a turning away from that which is wrong, and a pursuit of that which is right. And what was enjoined on those awakened sinners at pentecost, was that they should abandon forever all their former hopes of salvation by the deeds of the law, forsake their former traditions, and look alone to Jesus for salvation. They were to turn away from sin, to pursue an opposite course, to become followers of that which is good. Had these quickened sinners understood the apostle to command them to feel more deeply distressed for their sins, while their pricked hearts were bleeding, and their very souls were writhing in anguish of hopeless despair, could they have gladly received the word? But in the true sense in which that word was spoken,

it was a healing balm, a cheering cordial, exactly adapted to their wretched state and condition. But we may well imagine their joyful surprise. O, may we, can we repent? Will that God whom we have defied grant to such guilty sinners repentance unto life? Are we provided for in the boundless grace of God? Is there mercy, repentance and forgiveness embraced in the promise of God for us? Yes, "The promise is unto you, and to your children, and unto all them that are afar off, even as many as the Lord our God shall call." How gladly such an assurance could be received by those who are thus prepared of God to receive and appreciate the joyful news. This breaks the stony heart, this melts into contrition; and now the happy recipients of this grace know that it is the love of God, and not the terrors of the law, or fear of damnation that leads them to repentance. When a poor guilt stricken sinner has been pierced with an arrow from Jehovah's quiver—has heard the terrific thunders of the holy law, and felt the burden of crushing mountains of guilt, and seen the justice of God in the guilty sinner's doom, and every ray of hope extinguished, sinking in hopeless misery and despair, he receives the words of the apostle, set home and applied by the Holy Spirit—assuring him that God has granted him repentance unto life, and included him in the ample provisions of the promise which God that cannot lie, promised before the world began, and that the promise is unto him and to his children, and to all that are afar off, even as many as the Lord our God shall call, he then is made to know experimentally the emotions of that godly sorrow which worketh repentance unto life which needeth not to be repented of. What joy, love and gratitude swells his heart, while "his tongue breaks forth in unknown strains and sings surprising grace." This godly sorrow is very different from tormenting fear and hopeless despair. The perfect love of God shed abroad in his heart has cast out all slavish fear, and he is filled with amazement, that God who is rich in mercy, for the great love wherewith he loved him even when he was dead in sins, has quickened him together with Christ, and saved him by grace. O says he, What a monster of iniquity I have been against a God so holy, so gracious, whose goodness and mercy have followed me all my days. It is not hard for him now to repent, to turn from his former course, abandon all his former hopes, cast from him every vestige of his former self-righteousness, and take on him the yoke of Jesus, and learn of him, and enter into that rest which remains to the children of God. How gladly he now receives the word, so suited to his case; sweeter than music to his circumcised ears, and full of comfort to his soul.

"Then they that gladly received

his word, were baptized." How ready now to hearken to the word, which bids them repent and be baptized. This of itself was a sufficient evidence that they were the proper subjects for baptism. They could not claim any worthiness in themselves, to fit them for the sacred ordinance. No, no: our hands were stained with the blood of our gracious deliverer, with our wicked hands we crucified him: but we gladly received his word, and cheerfully bow our neck to take his yoke, and joyfully follow the dear Redeemer in the ordinance of baptism.

"Then Peter said unto them, Repent and be baptized, every one of you." Not only every one present on the day of Pentecost: but every one of you, who even now gladly receive the word which was then preached and gladly received. "Every one of you." The feeble as well as the strong, the fearful as well as the confident, every one who gladly receive the word. They were commanded to be baptized in the name of Jesus Christ. That is by his authority; by his express command, and in the way and manner he has directed, by his servants whom he has authorized to administer the ordinance: to be immersed by any other person would not be in his name, for it would not be in obedience to his command. He has authorized none but those who are at the time of administering, recognized in his kingdom as his called and duly set apart ministers, sustained by the fellowship of his church. No excuse is valid for any one who has gladly received the word. Every one must obey the injunction; and as long as any one of them neglects it, he lives in disobedience to his Lord, whom his soul loves. But O how subtle and wily are the devices of the flesh and Satan to deter the lover of the word from walking in obedience to Christ. O, says the cunning tempter, You are too unworthy: or you may be deceived; you had better wait awhile, perhaps you will be better prepared by and by. Beware young convert! The word commands, "Every one of you." "Will you obey? Or will you confer with flesh and blood, in this matter of obedience to him whom you desire above all things to honor and obey?"

But the question may arise, How is baptism in the name of Jesus Christ for the remission of sins?"

Baptism, as instituted by Christ, and practiced by the apostles and primitive saints, is emblematic of the death, burial, and resurrection of the Son of God, who in his death put away the sins of his people, and by that one offering perfected forever them that are sanctified. As it is written, "Without the shedding of blood there can be no remission of sins." So Christ was buried by his baptism of suffering into death, and

was from that burial into death raised up, by the glory of the Father, and exalted to be a Prince and Savior, to give repentance to Israel and forgiveness, or remission of sins. (To be concluded in our next issue.)

ONE HUNDRED

"EDITORIALS" TO BE GIVEN AWAY

We will present to each person sending us two dollars for our Meeting House in this village, and thirty cents for postage, one of our plain bound books of "Editorials."

B. L. BEEBE.

APPOINTMENTS:—Elder F. A. Chick has appointments for preaching in the bounds of Salisbury Association as follows: At Delmar, on Monday night, Dec. 9th. On Tuesday 10th, at half past 10 a. m., at Little Creek, at 7 p. m. of same day, at Forest Grove. On Wednesday 11th, at 10 1-2 a. m. at Indian Town. On Thursday 12th, at 10 1-2 a. m. at Nassaongo, at 7 p. m. of same day at Salisbury, and on Friday night 13th, at Welch Tract.

Marriages.

Oct. 29, 1872, In Warwick, N. Y., by Elder H. Campbell, Mr. A. B. Kolyer, of Brooklyn, N. Y., to Mrs. M. E. Feagles, daughter of Wm. Welling, of the former place.

Oct. 12, At Waverly, N. Y., by Eld. A. St. John, Mr. John Benedict, of Chemung, and Abby Williams, of Waverly.

Obituary Notices.

Our dear father, James H. Sawin Sr., departed this life quite suddenly, on the 14th of April last. Although he had been confined to the house for some months, yet his demise was quite unexpected to the family and friends. Having lived nearly fifty years in one place, he had by his exemplary, straight forward and honorable course, naturally drawn around him a large circle of friends, who deeply feel their loss. He had also won the confidence, esteem and fellowship of a large number of Baptists, many of whom, when they read this, will remember of being kindly entertained under his hospitable roof. He, and our afflicted mother who survives him, were baptized and received into the fellowship of the old Lewis Creek Church, Shelby Co., Ind., in July, 1830, where he remained a faithful member until that church was dissolved, when he, together with several other members of our family, was received into the fellowship of Conn's Creek Church, where he remained a member until the time of his death. During his severe affliction, pain and suffering, he evinced the most unmistakable evidences of peaceful resignation to the Lord's will, and frequently when his aged and tottering frame seemed to be pierced through with the most acute pains, he would be heard repeating the words of David, "The Lord is my Shepherd, I shall not want," &c., and also, "The inhabitants of that country shall not say, I am sick." He bore his last sickness with unequalled fortitude and patience, looking forward to a glorious transition above all the blighting effects of sin, sorrow and death. His age was nearly 70 years.

Your brother in tribulation

J. G. SAWIN.

DIED—On the 25th of October, at the residence of her son-in-law, at Little York, N. J., sister **Amy Eick**, aged about 55 years. She had been a sufferer for many years with rheumatism, from which she was mostly confined to the house for six or seven years. She manifested great patience in all her afflictions. She was an ardent lover of the truth, and advocate of the doctrine of grace. She was for many years an orderly and consistent member of the Kingwood Church. She leaves two children, and numerous other relatives, together with the church, to mourn, but not without hope.

A discourse was preached at her funeral from Rom. v. 23.

Your unworthy brother,
A. B. FRANCIS.
Locktown, N. J.

DIED—In Smyrna, Del., on Thursday Oct. 3, 1872, **Mrs. Mary Walker**, aged 81 years and 6 months.

Sister Walker has long been known and esteemed as one of the mothers in Israel. Her house has been a stopping place for ministering and other brethren, and the comfort and hospitality of this home will be remembered by many. She was the daughter of Dr. James Jones, who was formerly for many years pastor of this (Bryn Zion) church. At the age of 26 years she was baptized by Eld. John Hill, and continued in the fellowship of the church, and in the love and esteem of all the brethren and sisters who enjoyed her acquaintance, up to the hour of her departure. She has been among us as one coming down from a former generation, her history being identified with that of the church for the long period of fifty-five years. Since my acquaintance with her, she was among us one of those who are spiritual, an exemplification of the spirit of meekness and humility. We feel that another breach is made in our little band, which we must necessarily regard with a degree of sadness. Still our loss is her gain.

May the Lord bless the surviving children with the consolations of his gracious word, and in his own good time heal the breaches that we are suffering so frequently of late in the churches.

E. RITTENHOUSE.

DIED—In Herrick, Bradford Co., Pa., April 25, aged 67 years, **Mrs. Harriet Howell**, wife of Jesse Howell, and sister of the late Daniel Durand.

She was a native of Orange Co., N. Y., and it was there that Christ was first revealed to her as the Savior of poor lost sinners. At about the age of fifteen years, as she was riding with her uncle, Dea. Silas D. Horton, he turned to her and said, "Harriet, did you ever think that

"The sinner must be born again,
Or sink to endless woe?"

She had no answer for him, but his solemn words sank into her sorrowful heart, and one after another its hidden evils were spread out before her astonished mind. She was leaving home to be absent some weeks, and she experienced such sorrow as only those know who have tasted "the wormwood and the gall." Before she returned, her sorrow was turned into joy, and she came home feeling that she had truly found "the Pearl of great price." When her uncle saw her enter the meeting house again, he knew there was a change, though he had heard nothing of it, for he saw it shining in her countenance. She afterwards, with her husband, became a member of Brookfield Church, and they were baptized by Elder Henry Ball, the same one who baptized father and mother. After the division among the Baptists, they went with the New School. Our dear aunt suffered some months with a tumor, which was painful to endure, but for several weeks her suffering of mind was far greater than that of her body. The cloud was so heavy that it seemed to her impossible it ever could be lifted, and her path was so dark that she could not believe it would ever be made

light before her. She talked very little and could not bear to have the friends and acquaintances who called to see her come in her room, for whatever they said seemed to add to her distress. Many wondered, for they could not understand how one possessing so many virtues, and who had been so highly esteemed for her christian walk and devotion to the church, could be thus weighed down by her own sins. They could not realize that it was the Lord bringing her through the refiner's fire, and preparing her for glory. When brother Silas visited her, she seemed to feel it a privilege to have him read a psalm, and pray with her, after which she was quite free in telling him how she felt, and of her doubts and fears that were to her so great a reality. After conversing with her, he had an increased evidence that she was one of that number who are chosen in the furnace of affliction, and that when her trial was over she would come forth as gold. When he left her, he felt a powerful assurance that the Lord would relieve her weary and heavy laden soul, whether the enjoyment of it should be manifest to us or not. A few days before her departure, there was a change in her feelings, which was witnessed with thankfulness by those who loved her. The day before she died, she said to her daughter who was attending her, "O how thankful I ought to be for this rest." Meaning peace of mind, without which there is no rest. She passed away like an infant going to sleep. Her daughter was alone with her at the time, and noticing a sudden change she said, "O mother, don't you know me?" And her beloved mother gave her a last look of sweet recognition, and closed her eyes, with a smile resting upon her countenance, and we felt that she was sleeping in Jesus.

She has left a bereaved husband, two sons and three daughters, a number of grand-children, with many relatives and friends. She was a true and faithful wife, a tender mother, an affectionate friend, and greatly esteemed by all who knew her. It can truly be said of her that, "Through much tribulation she entered the kingdom of heaven."

BESSIE DURAND.

Herrick, Pa., Aug. 29, 1872.

POETRY.

IMPUTED RIGHTEOUSNESS.

I am a miracle of grace,
Snatched from the regions of despair;
My feet had well nigh reached the place,
When Jesus stopped my wild career.

Against him long I had rebelled,
And vanity was my delight;
But when my danger I beheld,
I stood and trembled at the sight!

To venture on I saw would be
My everlasting overthrow;
To turn, would meet the Deity,
With awful vengeance on his brow.

Death seemed to stand on every side,
Yet I resolved my death to meet,
(Where one before had never died)
Imploring mercy at his feet.

But, strange to tell, he bade me live!
Just in the last extremity,
He smiled and said, "I all forgive;
Believe, and thou shalt never die."

With joy ineffable I saw
That justice had been satisfied
In Christ, who had fulfilled the law,
And for his people bled and died.

"Thy sins were laid upon my Son,"
In accents sweet the Father said;
"His righteousness is now thy own,
Thou art his member, he thy Head."

Not all the outward forms of men
Can with this righteousness compare;
It makes the guilty conscience clean,
Nor leaves a spot or blemish there.

I. N. VANMETER.

THOU SHALT REMEMBER ALL THE WAY THE LORD THY GOD LED THEE.

I remember the days when in folly I strayed,
By Satan held fast as his slave,
Till Jesus, my Savior, came forth to my aid,
And showed himself mighty to save.

I remember that burden of sin and of guilt,
Which seemed it would sink me to bell;
I remember also the pangs that I felt,
Which were more than I ever could tell.

I remember the wrestling, with crying and prayer,
How I poured out my soul unto God;
Ah, sure there was feeling and earnestness then,
As I fell at his feet with my load.

I remember that whisper of pardoning love,
"Fear not! I've redeemed thee; thou art mine!"
O! what could my confidence then shake or move,
When Jesus deigned on me to shine?

When he told me my pardon forever was sealed,
That my burden of guilt was removed,
When to me the sweet truth he in mercy revealed,
That I was eternally loved.

When he said, "Though the mountains remove,
My love shall forever remain!"
I remember these tokens of love,
But I want them repeated again.

A. H.

YEARLY MEETING.

The Old School Baptist Church in Schoharie expect to hold their Yearly Meeting on the 9th and 10th days of November, at their meeting house in the town of Schoharie, three miles west of Schoharie Depot, and three miles south-east of Howe's Cave.

Those coming by rail-road from the east, to Schoharie, will please inquire for brethren John Nethaway and Jacob Myers. Those coming from the west will be met at Howe's Cave on the day before the meeting, and conveyed to places of entertainment.

We desire our brethren and sisters from sister churches to meet with us, and we expect a goodly number of our ministering brethren to attend, and shall look for Elder Durand.

PETER MOWERS, Church Clerk

Corresponding Meetings.

There will be a Corresponding meeting held with Patoka Church, Gibson Co., Ind., commencing on Friday before the third Sunday in November, and continue three days.

We expect several ministering and other brethren from the Eel River, Wabash District, and Blue River Associations, Regular Predestinarian Baptists, and hope all others of the same faith and order, who can, will avail themselves of the opportunity to come.

T. E. W. HILLMAN.

Post-Office Money Orders, where our subscribers can procure them, afford the safest way of making remittances, but when sent in payment for the "Signs of the Times," should invariably be made payable at Middletown, Orange Co., N. Y., Post-office. We do not wish them drawn on New York City Post-office, nor on any other than Middletown. As many post-offices in the country are not authorized to issue Post-office Money Orders, where they cannot be procured letters containing money should be registered. Drafts on Banks in the City of New York are also perfectly safe and acceptable to us, as we can always get them cashed at Banks in this place. But Post-office Orders can only be collected from the offices on which they are drawn.

The "Signs of the Times,"

DEVOTED TO THE
OLD SCHOOL BAPTIST CAUSE,
IS PUBLISHED

ON THE FIRST, TENTH AND TWENTIETH,
OF EACH MONTH,
BY GILBERT BEEBE,

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

TERMS.

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We have just received from our Book Binder the Third Edition of our Baptist Hymn Book, and are now ready to supply orders for any of the various kinds of binding, viz:

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THE EDITORIALS

OF THE

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of the Times.

THE OLD SCHOOL BAPTIST CAUSE.

THE SWORD OF THE LORD AND OF GIDEON."

GEORGETOWN, N. Y., NOVEMBER 10, 1872.

NO. 32.

CORRESPONDENCE.

ROCKVILLE, Md., Oct. 7, 1872.

DEARLY BELOVED IN CHRIST:—

Having received so much comfort from reading your letters of experience in the "Signs," I feel constrained to relate the dealings of the Lord with me. Like many other young persons, I was very fond of the pleasures and vanities of this world, dancing being my chief delight. I have attended many a party and danced all night, without one thought of the great God who could have cut me down in a moment, whose power is unlimited, who speaks and it is done, who commands and it stands fast. Although I was so wild, whenever there was danger near I would begin to fear and tremble, for I was afraid to die, and my mother would often reprimand me for being so wild; and it was thus with me until I reached my eighteenth year, when I was visiting my sister in Georgetown, D. C., there being at the time a protracted meeting at the Methodist Church. In company with my cousin, who, like myself, was very wild, I went every night for six weeks, for nothing but sport, and to laugh at those who seemed to be interested; but while there and laughing at others, I was brought to see myself a sinner, and felt inclined to go forward to be prayed for; but having company, I thought I would wait until the next night. The following night when the invitation was extended, I arose to go, but fell back in my seat, for I had not power to move. I attended the meeting several nights afterwards, but with very different feelings. I tried to be as gay as ever, but something would check me. Before the meeting closed I returned to my home in the country without speaking of my feelings to any one. Shortly after I came here, a Missionary Baptist came and commenced a meeting; persons were invited to come forward to the anxious-bench. I felt that I was a mourner, but did not go up. They also had inquiring meetings at private houses; I went but found no relief. The meeting closed and left me as I have no doubt many thought, to go back to the world; but not so; for it had lost its charms in many respects to me as dearly as I once loved its pleasures. I was appointed a teacher in the Baptist Sunday School, which I attended regularly. My mother was a member of that church, but no workmonger, for she did not

believe in such doings as anxious-benches and Sunday Schools. The following summer my sister from Georgetown was visiting us, who was a member at that time of the Presbyterians, and there being preparatory service at the church I went with her, as I was a member of their choir, and just as they arose for prayer I felt myself such a sinner, I thought my presence would disturb the peace of the people of God; but in a moment my burden was gone, and all was joy and peace within. A week from that day, I went before the Baptist church and answered such questions as were asked me, which were satisfactory to all present, and was received, and baptized by Dr. Cole, of Washington City. The Wednesday following, I went to Baltimore to visit my brother, and attended Dr. Fuller's Church, was introduced to several of the members, who invited me to the sewing society. I went, and we were busy sewing until nine o'clock, when a crowd of young men came in, and then refreshments were carried around, and we had a nice party under the cloak of religion. I was in Baltimore three months, but did not go again, for my heart was not in the world; but I had not eyes as yet to see the end of such doings. During my visit, the great Doctor Fuller, as I then esteemed him, came to see me, and called me a little missionary, and I thought I might do something by persuading my friends to be baptized, for I thought there was something for man to do; but I could not have told then what it was, nor to this day have I found out; but they are like the Egyptians when they gave the children of Israel brick to make, but gave them no straw to work with. My mind was led to the New Testament, which I read through, but every subject to me was a sealed book, but baptism by immersion. There was so much show in Dr. Fuller's Church, I was anxious to get back to the plain little band at home, although the preaching here did me no more good than what I heard from the pulpits in Baltimore; but they were plain people, for they had not learned all the evil ways of those in the cities, but now they have every abomination. At Christmas, I left Baltimore for home. In April, my eldest sister died, which caused me great grief; this was my first real sorrow. My mother and myself went to live with my brother-in-law, to take care of the three little children who were now motherless. They lived

next door to an Old School Baptist, Miss Candler, who was a subscriber to the "Signs." My mother and sister attended, but I had never seen any of them to interest me. I dreamed one night that I went in Miss Candler's, and lying on the table was the "Signs," and on the top was written in large black letters, the word *warning*; but the dream made no impression on my mind at the time. I had promised Miss Candler's sister (sister Kable) to come in and practice a piece of music with her, and hearing the piano, thought it would be a good opportunity to fulfill my promise; but when I went, I found company, and while I was there the subject of religion was introduced, and knowing Miss Candler's views, I turned to her and said, Do you think that God would be just in giving you an opportunity, and not me? Her answer was, "I don't believe that any one with a change of heart would dare to call God unjust." Her words came to the heart; for there I was made to see the justice of God in cutting down a guilty sinner, such as I had never seen myself before. I turned and said, I hope my heart has been changed. Her answer was, "I don't say it has not." This was all I remembered of the conversation, for her words cut me to the heart; me, a worm of the earth, to dare to call God unjust, made me miserable. The summer passed away, and the following February I was married; but my time and attention was so much occupied, that I do not remember anything until after I was settled, as it were, for life, when these things began to trouble me. I thought of my dream, and Miss Candler's words. I commenced to read the "Signs," and every word seemed to condemn me; but the more I read, the more I wanted to read them; the harder they hit me, the deeper they cut me. The writings were grand and glorious; they spoke a language I had never heard. I could scarcely keep my seat. I had never heard any preaching, but here was preaching that made me free. All the preaching I had ever heard before, bound a law on me that I could not keep. They told me I must keep the Sabbath, and when it was not the law, it was nothing. I remember of telling my mother that every Sunday I thought I would live better, and her answer was, "I have been trying to do that for twenty years." I was so troubled in mind that I moaned in my sleep, and my husband would ask me what was the

matter? I went to my preacher and told him I would leave Sunday School; he told me I ought to consider myself over a class to raise them for heaven. He said, if I had told him the state of my mind six months before, he could have prevented it. He told me to lay it all aside; but how could I, when it troubled me in my sleep? And now I had another dream. I dreamed I had to go through a woods where there was no road, but all at once, by some power unknown, I was carried through the woods and came to a great thick cloud. I had to stand still and see the salvation of God; but in a moment I was carried through the cloud and over a clear stream of water, on dry ground. For three days after I went with a veil over my face, and on a dark day in March I was reading in Isaiah, when the veil fell from my eyes, and the room was lighted up as if the sun was shining, and here the scriptures were a new book. I now saw as I had never seen before. Sometime after this, just as I awoke in the night, these words passed through my mind: "I would to everlasting days make all his glories known." And here he appeared to me a great God. This was my first and my only view of him as a great God; it is all the heaven I know, all the resurrection, all the happiness, here or hereafter. But I loved the little band here, and how could I leave them? And they all seemed to love me. There were only two young members, and I was one. I thought I could not leave them, and I thought about it continually, and for three days I was greatly troubled, until the words came to me, "Thy people shall be willing in the day of thy power;" and now I was willing to leave a people who were making such rapid progress, and so full of knowledge that the time would come when they would fill the earth with the same, and the time has come, and they are spreading themselves like a green bay tree; but not of God; for of him they have no knowledge. I was now made to cling to a people who I once thought so ignorant and so few in number, that in a few years they would all be gone; but I did not know them as the people whose God is the Lord, who can make his people to eat grass as the ox, until they know that the Most High reigneth; but now their people are my people, and their God is my God. And now, according to request of our departed Elder Staton, and sister Welch, I will give a short sketch of my troubles through which the Lord has called me to pass. I

was married not quite four years, when the Lord laid his afflicting hand upon me, by taking my husband and babe, with that dread disease, small pox, which caused my friends to keep away. My husband dying, the rain pouring at midnight, and no one here but myself and children, and a servant woman; the terror of that night no tongue can tell. While he was sick, which was only one week, he told me he would die, and I retired and tried to pray that he might be spared: but that was my will. At two o'clock on Saturday his mother came, and at four he was a corpse. On Sunday morning they took his remains away, at three in the afternoon they came for his mother, and as I turned from the door, a sensation of horror came over me; but the first object that met my eyes was my bible; I took it, and opened to the Psalms, and my eyes fell upon these words: "Unless the Lord had been my help, my soul had almost dwelt in silence." Three weeks from that day my babe, one year old, died. When my husband died, I tried to pray that I might be spared from having any more of the disease here again; this was my will; but when my babe was dying, I was made to say, Not my will, but thine be done; and I was lifted above my trouble. I saw the Lord's hand in it all: he dealt with me according to his own good pleasure, and I felt a joy in believing that he doeth all things right. I am still willing to leave myself and mine in his hands.

Dear brother Beebe, I send you the above; do with it as you think best; had I not been under promise, I might never have sent it, but now my mind will be better satisfied. When I heard of Elder Staton's death, I was grieved that I had not complied with his request, as I had promised that I would, and my mind has had no rest since; for his first words to me when I met him at the Baltimore Association were, "I have not seen your letter in the 'Signs.'"

Your sister in hope of eternal life, through the Lord and Savior Jesus Christ,

RUTH ADAMSON.

ALEXANDRIA, Va., Nov. 12, 1872

DEAR BROTHER BEEBE:—I have contemplated writing to you ever since my return from Georgia, but it has seemed impossible to set myself at it until now. I fear I am not spiritual in mind even now, though I very much desire to be so. In my last letter to you, written from Covington, Ga., I stated that I had attended the Ocmulgee and Yellow River Associations, and expected to attend the Primitive Western and Oconee Associations, and then return to Virginia. I attended the latter associations, and soon left for home, (my son in company) which we reached the 23d of October, after an absence of seven weeks and one day. At these associations I met with nu-

merous brethren from different parts of Georgia, Alabama and Texas. I met with more ministering brethren than I ever met with before at the same number of associations, and more cordial expression of brotherly love and gospel fellowship I never witnessed in my life. It continued so through all the associations and meetings I attended, not among the ministering brethren only, but with all the saints. I heard a great deal of very excellent preaching. The evident purpose of the brethren who preached was to preach the way of life and salvation through a crucified, risen and exalted Redeemer, to comfort, edify and instruct the saints, to reprove, rebuke, and exhort with all long-suffering and doctrine. Supposing there were some unsavory remarks and unwholesome expressions through human weakness and infirmity, which were not justifiable, and which should be corrected, yet the glorious doctrine of the Most High God our Savior was ably preached, I think, to the comfort and edification of the saints. As my residence in Georgia was thirteen and a half years, and nearly that length of time was a member of a church in the Yellow River Association, and traveled extensively, and had a large personal acquaintance with the Primitive Baptists throughout that country, I feel deeply united with them in christian love and fellowship. So I felt when I was with them in my late journey, and enjoyed much liberty and freedom of mind in hearing of the things of the kingdom of our God, and in speaking of this glory of HIS kingdom, and in talking of HIS power. One thing was particularly gratifying to my feelings, that in the preaching, and also in the conversation of the brethren, so far as my personal observation was concerned, there was almost, if not quite, an entire absence of every thing relating to the political affairs of our country, or on any other subject that is calculated to have a corrupting influence upon the minds of the saints. I witnessed much interesting conversation on spiritual subjects, and less conversation on carnal or worldly subjects, than has been the case in some of my travels. And I hope and believe that I felt more like conversing on spiritual subjects than on worldly subjects, the most of the time, though it is not always so. And while it is upon my mind, I will make some quotations from the holy scriptures, in reference to the conversation which the saints should closely observe, and which they are commanded to practice. Paul says, Phil. i. 27, "Only let your conversation be as it becometh the gospel of Christ, that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel." Peter says, 1 Peter i. 14-16, "As obedient children, not fashioning yourselves ac-

cording to the ignorance: but called you is in the manner of conversation which is written, Be ye holy. Again Paul says, Eph. v. 19, "Our conversation is in the Lord Jesus Christ," &c. Talking and jesting are not convenient, and filthy communication is condemned. I fear some brethren, ministering brethren as well as others, are imprudent in conversation on light, vain and trifling subjects, in a way that is a reproach to their profession, a dishonor to the cause of truth, and a great grief to the saints. And not only in conversation, but in their walk and deportment there is not the gravity, soberness of mind and constant watchfulness against every appearance of evil, which becomes the followers of the meek and lowly Redeemer. It is a saying among men, "Of two evils, choose the least;" but as this is not in accordance with the scriptures, the saints are not to follow any such saying, or be governed by any such rule.

I intended to write a little more in reference to my visit to Georgia, but perhaps I have written enough, or as much as will be profitable. While I enjoyed my visit among the brethren very much, and felt to be very much at home, and met face to face with Elders W. L. Beebe, D. W. Patman, W. M. Mitchell, and many others that I have not time and space to mention by name, and probably will never meet with them all any more in the flesh, at last the time arrived that I was compelled to leave on my way home. It was very hard parting with brethren, sisters and friends, but it is far more desirable to part with one another, though with sorrowful feelings, in gospel union, love and fellowship, than to part with feelings of stoical indifference. I was much favored of God in his providence during my whole journey, and also blessed in his grace, for which I derive gratitude to God.

Since my return I have attended two of my appointments at Mount Zion and Ebenezer, had pleasant meetings, and broke bread to those churches. I attended the yearly meeting at Harford, Md., in company with Elders Grafton and Chick. The meeting was interesting.

Upon my return from Georgia I found that Eld. H. Campbell, of Me., had been to see me, preached at my appointment at Broad Run, and had left for home. I felt disappointed, very much so, not to see him. We were members together of the same church in Maine many years ago. I love him as a brother.

Paul was assured by testimony of the Holy Ghost, that bonds and afflictions did abide him in every city. Yet he was not moved by these things. He knew, though he suf-

with more which can be added, shows very plainly that in preaching the gospel and maintaining the order of God's house, the ministers of Christ will find themselves subjected to bonds and afflictions, and will be reputed as evil doers. Yet the word of God cannot be bound. It is forever settled in heaven. Christ's ministers may be shackled, chained, imprisoned and put to death, yet salvation is of the Lord, as Jonah could say in the belly of the fish, yes, in the belly of hell. And when the Lord spake unto the fish, it vomited out Jonah upon the dry land. He knew the word of the Lord was not bound. If it was bound, there would be no salvation. The proud king of Babylon had to yield to the voice of the Holy One, when his understanding went from him, and he was driven from men, and did eat grass as oxen, for a period of time, until he was made to acknowledge the word of the Lord. It is a source of comfort and great encouragement of mind to the lovers of truth, that as much as we may labor and suffer reproach, or be bound and afflicted, in proclaiming the unsearchable riches of Christ, the precious word of the Lord is at liberty, is free, is felt with in, buoys up the mind, applies the promises, and saves us out of all our distresses and sorrows. The word of God is quick and powerful, and sharper than any two-edged sword. Truth is mighty and will prevail; for the heavens do rule. Christ is the power of God and the wisdom of God to them that believe, and is our salvation.

JOSEPH L. PURINGTON.

CANTON, Penna. Oct., 23, 1872.

DEAR BROTHER BEEBE:—If thus I am permitted to address you, though a stranger to you in the flesh, I trust I am not in the spirit. I have received so much comfort and consolation in reading the many communications of the dear brethren and sisters in your most valuable paper, that my heart responds to theirs. Notwithstanding my inability to attempt such a thing, I have a strong desire to relate what I humbly trust has been the Lord's dealings with me. Though I often times have many doubts and fears, and think, can it be possible, one so prone to vain and idle sayings, can possess that most precious hope, I once so much longed for? be it as it may, I ever feel willing to leave it with that

them for the astonishment of all. I thought I wanted, and he would not. But O how I ever endure it? I must be reconciled. It will be done, and not

otions though they seem severe,
Are oft in mercy sent;
They stopped the prodigal's career,
And caused him to repent."

For I think if there was ever afflictions sent in mercy, it was that which caused my husband's conversion, as well as my own. I now longed to be a christian and thought I would give worlds to possess that true change of heart the Old School baptists talked so much about. O how precious it seemed to me now, I thought I could hear Eld. Durand preach all day. I now felt far beneath their notice, the least of them was better than myself. This verse would often come to mind,

"Tis a point I long to know,
Oft it causes anxious thought;
Do I love the Lord or no?
Am I his, or am I not?"

One day amidst my anxious forebodings, these words came partly to my relief: "We know that we have passed from death unto life, because we love the brethren." I thought if I knew my own heart, I did love the brethren, and I cared to be with no other people. Yet I could see nothing in myself but the same vile creature. Although I yearned for the watery grave; to be buried beneath its waves was my constant desire, I could see a beauty in that ordinance, which I never before had seen. In seeing others Baptized, how I wished I was a proper subject to be in their place. I had taken great interest in reading the "Signs of the Times," and the volumes of years that are passed and gone. How precious to me were those dear old papers. In reading sister Bessie Durand's experience, where she thought what was the use of keeping those old papers. But in years after, it was her delight to read them: that came right home to me. How many times have I had those very thoughts. I had undying affection for some of the members, of whom was Eld Beaman, who, has since gone home to glory. His devoted wife seemed as a dear mother to me. In June, I attended the Association at Waverly, I will not attempt to describe my enjoyments at that time, all the day long it was my joy and my song. And thanks be to God, Eld. Hewitt's voice sounded very different, though the same man, and the same voice. It was new to me now, the remembrance of that association I shall ever retain. We came home, and on the Saturday following, I related what few words I could, to the church, though frail and few they were. On Sunday, my husband, with myself and two others, were

led into the baptismal waters by our much beloved pastor, Eld. Durand. Many doubts and fears troubled me that day, whether I was doing right or not. On waking the next morning, this came to my mind, Therefore with loving kindness hath he drawn you, and I felt that I could go on my way rejoicing. He hath brought me into his banqueting house, and his banner over me has been love. Tis he alone can bind the broken heart, and heal the sick soul; O yes, he needs no helping hand. And that dear little one, we miss him here on earth so much, we know he is far better off than with us, he needs not our care.

"In bright realms above,
He sings redeeming love,"

around that sweet celestial throne, where sickness and sorrow never enters, and death can never come.

"Methinks I see a thousand charms,
Spread o'er that lovely face,
While infants in thy tender arms
Receive the smiling grace."

I longed to tell my dear mother and sisters of my sweet enjoyments, but had not the confidence to do so. If this should meet your approval, they will undoubtedly read it, and may they ere long realize the presence of a near and dear Savior, that shed his precious blood for poor trembling sinners. I have many gloomy seasons to contend with, and often think, can such a vile creature as myself know anything about heavenly and divine things? Our much esteemed Brother Silas H. Durand meets with us once a month, richly laden with the unsearchable riches of the gospel. Long may he live to feed the flock with that never dying truth. I crave an interest in all your prayers, that I may ever be a bright and shining light, and be enabled at all times, and under all circumstances to say, thy heavenly will be done. Dear brother, I leave this imperfect scribble to your maturer judgment, and all will be well.

From an unworthy sister, if one at all.

AUGUSTA J. VERMILYA.

TOWANDA, Pa., Oct. 27, 1872.

DEAR BROTHER BEEBE:—To day is Sunday, and while you, and no doubt many others of the Lord's called ministering servants are this moment preaching the inspired words of truth, and standing between the living and the dead, it will be to the living children of our God who hear, a savor of life unto life; but unto the dead, a savor of death unto death: and, who is sufficient for these things? Surely, none but those whom the Lord has called, qualified and sent forth as heralds of the everlasting gospel of his dear Son. May all such be enabled through his grace to declare the whole counsel of God, whether men will hear or forbear. I had been here in Towanda some time, and until I had found I was famish-

ing for the bread of life. I wrote to our beloved Eld. S. H. Durand, and he spared no pains until he found poor lonely me. O how it cheered my poor heart when I was permitted to see him. He informed me of the little church, Vaughn's Hill, and for fear I might forget he wrote me; and at the appointed time for their meeting he met me at Rummerford's Depot, and took me in his own conveyance to the meeting, and it was a precious season to me, and our dear sister Ogden, that we were permitted to attend the yearly meeting, which to me was a season of refreshing, a Bethel to my soul; none other than the house of God, and the gate of heaven. Elder Wm. J. Purington preached with power and demonstration of the spirit; and I was loth to leave the place. Eld. Durand did not preach, but talked some, he kept the yoke on brother Purington. I think I can safely speak for all, both the preaching and talk, were sweeter than honey and the honey-comb; for their theme was Jesus Christ, and him crucified: Christ the way, the truth and the life. Let me be what I may, whether a child or not, that is what the children of God live upon. The record says, "Ye are dead, and your life is hid with Christ in God, and when Christ who is our life, shall appear then shall ye also appear with him in glory."

Now, since I have, through Elder Durand's kindness, formed an acquaintance with the dear brethren and sisters at Vaughn's Hill, and with some at Waverly, and at Athens, which are very dear to me, and draw like cords around my heart, I must leave them, and go away to the far west. This seems to me to be the order of Providence, I cannot call it anything else. My son has come on purpose to take me, and tomorrow, if nothing in providence prevents, we shall set out on our journey, hoping and trusting that the Lord will cover us with his balmy wing and by his guardian care conduct us to our journey's end.

Give my love to our dear brother, Dr. Emory, and his dear companion, and dear sister Addie Emory, and sister Elizabeth Horton, and all the dear ones, and reserve a share for yourself and family. Now I must bid you all farewell, which may be final.

"I hope you'll all, remember me,
And if, your face no more I see,
An interest in your prayers I crave,
That we may meet beyond the grave."

As a poor unworthy worm of the dust, I subscribe myself your sister in tribulation,

DEBORAH LOCKWOOD.

other denominations, I would like it very well. How many times I have thought and even said, that I would not be an Old School Baptist, I thought the poor despised people were beneath my dignity. Nevertheless I hope the Lord has brought me where I am. There was a Methodist revival in our place at one time, which I attended night after night. While there I saw many of my young associates go forward, and they seemed to feel so happy; they would often invite me to go with them; I could not help weeping for some cause, I knew not what. Something kept me from going with them, and in a short time many of them were back in their youthful enjoyments again, and I felt thankful I was not one of the number. Although I liked to go to their meetings, I cared not to be one of the members. Time wore on, and in my nineteenth year I was married, and moved to Canton, Pa., where I lived very contentedly, seldom ever hearing an Old School Baptist sermon, but that made but little difference to me, as there were plenty of other meetings.

About a year ago Eld. Durand commenced preaching at this place, I liked to hear him talk, and had a desire to go to his meetings, and one covenant meeting, I do not know why it was that I wished to go, I could not stay at home. On hearing the members tell some of their feelings, O, I thought if I could only have those feelings. I enjoyed the meeting very much, although I came home feeling quite downcast.

Two blooming children had brightened our pleasant home. They were all that fond parents could desire. But alas! that most fatal disease among children, (Scarlet fever) seized our little ones, and in three short days, the silver cord was broken, and our dear Willie was in death's cold embrace. Who but a mother can realize that trying hour. Our dear child had gone to his long home, and we knew not how soon the other might follow. But it pleased the Lord to restore him to health again, for which we can never be too thankful, to think that one was spared to us. It was our wish that Eld. Durand should preach the funeral sermon. While at the church, waiting for service, these words came to my mind, Christ said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." How I

Circular Letters.

The Elders and messengers composing the Salisbury Association, to the several churches they represent, address as the following circular letter:

Beloved in the Lord: In sending to you an annual epistle, it seems to us that the present peculiarly trying circumstances in which we find nearly all the churches of this association present strong claims upon our attention. The general destitution of the regular ministration of the word which we now witness, is not an event of recent occurrence, but has been felt and lamented for a number of years. If the ministry of the gospel is a blessing, and its stated administration a boon to be much desired, then indeed is there cause for solicitude and sadness in behalf of the greater portion of these churches. Why is it that this destitution so long prevails here, and what ought to be done? We are not prepared to impeach either the wisdom or faithfulness of the God of Israel in regard to this matter. As the harvest is his, and it is his work to send forth laborers, we will not undertake to say that there are not enough laborers provided. The laborers have always been few, but those few have been able to accomplish great things; the Lord going before them, and working with them. It is possible that in this day, in which error and delusion so generally prevail, the blessed gospel has not been appreciated. It may be that some of the Lord's faithful servants have been neglected and have had to encounter more or less coolness and indifference. If we could suppose that this had been the case, we might expect it to follow as a matter of course, that the Head of the church would diminish the number until the few that remained would be received and appreciated in accordance with the character of their exalted mission. When the number of preachers is at any time insufficient to supply all the churches regularly, those who press their claims the hardest are very apt to receive attention; while others who manifest more or less indifference get neglected. Churches are probably always disposed to have a pastor, and have their preaching appointments regular, whenever they can possibly have it so. When it cannot be so, and churches have to depend upon supplies, as is the case with several of the churches of this association at the present time; it seems to us important that some system be adopted that will be likely to secure supplies, not only quite frequently, but somewhat regularly. If this matter were entrusted to a committee of one, two or three of the brethren of each destitute church, prompt and faithful brethren, who would attend to the duties devolving upon them, the desired end might to a considerable degree be attained. It is the privilege of all destitute

churches, if they want preaching, to say so; and it is quite easily said. Let said committee then in behalf of their respective churches, write and let their wants be known. They could write to different preachers, and urge upon them the claims of gospel churches, entirely destitute of the preached word. There are not many preachers who could possibly turn a deaf ear to such appeals as these. We may indeed safely reckon that they will not turn a deaf ear, but will at their earliest convenience arrange to respond promptly to the call. This is undoubtedly the duty of those whose previous engagements do not forbid it. Now the committee having written, it will be understood that they can be written to in reply, and that they will attend to it. If an appointment has been sent on, the word will require to be circulated throughout the congregation; and some personal attention will be required upon his arrival. If he leaves his regular preaching place to meet an urgent appeal from some destitute church, he has a right to expect that his appointment will be attended to, and his visit appreciated. Scarcely anything could be more disheartening and dampening to his feelings, than an apparent indifference or neglect. We might naturally, and perhaps rightfully suppose that all members, even distant members, would, if in their power, attend such appointments. But the church should know that she has this claim upon all her members, and that it is their duty to attend all appointments.

Another suggestion we propose to make, and that is, that churches that have a sufficient number of members to conduct a meeting, should have stated appointments monthly or semi-monthly, then the members would all have opportunity to come together. They would then be ready to receive a visiting brother, or arrange for one at some after time. It seems as though we have all either been so well fed, or else from some other cause we have become so nice and particular that a meeting merely for worship, and for saints to enjoy each other's society and fellowship for a season, has not sufficient attractions to call the members together. Not only so, but commonplace preaching talent does not seem to do much better. We must have the best of preachers and the best of preaching, or else we are indifferent about meeting together. These things ought not so to be. Preaching holds a secondary place in the divine arrangement. The primitive churches had preaching whenever they might, but whether preaching or not, they came together for worship, on the first day of the week.

It would be somewhat difficult to conceive how gifts are going to be called out, or have opportunity for improvement unless such an opening is made for them as church meetings afford. Churches ought to en-

courage rather than discourage the efforts of the faithful. But if it must be so, let them meet together often, and that from gifts has been furnished, they may expect always what we see now. A few and acceptable preachers about the country, and the elements with many of the few and far between.

Originally the apostles and primitive preachers remained with the churches, or occasionally visited them, until they were instructed in the doctrine and order of the gospel and established in the faith, at least in its first principles; and then they were expected to go on and hold meetings regularly of themselves.

There is reason perhaps to fear that the life unto which the believer is called is sometimes lost sight of, even by believers themselves.

The supposed mistake is looking merely at the profession. You have been baptized, and in so doing satisfied your own conscience, and you have joined what you believe to be a gospel church, and suppose that you have now fulfilled all the law of Christ. Whereas in this step you have just entered the Redeemer's family and placed yourself under the obligations of his law. The church ought to know, and every member ought to know, that any person uniting with a church becomes a part of that church. Her obligations hold every member, and her decisions bind every one. Every duty, and every responsibility is shared by every individual member. A member refusing, or neglecting to act with the body in all her privileges and labors is like a palsied limb, and instead of being a help, is a burden. A gospel church will undoubtedly exercise forbearance and patience towards delinquent members, but she nevertheless has a right to require that they be not delinquent. Business meetings, prayer meetings, or meetings for the ministry of the word, regularly appointed by the church, binds all her members. It is their appointment.

In summing up, we may perhaps indulge the hope that there is among you so much hungering for the preached word, so much mourning over the low estate of Zion, and so much waiting upon the Lord that he may be gracious, that we all may take courage, and trust that he will speedily send forth more laborers into his harvest. Meantime, let us not be weary in well doing, but patient in labor, wait like the husbandman for the early and the latter rain.

In due season ye shall reap if ye faint not.

THO. M. POULSON, Mod.

E. RITTENHOUSE, Clerk.

er of the air, the spirit worketh in the children of disobedience; walking the downward road that leads to death; your company, the subjects of the king of darkness; the weapons of your warfare were carnal, fighting against God; being in a wilderness of sin, shut up under the law, and hearing its thundering peals from Mount Sinai, pronouncing death upon you; your condemnation sealed in the high court of heaven, with seven seals, and no one among the angelic host of heaven, nor among the powers of earth, neither under the earth, was found worthy to open the seals. O, awful condition where all was darkness and gloom. But look at the great contrast—what is your condition now? Being freed from the law by the blood and righteousness of Jesus Christ, who spoiled the powers of darkness, loosed the seals of your condemnation, triumphed over death, hell and the grave, and brought life and immortality to light through the gospel. You are in a kingdom of light and liberty, following the King of heaven, who has all power in heaven and on earth, and who works all things after the counsel of his own will. You are walking by faith in the highway of holiness, where the lion's whelps have never trod, nor the vulture's eye hath ever seen. Your company is the precious brethren and sisters, heirs of God's everlasting kingdom, which is to break in pieces and consume all other kingdoms. You are fighting in the glorious cause of the religion of Jesus Christ, under his blood-stained banner. The weapons of your warfare are not carnal, but spiritual, and mighty through God to the pulling down of strong holds, and you shall be more than conquerors through him that hath loved you. His laws are written in your heart, and he will ever be your God, and you shall be unto him a people, and your sins and iniquities will he remember no more. Your names are written in the Lamb's book of life; you are dead, and your life is hid with Christ in God; you are kept by the power of God through faith unto salvation, ready to be revealed in the last time. O, brethren and sisters, do you appreciate your great change? If you do, look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners.

Finally, brethren, stand fast in the liberty wherewith Christ has made you free, and be not entangled with the yoke of bondage.

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T. M. POULSON, Mod.

RITTENHOUSE, Clerk.

pressive of our continued love and fellowship for you. We still have to record the goodness of the Lord to us, in the past and at the present. So weak and helpless are we, that we have to say, "It is of the Lord's mercies that we faint not." The greater portion of our churches are without the stated preaching of the gospel. We sometimes feel weary, and almost forsaken, yet amid all seeming discouragements, we know that the God of salvation never sleeps. He is always watchful and always merciful. Zion is prospering still, though it be in a way beyond our knowledge. The corn grows in richness of color and vigor of strength in the night season; so we believe that afflictions but develop the graces of the children, and do cause them to grow in the knowledge of the truth.

One said, I will sing of mercy and of judgment. Unto thee, O Lord, will I sing." It is as needful that we should have judgment to sing about, as that we should sing of mercy, for the greatest of mercies are often hidden in the judgments. Yet we still feel to pray the Lord of the harvest that he would send forth laborers into this part of his vineyard.

Some of our churches report seasons of refreshing, by the addition of members, and in realizing the presence of the Lord to be with them at times. Nearly all the churches have had occasional preaching during the past year. We call the attention of the ministering brethren, members of your and our corresponding associations, to our destitute condition, and ask you to visit us whenever you can.

Our present session has been truly a harmonious one. Many members of sister associations have been with us, and have been helpers of our joy. The number of ministers present has not been as large as usual, but the preaching has seemed to us unusually excellent. We have been abundantly cheered and refreshed.

Great changes have taken place since this association sat in this place seven years ago. Five dear and widely known brethren, able ministers of the word, who were with us then, have gone to their reward—Elders Barton, Trott, Leachman, Harding and Staton. Our meeting has been saddened by the thought, but we have felt to be drawn nearer to each other in mutual ties of love.

In conclusion, we solicit a continuance of your correspondence by minutes and messengers. We have found

The Nodaway Association of Regular Baptists, now in session with the Mt. Zion Church, Clinton Co., Mo., this first Saturday in October, 1872, to the several associations with whom we correspond, sendeth christian salutation:

VERY DEAR BRETHREN:—Through the tender mercies of a kind providence, we are permitted to meet in an associated capacity, for which we feel very thankful. Our hearts were made to rejoice in meeting so large a correspondence, and in hearing the glad tidings of salvation proclaimed through our Lord and Savior, which was as good news from a far country. Your able ministers seem to see eye to eye, and speak the same things, which teach us that God's Spirit teaches the same lesson in every age, clime and country. While we so much rejoice in the present interview, we still solicit your friendly correspondence in the future.

For the time and place of holding our next association, we refer you to our minutes.

May the great Head of the church guard and direct us so that we may be joined in heart while separated in body, is the prayer of your brethren in gospel bonds.

E. C. MOORE, Mod.

WM. W. TILLERY, Clerk.

The First Regular Old School Baptist Association, called Kansas, in session with the Big Walnut Creek Church, in Leavenworth County, Kansas, to our sister associations with whom we correspond, send greeting and sisterly salutation.

DEARLY BELOVED IN THE LORD:—Through the never failing tender mercies of our covenant keeping God, we are permitted to enjoy another of our annual meetings, which is to us a season of comfort and refreshing. We have heard from the churches composing our body, and, although we do not hear of any great ingathering, yet peace appears to abound, and a great degree of harmony and steadfastness in the faith, with fervent desire to wait on and hope in the Lord. Our meeting proves to be one of union and harmony, and our hearts were cheered and strengthened by the coming of your messengers, and the blessed word of peace and comfort in the Lord which they have spoken unto us has been as cold water to a thirsty soul. Oh, for hearts to continually thank and praise the great and exalt-

ed name of our blessed Redeemer for his benefits, for we feel that we can truly say that "The Lord is long suffering to usward, not willing that any should perish, but that all should come to repentance," and we desire to be "Diligent, that we may be found of him in peace, without spot, and blameless," and rejoice that we are exhorted to "account that the long suffering of our Lord is salvation."

Dear Brethren, we trust we fully appreciate the spiritual comforts of our Christian correspondence, and our heart's desire is that it may be kept up and continued, for we are exhorted to "Let brotherly love continue," also to "exhort one another," and also to "provoke unto love and to good works." Dear Brethren, we feel these annual seasons of correspondence and spiritual communion are replete with interest and instruction and comfort, and our meeting at the present time will, we trust, long be remembered by us.

We have appointed our next Association to be held with our sister church at Pleasant Grove, Atchison County, Kansas, to commence on Friday before the last Saturday in September, 1873, and to continue three days, when and where we hope to meet with and hear from you again by letter and messengers.

The grace of our Lord Jesus Christ be with you all, Amen.

WM. F. JONES, Mod.

J. J. WOOD, Clerk.

The Amite Baptist Association, in session with the Mt. Olive Church, in Franklin Co., Miss., Sept. 30th, and Oct. 1st and 2d, 1871, to the several associations with whom we correspond, sends christian salutation:

BELOVED BRETHREN:—Through the tender mercies of our heavenly Father our unprofitable lives have been spared, and we are again permitted to meet and to hold another annual meeting. And though we are few in number, and our opposers are many, yet our hope and trust is in him who spake as never man spake, who became poor, that we through his poverty might be rich; who was delivered for our offences, and raised again for our justification; whose name is the only name given whereby we must be saved.

This little body consists of only three small churches, with but few additions during the past year, yet we enjoy peace and harmony. Brethren, pray for us that the time may not be far distant when we shall witness an outpouring of the Holy Spirit, a travel in Zion, and an ingathering of the saints, and that we may realize a growth in grace, and in the knowledge of our Lord Jesus Christ.

Our next annual meeting will be held with the Middleton's Creek Church, to begin on Saturday before the first Sunday in October, 1872, and continue three days, at which time and place, dear brethren, we will be gratified to receive your messengers and minutes.

U. B. VINING, Mod.

F. T. POOLE, Clerk.

The Western Corresponding Association of Old School Predestinarian Baptists, of Mo., now in session with her sister church called Unity, Platte Co., Mo., Friday before the first Saturday in October, 1872, and two succeeding days, to the several associations with whom she corresponds, sendeth christian salutation:

DEARLY BELOVED IN THE LORD:

—The time of our annual association has again rolled around, and when we have the happy privilege of meeting in an associate capacity, and of hearing from you through your letters and messengers, and also of hearing the servants of God proclaim so ably the unsearchable riches of Christ, in such harmony, which declares plainly that they are all taught in the same school, by the same heavenly and divine Teacher, and God's dear children could adopt the language of the Psalmist David, and say truly, "Behold how good and how pleasant it is for brethren to dwell together in Unity." Dear Brethren, how thankful we should be to the great author of our holy religion, for his gracious kindness in sustaining us through the past year, and also for his faithful admonitions left on record in his holy word, to keep us in remembrance of the great and important duties and obligations we are under to him for his amazing love and mercy to us, poor unworthy sinners. Brethren, where our love and fellowship is based upon the divine love of the blessed Savior of sinners, with what cheerfulness and sweetness it draws his precious children together; with what anxious desire do they anticipate their gathering together in the house of God, there to hear of his mighty power, and talk of his wonderful love and great mercy to poor wretched and helpless sinners. If led or influenced by this amazing love, what humility and love will be manifested in return; with what devotion of heart, and circumspection of walk and conversation, will they endeavor to honor him and his cause, who has done so much for them; with what longing desire to hear his faithful servants set forth the divine fullness and glorious excellencies of the exalted Lamb of God, the adorable Savior of sinners. What comfort and encouragement it affords them, while groaning in this tenement of clay, that although realizing their fallen and wretched condition as lost sinners, in themselves, sunk in a horrible pit of sin and guilt, that everlasting love has raised them up out of this miry clay, set their feet upon the Rock, (Christ Jesus) put a new song in their mouths, even praise unto our God, and cause them to sit together in heavenly places in Christ Jesus their Lord. With what engagedness of soul do we desire, while under the droppings of the sanctuary, that the divine Spirit of our God may exercise and influence our hearts to hear, and those of his faithful and humble ministers or servants to set

forth the worth and work of the blessed Jesus, as the full and complete and finished salvation of his chosen, and to the upbuilding and encouragement of poor afflicted Zion.

Dear brethren, let us with grateful hearts praise the name of our great High Priest and King, for his gracious and wonderful favors received, and look to and depend upon his sustaining grace in the future, and prayerfully implore his divine aid, to enable us to walk in love, and bear up under all the weighty trials and sore conflicts that encompass our path in this wilderness of trial and tribulation. O that his mighty power may be manifested in us and to us, in leading us all in the paths of righteousness and peace.

Dear brethren, we desire a continuance of your friendly correspondence. Our next annual association will be held with our sister church at Hillsborough, Platte Co., Mo., commencing on Friday before the first Saturday in October, 1873, when and where we hope to meet you by messengers and letters.

Grace be with all them that love our Lord Jesus Christ in sincerity. Amen.

R. M. THOMAS, Mod.

JOHN T. MURDOCK, Clerk.

DUNKIRK, Ind., Oct. 30, 1872.

To all the dear brethren and sisters who read the "Signs of the Times."

Very dear brethren in Christ, as there has appeared an article in the "Signs of the Times," of August 1st, present volume, over the signature of Jacob Gander, of Adrian, Mich., which has caused some unpleasant feeling to the brethren both of the Mt. Salem and Mississinewa Associations, from the fact that they feel that their character as Old School, Regular Predestinarian, Anti-mission Baptists, is impeached by that article, in order that brethren of the same faith and order may know the facts of the case. The Mt. Salem Association of Old School Regular Baptists of Northern Indiana, at her session in August last, requested Eld. Wm. Jackson of Mt. Salem, and Eld. John Buckle of Mississinewa Associations, to send to Elder Beebe, for publication in the "Signs of the Times," an explanatory note.

The article alluded to, states 1st that quite a number of the churches (of the Mt. Salem Association) had withdrawn from the Missionary Association. In a later number of the "Signs," he corrects it, by saying the Mississinewa Association, which belonged to the Means Baptists, and they with some other churches formed an Association called Mt. Salem. He further states that he has learned they are in direct correspondence with the Means Baptist Association, and do not correspond with the Old School Regular Baptist Association. Dear brethren, we speak the things that we do know, and testify the things we have seen, God being our Judge.

Six of those churches did belong to the Mississinewa Old School, Regular Predestinarian, Anti-mission Baptist Association, and were dismissed from said association, in order to be constituted a new association north of the Wabash River, and the other two churches never had a standing in any association whatever, till the organization of Mt. Salem Association. Very dear brethren, the Mississinewa Association was constituted in the year 1838, with the title of Old School, Regular Predestinarian, Anti mission Baptists; and further, we declare by our Articles, and by continued declarations from the stand, that we have no fellowship for the present mission system, nor any of its kindred institutions, such as tracts, temperance societies, Sabbath Schools, &c., &c., believing them to be unwarranted in the word of God, and that the Mississinewa Association never held any direct or indirect correspondence either with the Missionary or Means Baptists, and we defy the intelligence of the universe to prove to the contrary.

The second Article to which we allude, is with regard to the Baptists coming together. He says, as near as he can learn, "all the prospect of uniting is on the principle that the Old School will throw open the door wide enough to let them come in with all their means and isms; their position is too plainly manifest, for some of them when interrogated on the subject, have declared that if they were not instrumental in converting or quickening sinners, they would stay at home and preach no more." Now, brethren, if these statements are designed to present the character of the Mt. Salem or Mississinewa Association, of Old School, Regular predestinarian Baptists, we have only to say to you, that they are false as sin, and brother Gander has received his learning from a corrupt fountain; for there is not a semblance of truth in the whole statement. Not that we charge brother Gander with falsehood but we do think, and would advise brother Gander and all other brethren in the ministry and otherwise, to be very careful how they hear, and especially how they publish what they hear lest they wound the feelings of the household of faith, and cause Zion to mourn, and bring reproach upon themselves and the cause of God. Dear brethren in Christ, ought we not to heed the great Head of the church, that we love as brethren, that we strive to keep the unity of the spirit in the bond of peace, and that in all our sayings and doings we have an eye single to the glory of God?

Now, dear brethren, hoping that this note of explanation will be satisfactory to all who feel interested, coming as it does from those that know, and do not speak from reports, but from personal knowledge, and in love to all the saints, we subscribe

ourselves yet
sake,

(ELD.)

(ELD.) J.

REMARKS.—We read the foregoing letter, and the two associations were implicated, (however unintentionally) are alone competent to assume is their own faith and order, and an emphatic disavowal of the error which they have been charged with holding, we think should be satisfactory to all. [Ed.]

EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 10, 1872.

(Concluded from page 247.)

This baptism of Christ into death was indispensibly necessary for the accomplishment of this great object. Therefore when he opened the understanding of his disciples, he said unto them, "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all the nations, beginning at Jerusalem."—Luke xxiv. 47. Baptism symbolically shows forth redemption and remission of sins, through the death, burial and resurrection of our Lord Jesus Christ. It is also figurative of the washing of regeneration, showing that his redeemed and quickened followers are buried with him into death, that like as he was raised from the dead, they also should walk in newness of life, and by divine appointment and by the express command of Christ they are required to signify in baptism, their deliverance from sin and condemnation, which is beautifully and scripturally set forth by the gospel ordinance of baptism.

Much more might be said on the figurative import of baptism, as signifying emblematically our redemption from the curse and dominion of the law, and the forgiveness of sins by his blood, our experimental death to sin, and new and spiritual resurrection to newness of life, and also the final resurrection of all the saints, when our mortal bodies shall put on immortality, and death shall be swallowed up in victory, but we must pass to consider the promise.

"And ye shall receive the gift of the Holy Ghost." The special gift here promised we presume was that which was bestowed upon those disciples on whom the apostles laid their hands, and which was demonstrated in the primitive age by the performance of miracles in the name of Jesus. But although the demonstration of miracles was peculiar to the apostles' days, yet, those who now in our day are baptized in the name of the Lord Jesus do receive such gifts of the Spirit as communion and fellowship, and all the privileges of the church of God. Gifts by

continue in disobedience express command. But, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." This is a precious gift, and blessed privilege to those who love God, and gladly receive the words of the holy apostles, and who "continue steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers."

FRANKLIN Co. Va., Oct. 31, 1872.

DEAR BROTHER BEEBE, will you please give your views on John iv. 22. "Ye worship ye know not what." And oblige your unworthy brother,

JOHN R. MARTIN.

REPLY.—These words of our Savior were addressed to the woman of Samaria, with whom he conversed at the well of Jacob, but referred to the Samaritans generally, as well as to the women to whom they were immediately addressed; and we presume they are equally applicable to a very great number of worshipers at the present day, who boast of their knowledge, and are ever learning but never able to come to the knowledge of the truth. The chapter in which the words under consideration are found furnishes us with an account of the meeting at the well, and of what had been said, as leading on to the utterance of these words. The woman, perceiving, as she supposed, that Jesus was a prophet, seemed desirous to have him settle a perplexing question which had long occasioned much controversy between the Jews and the Samaritans. She said, "Our fathers worshiped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. Jesus answered her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship; for salvation is of the Jews."

The Samaritans as well as the Jews were descendants from Abraham, Isaac and Jacob, and these were the patriarchal fathers who had worshiped in the mountain of Samaria, long before the children of Israel came in possession of Canaan which land included Jerusalem and all the cities of Judah. But the tribes which revolted from Judah at the time of Rehoboam's ascension to the throne of David, organized a separate government at Samaria, and made

ship was typical of the worship of the New Covenant. We think their can in the antitype, as departure from the said down can be tolerated. The most fearful judgments of were visited upon those of Old Covenant who departed from the law of the Lord, or who made void that law by their own traditions, from which we, under the gospel, should be admonished that the children of the spiritual kingdom will not be suffered to transgress the laws of Christ with impunity: "For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompence of reward, how shall we escape, if we neglect so great salvation," as that which began to be spoken by the Lord, and was confirmed unto us by them that heard him?

The worship required of them at Jerusalem, was adapted to their carnal state, and was specifically defined in the law of a carnal commandment under which they were held, and was to be performed in a worldly sanctuary. But the Samaritans had no such instruction from the Lord. For salvation is of the Jews." That is, in the sense in which our Savior spake; which sense we will not now discuss, further than to say, that Christ, who is the Savior of his people, was of the seed of David, after the flesh, and it is evident that our Lord sprang out of Judah; and at his birth was recognized by old Simeon, as the salvation of God.

"But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth." The former worship was typical, foreshadowing good things to come, and all the rites and ceremonies of the Jews who worshiped in Jerusalem, pointed to the gospel dispensation and to that Jerusalem which is above, and is free, and which is the mother of all, who, as Isaac was, are children of the promise. The worship of the Father, in Jewish rites and legal forms, required the worshipers to go up to Jerusalem periodically; but the worship of the Father in spirit and in truth, is not confined to any locality; neither at Jerusalem, nor in the mountain where the holy patriarchs worshiped in their day. "For the Father seeketh such to worship him." If then the Father seeketh such, he will surely find them: for the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. "God is a Spirit: and they that worship him must worship him in spirit and in truth." Jewish rites and legal forms are now abolished. The spiritual kingdom has come, but no man can see it, except he be born again, nor enter into it except he be born of the water and of the Spirit, as Christ told Nicodemus, in the preceding chapter.

We will not affirm that the departure of the ten tribes from the house of David, and their idolatrous worship at Bethel and at Dan, was designed to prefigure the apostacy of those who have left the church, and "departed from the faith" which was once delivered to the saints, giving heed to seducing spirits and doctrines of devils; but there is certainly something strikingly analogous in the conduct of both. If we take Jerusalem as a figure of the true church and kingdom of Christ in her gospel organization, and the temple in Jerusalem, as a type of Christ, we shall see that no worship however zealously or ignorantly performed outside of her walls, or with faces averted from Christ, the temple, can be acceptable to God. The device of Jeroboam to divert the Israelites from remembering Jerusalem and the temple worship, is very ingeniously copied by those who in the present day lie in wait to deceive the children of God, and to lure them from the church of God. Gold is lavished from the bag, and idols are set up, and on these they are led to depend for salvation. If the form of calves have lost the charm, Theological Schools, or Sunday Schools, with a multitude of other humanly devised religious institutions for which no authority can be found in the sacred scriptures, are established, and our modern Jeroboams affirm that these be the gods, or instrumentalities by which they are to be saved: and every spiritual Israelite who, being captivated, bows down to any such abomination, by assisting to set them up, by ascribing directly or indirectly saving power to them, is, in so doing, worshiping, he knows not what. Whatever is set up, either in Bethel or in Dan, as a means of salvation, is directly calculated to draw away the eyes and hearts of the worshipers from Christ, his blood and righteousness as the only way of life and salvation, and ultimately to make them forget Jeru-

salem, as was the base idolatry of Jeroboam, to wean Israel from the house of David, and the authorized worship in Jerusalem.

The true disciples of Christ, are called *Jews*, not outwardly, but inwardly; they are the circumcision that worship God in the Spirit; rejoice in Christ Jesus, and have no confidence in the flesh; and between them, as spiritual Jews, and the modern Samaritans who have revolted from the house of the Son of David, the old controversy has been revived, as to where, how, or in what way God should be worshiped. But whatever may be our name, locality, or form of doctrine or practice, our Savior informs us that they only are true worshipers who worship the Father in spirit, and in truth. To worship the Father in truth, is to worship according to his word: "Thy word is truth." Whatsoever, in the worship of God, the word of God does not authorize, it clearly forbids: and all who worship as the word does not direct, are worshipers of they know not what.

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Marriages.

On Wednesday, Nov. 6, at the residence of the bride's parents, near Delmar, by Eld. E. Rittenhouse, Mr. Andrew J. Reed to Miss Martha J., daughter of Winder Hastings, all of Sussex Co., Delaware.

At the residence of the bride's father, near Wawayanda, Mr. Oscar Carpenter, and Miss Lizzie A. Ellis, daughter of Mr. John W. Ellis, all of Orange Co., N. Y.

Obituaries.

Please publish the obituary of my dear son, **Henry Thompson**, son of Benjamin and Maria Thompson, aged 25 years, 3 months and 17 days. His disease was erysipelas, of which he died Nov. 6, 1870. He received a hope in Christ, and was baptized and united with the Fellowship Church in 1863, and continued a faithful member until he was called away by death. To him death had lost its terror, as he said from the time he was first enabled to rejoice in Christ. He said he would be willing to live to take care of his widowed mother, if it were the Lord's will, but for himself he had no dread of death, but he desired that the Lord's will should be done in all things. He suffered intensely for eight days, but bore it patiently, saying, "Though I walk through the valley of the shadow of death I will fear no evil." He has left a mother, five sisters and two brothers, who mourn not as they who have no hope. His funeral was largely attended on the third Sunday in June, at which a discourse was preached from Psa. xxiii. 4.

I desire an interest in the prayers of the saints.

MARIA THOMPSON.

Harrison Co., Ind., Oct. 22, 1872.

BROTHER BEEBE:—Dear brother in Christ, I send you the following obituaries, which I desire you to publish in the "Signs," as they were known in this and other States: **Eld. Samuel Carpenter** was born in Lancaster Co., Pa., July 18, 1794; emigrated to Lancaster, Ohio, in 1815; was baptized in 1822, and became a member of the Lancaster church, and remained a member of the same church during his pilgrimage here on earth. Soon after he was baptized he was deeply impressed that the Lord had called him to the work of the gospel ministry. He soon went forward to do the bidding of his Heavenly Father. He was a comforting preacher, and an able defender of the truths of God. The churches of the Muskingum and Scioto Associations found him a great peace-maker and counsellor, and he was much beloved by the lovers of Jesus; but on the 19th day of August, 1870, death released him from the sorrows of earth, having finished his course in the ministry which he had received of the Lord Jesus.

ALSO,

Mary Salome, wife of Eld. Samuel Carpenter, was born in the State of Pennsylvania, Sept. 26, 1794; was baptized the same day that her husband was, and became also a member of the Baptist church at Lancaster, Ohio, where she remained a member until her death. She died Oct. 18, 1872. She was a beloved sister, truly devoted to the cause of God. She enjoyed much of the presence of God during her sickness. She spoke much of the goodness of her Savior, and desired the 14th chapter of St. John read at her funeral. She also selected two favorite hymns to be used at the opening and closing of the services. The first line of the opening hymn was: "Jesus my all to heaven is gone." The first line of closing hymn: "On Jordan's stormy banks I stand." The writer of this addressed a large and mourning audience from the 2d and 3d verses of the 14th chapter of John, after which her body was conveyed to the cemetery, and was laid by the side of her husband. They left three amiable daughters, together with a number of grand-children, and the church of God to mourn their loss. May God give us hearts of submission to his will.

Your brother,

D. G. BARKER.

EWING, Ohio, Oct. 1872.

Please publish the death of brother **Christopher Walker**, who departed this life Sept. 26, 1872, aged 85 years, 11 months and 25 days. He was born in York Co., Pa., in 1786, emigrated to Ohio when it was a Wilderness, and settled on the North Branch of the Owl Creek. Between thirty and forty years ago he became concerned on the subject of religion, and after many conflicts he professed a hope in the Redeemer, and united with the Predestinarian Baptist Church called Harmony, in Morrow Co., Ohio. It has been my privilege to enjoy his acquaintance nearly forty years, and can testify that he was a very precious and dear member of the Redeemer's kingdom. His house was a home for the poor and afflicted of our Father's family, and by him the poor and needy were not forgotten. He was sound in the faith and order of the gospel, and repudiated all the humanly devised isms of the day. I was with him one day during his sickness, and his sufferings were intense, but he was resigned to the Lord's will to the last, and gave directions concerning his burial, and meekly fell asleep in Jesus. He leaves an aged widow, a dear sister and mother, with whom he had lived more than sixty-five years. I sympathize with her in her lonely grief-stricken condition, and I pray that it may work for her a far more exceeding and eternal weight of glory. He has left this sin-ruined world, and I doubt not is now enjoying the smiles of the dear Redeemer.

A very comforting discourse was delivered on the occasion by Elder L. B. Shearwood, who is now the pastor of the church of which the deceased was a member, from 2 Tim. ii. 6, 7.

May the Lord comfort the bereaved family, and visit them with the outpouring of his grace, is the prayer of your unworthy brother,

D. M. SINGERLY.

Darlington, Ohio.

DIED—In Durham, Greene Co., N. Y., August 31, 1872, **Mrs. Hannah Denton**, wife of brother Wm. Denton, in the 79th year of her age. Her disease was dropsy. She had been a great sufferer for nearly a year, when the Lord took her from the sorrows of earth. She leaves a husband and four children to mourn, yet not as those who have no hope. We feel that she was one of the family of God.

I tried to preach on the funeral occasion from Psa. cxxxii. 13, 14, selected by the deceased.

I. B. WHITCOMB.

By request, I send you the following notice of the death of my wife, **Procella Bozarth**, who died at my residence in Adair Co., Mo., Sept. 28, 1872, aged 60 years. Her disease was paralysis, of which she suffered for one year and six months. She professed a hope in Christ about twenty years ago, and was baptized by Eld. D. Wortman. She was born and raised in Caswell Co., N. C. She leaves two children and a large connection of friends to mourn their loss. She has always been a worthy member of the Old School Baptist Church, and a true believer in the Lord.

ANDREW BOZARTH.

By request of the family of the deceased, please publish the death of **R. Leachman Darby**, who died at his residence, in Montgomery county, Maryland, October 1, 1872, after an illness of four weeks, of typhoid fever, aged about 23 years. He was a grandson of the late beloved Elder S. Trott, and Mr. A. Darby, whose house was long a resting place for Old School Baptists. Seldom do we meet a more amiable and honorable young man than my lamented cousin—gentle and affectionate in all his relations in life, ever ready to contribute to the comfort and happiness of those around him. His death will be most sadly felt by his sister, brothers and two aged aunts, and

there are many others who mourn for dear "Robbie." He attended the Corresponding Meeting at Manassas the past summer, and during his illness spoke much of the preaching he heard there, especially the sermons of Elders Purington and Durand.

His friends who were with him during his illness entertain a comfortable hope that he is gone to rest.

May the Lord comfort all those who mourn for him.

Yours in christian love,

E. R. KABLE.

At the request of the bereaved and heart-stricken widow, I send for publication the obituary of her husband, my friend and neighbor, **William B. Russell**, who has long been a subscriber and reader of your excellent paper, the "Signs of the Times," which to us is truly a sad story to relate. On Sunday of the Danville Association, which was the first day of last month, while on his way home from the association, riding on horseback quietly along, was overtaken in a narrow lane by several buggies, carriages, &c., traveling at a rapid speed, the dust being very thick and dense. One driver, who was endeavoring to pass some others, and whose horse had become unmanageable, I suppose, struck Mr. Russell's horse, which bounded forward, much scared, and threw his rider near the fence. The buggy upsetting about this time, (one wheel being in a small ditch) threw all out near together. Mr. Russell was taken up and found to be speechless and senseless, and to all appearance lifeless, for a short time. Upon examination, his skull was found to be fractured. The doctors took out three small pieces of the bone. His mental sufferings were indescribable, indeed he was a raving maniac, almost, until the doctors put him under the influence of medicine. He breathed until Tuesday, 12 o'clock, being about forty-five hours without speaking, knowing, or noticing anything around him, when his spirit gently took its flight to that bourne to which we are all hastening.

The subject of the above was in his 59th year. I have known him well for about twenty-six years, and never have heard the first person say any harm of him, being an entire stranger to calumny and defamation. In all the relations of life he was a most complete pattern. Indeed to know him was to love him, and to speak of him was to praise him.

He has left an amiable widow and two children, one of whom is married. He never designated himself as a member of the church militant, but was a regular attendant of our meetings, both Saturdays and Sundays, and was always ready to do and bear his part with the foremost. We think he has long since been made to see his own imperfections and unworthiness, and was thus deterred from stepping forward in the discharge of duty. Yet notwithstanding he was not a member militant, we have an abiding and comfortable hope that he is a member of the church triumphant, and is now among those who surround the dazzling throne of God, singing praise to him who hath loved him and redeemed him with his blood.

On the following day, Eld. I. W. Penman preached a very appropriate discourse, to a very large, attentive and sympathizing congregation.

May God in his mercy sustain the bereaved widow and children.

JOHN OVERMAN.

Near Rockville, Ind.

Please publish the death of our dear mother, **Betsy Hicks**, wife of Eber M. Hicks, who departed this life Aug. 25, 1872, aged 78 years and 15 days. She was born in Fredricktown, Putnam Co., N. Y., Aug. 10, 1794, was married in 1813, and removed to Jefferson, N. Y. She experienced a hope in Christ, and was baptized by her uncle, Eld. James Mead, July 13, 1818, in the fellowship of the Jefferson Church, in which she remained fifty-six years, until her death,

always filling her heart with the love of God, and would permit, meekly following the steps of her Redeemer. Her greatest blessing was that she could love the dear Redeemer, and was free from doubts and fears, often singing the hymn—

"Tis a point I long to know
Oft it causes anxious thought
Do I love the Lord or no?
Am I his, or am I not?"

She was much attached to her family and friends, and was greatly endeared to them by her precepts and examples. I do not think she had an enemy in the world, and it was remarked by one of her old neighbors that she was a peace-maker, and we rejoice that our Savior has said, "Blessed are the peace-makers, for they shall be called the children of God."

This stroke falls heavily on our father, being bereft of a kind companion in the 80th year of his age, with whom he has shared the joys and sorrows of this inconstant world for over sixty years, and also upon her eight children, who are left to mourn the loss of a tender and loving mother; but we trust we mourn not as those who have no hope, believing that our loss is her eternal gain. The day on which she died she said, "Do not weep for me. I have been living eight years on borrowed time, and I am ready to go when called for. Her last sickness was short, retaining her reason, and was able to speak in a whisper until a moment before she died.

An able and comforting discourse was preached by Eld. L. P. Cole, from Phil. i. 21—23. "For me to live is Christ, and to die is gain."

The following lines express our feelings:

"Dearest mother, thou hast left us,
And our loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal."

EBER HICKS.

DIED—In Du Quoin, Perry Co., Ill., Sept. 19, 1872, **DeWitt Slawson**, aged 70 years, 5 months and 27 days. His death was the result of a kick from a horse, which he was doctoring at the time. The wound was regarded severe, (being under the eye) though not fatal, as it proved in the end. He lived one week from the time of the injury.

He was born in Orange Co., N. Y., and was the son of Elisha Slawson, and son-in-law of the late Dea. Silas D. Horton. He was a man of unspotted integrity, of a warm and liberal disposition, and possessed of a competence, he was every ready to disburse of his bounty to the needy around him.

The subjoined is an extract from a Du Quoin paper.

"DeWitt Slawson, an old and highly esteemed citizen of this county, died at his residence a mile and a half from this village, where he has lived for the past twenty-four years. He was born March 22, 1802, in Orange Co., N. Y., where he resided until after his marriage to Miss Elizabeth Horton, when in 1826 he removed to New Jersey, and remained there until 1848, when they removed to Ill., where in peace and quiet and temporal abundance they have lived, until death severed the tender cord, and the golden bowl was broken. Eleven children were the issue of their marriage, of whom eight are living."

RUTH A. HORTON.

Post-Office Money Orders, where our subscribers can procure them, afford the safest way of making remittances, but when sent in payment for the "Signs of the Times," should invariably be made payable at Middletown, Orange Co., N. Y., Post-office. We do not wish them drawn on New York City Post-office, nor on any other than Middletown. As many post-offices in the country are not authorized to issue Post-office Money Orders, where they cannot be procured letters containing money should be registered. Drafts on Banks in the City of New York are also perfectly safe and acceptable to us, as we can always get them cashed at Banks in this place. But Post-office Orders can only be collected from the offices on which they are drawn.

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OF THE

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 40. MIDDLETOWN, N. Y., NOVEMBER 20, 1872. NO. 33.

CORRESPONDENCE.

HERRICK, Bradford Co., Pa., Nov. 6, 1872.

DEAR BROTHER BEEBE:—I have returned from a long journey in the west, and I feel that I can truly say the Lord is very merciful and good, for he has not only granted protection to me and to those I left at home, but has given me some precious evidences of his gracious favor in my journey. When I consider my unworthiness, which daily causes me to mourn, it appears a wonder that I should receive any token of divine favor; and it is to the praise of the abounding riches of grace in Christ that I do. I know that the Lord will save his people; that he will save all the poor and needy; that he will keep them night and day. And this makes me glad and thankful even when assailed by doubts as to my being one of them; for truly I desire their comfort, and rejoice to know that it is sure, since God has said, "I, even I am he that comforteth my people." But when it pleases the Lord to grant me an evidence and comforting taste of his love and favor in my own soul, how unspeakably wonderful his grace and mercy appear, and how I desire to bless his holy name.

Many brethren requested me to write an account of my journey through the Signs. I will respond to this request, as I have done heretofore, only in a general way. The particulars of so extended a journey would occupy too much space, though they would be of interest if I could tell them in an interesting manner; for I attended a number of most excellent meetings, and heard many dear servants of Christ preach the gospel of his grace with great ability and comfort to the spiritual hearer. I met also with many brethren and sisters and friends who have long been very dear to me for the truth's sake, and had some precious seasons of spiritual enjoyment with them, and with many others whose faces I never saw before, but whom I never shall forget. I feel very unworthy of the many acts of kindness and expressions of precious fellowship I received, but they are held in grateful remembrance, and my heart arises in thankfulness to God for them.

I was gone from home about six weeks, from Sept. 9th till Oct. 23d, and during that time visited churches and brethren in Cincinnati, Kentucky, Missouri, Illinois, Michigan and Canada. My sister Rosina accompanied

me until we reached Butler, Bates County, Missouri, where she remained with our nephews and neice. From our home till after the Licking Association we were in company with Elder Wm. J. Purington. The meeting of that association was truly a refreshing season. There was a large attendance of brethren and sisters, and love and unity were greatly manifested among them. The preaching by brethren from different states was in harmony, and in demonstration of the Spirit and of power. And there is one thing I wish to mention in reference to the preaching at this association both now and heretofore: I do not remember to have heard any railing, or harsh speaking, or slighting innuendoes against any body, much less against professed Old School Baptists. This is a mark which well becomes those who are conscious of standing in gospel integrity and on firm gospel ground, and who dwell in love.

My sister and myself remained a week with the brethren and friends in Kentucky, and the visit was very pleasant indeed to us. The churches that I visited there appear to be in a quiet, settled and prosperous condition, and in thinking of them and of some of the other churches I visited, these words often occurred to my mind, which I think applies well to the state of our churches generally in the East: "Then had the churches rest throughout all Judea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied."—Acts ix. 31. I had the highly valued privilege of being in company with Elder J. F. Johnson three days after the association, visiting the churches which he serves so much to their satisfaction and comfort and upbuilding in the faith; and with Elder Thomas P. Dudley at two of the churches of his care, and also at his home in Lexington with a pleasant company of "the excellent of the earth." The meeting at Bryans on Saturday and Sunday was very pleasant. Here on Sunday we heard Elder Dudley preach to a congregation that had already been detained a long time; and for more than an hour he held them in absorbed interest while he was enabled to present the doctrine and experience of salvation with such searching and touching power as must have overcome any opposers that he may have among the lovers of the truth if they could have heard him. When I have heard the

word preached with such sweetness and power by him and Elder Johnson and the other ministers of the Licking Association, I have wished any such opposers might hear them, and have felt sure they will be sustained under all persecuting misrepresentations, and that no weapon formed against them shall prosper. My own mind has found rest from fear and trouble often in the sweet assurance that the Lord will fight the battles of his people, and will surely defend all who put their trust in him against every foe both within and without. The church at Bryans has been ninety years under the pastoral care of two men, father and son. Probably another such a case cannot be found. Elder Dudley, now past four score, has preached for it fifty-one years, and for three others nearly as long.

In Bates County, Mo., the churches are small, but in a healthy and prosperous condition under the pastoral care of Elder John H. Moore. Here I spent a week, which seemed far too short for the required visits and meetings. We greatly missed our dear sister Sarah who so loved to talk upon spiritual things when we were there two years ago.

The meeting of the North Western Corresponding Association of Missouri, held near Weston, was very interesting. Here I met again Elders P. J. Burruss and R. M. Thomas, the tried and faithful ministers of this association, with a number of other sound and able preachers and dear brethren, who stand firmly and lovingly in gospel doctrine and order in the midst of much wavering around them. The saints here appear to be truly "as one heart and one mind," and "keep the unity of the spirit in the bond of peace." From here I went to the last day's meeting of the Nodaway Association, in company with brother Thurston Knight of Kansas City. In the brief time of my stay here I became acquainted with some excellent brethren and brought them away in my heart. After two days spent pleasantly and I hope profitably with the brethren and friends at Plattsburg and the vicinity, I came with brother A. F. Dudley and his wife, sister Mary Birch Dudley, to Mexico, where we had a two days meeting. Eld. Peter L. Branstetter is the pastor of this church, and his labors appear to be blessed to the comfort of the saints and their establishment in the truth. Three were added by baptism while

I was there. Brother Branstetter, with brother Thomas and brother Wm. F. Jones, were at the Licking Association. The second Saturday and Sunday in October I spent with brother J. G. Sawin and the interesting church near Mattoon, Illinois, which he serves. It was a pleasant and refreshing time for me. This church remains firm and faithful in the truth, while the "two seed" and "nonresurrection" errors have made shipwreck of many around them. Spending an evening each with the Fairfield and Deerfield Churches in Michigan, and witnessing with comfort their stability in the gospel, I came on to Canada, and attended the quarterly meeting at Aldboro. Eld. Wm. Pollard, who is a firm and able defender of the truth, is Pastor of their church. Sad losses by death and sore trials have been experienced by the brethren in the past few years, but the Lord will sanctify all their afflictions to the spiritual good of his people, and they shall be to his glory.

I spoke to average nearly once a day during my absence, sometimes with some liberty and comfort of soul, and at other times in darkness of mind. My preaching seems poor to me compared with what I hear from my dear brethren, but it is the same truth, and the brethren have received my poor labors kindly, and have given me assurance from time to time that they have been blessed to their comfort; and that is enough. It has seemed a wonder of wonders to me, and has sometimes melted my hard heart with thankfulness, when the Lord has evidently blessed the word spoken by my sinful lips. My desire is that he would enable and constrain me to preach the word so faithfully as to separate the lovers from the haters of the truth. It is not gratifying to the carnal mind when we fail to interest men of the world, but it is the desire of the spiritual mind to interest and attract only those who love the truth, and thus take forth the precious from the vile, and comfort the poor of the flock with the teachings of that spirit of truth "whom the world cannot receive, because it seeth him not, neither knoweth him."

Three errors appear to me to assail the comforts of God's people in some parts of the west. The first is, that in those who are born again the carnal mind and heart are changed in their nature. I only met two or three this time who contend for that. One

of these I asked, "If your natural mind has been changed to a spiritual mind, how comes it that you can get angry?" In reply he said that he did not get angry! Well, many of those who hope they have been born again do get angry, and have many sinful thoughts and worldly affections which distress them. Shall you tell them that this is an evidence they have not been born again? In our first experience, when the sunshine of joy and love is flooding all our being with its holy radiance, we may easily think that all our sinful natural powers are changed in their nature to be spiritual and holy. But how soon we are undeceived, and how often when undeceived we begin to despair, until the truth is presented to our minds that love, joy, peace, with all the attendant graces are the "fruit of the Spirit;" that they grow upon that tree, and are manifested through the flesh: that the life of the Lord Jesus, which we receive in the new birth, is made manifest in our mortal body.—2 Cor. iv. 10, 11. Whether wittingly or unwittingly, I have heard misrepresentations of the doctrine held by us from those from whom I would expect better things. The misrepresentation is like this: "They say there is no change in the sinner." "They say nothing is done for the Adam sinner." Now I have not met those who say this, but rather contend that a great change has taken place in the sinner, and much is done for him, for he receives a new and holy life which he never had before, and becomes a partaker of the divine nature, by which new life the sins and depravity of his natural life with all its powers and affections are manifest, and he is changed from a careless, self-satisfied man to be poor in spirit, deeply troubled by his corruptions, and without any comfort any more but that which comes through the assurance of salvation by abounding grace, and through the hope of the resurrection of the dead. But this divine life certainly has not so acted upon the natural life and its powers as to change its nature, and make it into spiritual life, but has rather brought the carnal mind and heart under constraint, and so "the life of Jesus is manifested in our mortal flesh." When these natural affections and powers are mortified and brought in subjection. And by the Holy Spirit we are sealed unto the day of redemption, when the change of nature will take place, and these vile bodies will be fashioned like unto Christ's glorious body. This hope of the resurrection, therefore, I conceive to be in the very groundwork of our comfort, whether we yet fully understand it to be so or not, and that without it we would be of all men most miserable. Therefore I count this denial of the resurrection of the bodies of the saints, which prevails to a considerable extent in some parts of the west, an error that seriously assails the comfort

of those who imbibe it. This is the second error I referred to.

The third I will state as it was stated to me by one of its ablest advocates: "The non-elect were not created in Adam when he was created, but their substance was added to Adam's substance after the fall, as the effect of God's curse." This is somewhat different from the "Parker two-seed" doctrine, and not at all an improvement, in my view. I take this theory to spring from the same opposition of the carnal mind to the sovereignty of God displayed in the election of grace from which spring the arminian and universal theories. By this theory that peculiar feature of election which makes it impossible for the natural man to receive it, is taken away, viz: the sovereign will of God in making "of the same lump one vessel unto honor and another unto dishonor." But thus also is destroyed that which is the crowning joy of the saints; for they are made to delight in that sovereign will, and in their highest exaltation they rejoice in spirit as their Savior did, and say, "Even so, Father, for so it seemed good in thy sight." Besides, if the non-elect were not in Adam when he fell, then they did not transgress the law in him, and are not, therefore, condemned and punished on account of sin.

But I have dwelt long enough on these things. May the Lord keep us in the truth, for in that is all our comfort.

With grateful remembrance of those dear friends whose society I have enjoyed, and at whose homes I have been so pleasantly entertained, and to whom I am especially indebted for kind attention during this journey, and the others that I have taken during the summer in other directions, and with love to all the saints, I remain your brother in hope of eternal life,

SILAS H. DURAND.

OPELIKA, Ala., Nov. 2, 1872.

BROTHER BEEBE:—In compliance with the request of brother F. E. Burns of Miss., I proceed to offer a few thoughts upon the following text, viz: "I robbed other churches, taking wages of them to do you service. And when I was present with you and wanted, I was chargeable to no man; for that which was lacking to me the brethren which came from Macedonia supplied: and in all things I have kept myself from being burdensome to you, and so will I keep myself."—2 Cor. xi. 8, 9.

To give instruction in the gospel the inspired writers often spoke figuratively, and whenever they refer to any person, custom, or thing known among men there is always one leading idea or cardinal point of instruction to be drawn from it, and if we attempt to make an application gospelly in all its literal bearings we often strain the subject too far and make very bad work of it. Some

public speakers in attempting to apply every thing presented in the parables of the Old or New Testament without regard to the leading idea, have so much of it that they can never get it together nor make it harmonize with the subject upon which the inspired writer is speaking. All things mentioned in a parable or figure are tributary to the "grand central point" as in the parable of Nathan to David recorded in 2 Sam. xii. The main point there, is to bring David's sin properly before him and cause him to pronounce sentence against himself. Take also, for example the parable of the unjust steward. His wisdom is the main point commended, and from which the disciples of Christ are to take instruction, while his deception and fraud are evidently to be avoided.—Luke xvi. 1-9.

When Jesus Christ chose and sent forth his Apostles to preach and to perform miracles in his name, they were to be "wise as serpents" and harmless as doves."—Matt. x. 16. Yet in other respects the serpent is the proper emblem of the enemies of the gospel.—Matt. xxiii. 23. When our Lord saith, "Behold I come as a thief," nothing more of the conduct of the thief is to be applied than simply to express the sudden and unexpected manner of his coming.—Rev. iii. 3. and also xvi. 16, 17. Having made the foregoing references, we will now consider in what particular the term robber applies to the apostle as in 2 Cor. xi. 8.

In the common acceptance of the terms, "robbing" and "wages" are very different things, and yet they seem to be used by the apostle as somewhat synonymous. Robbing is the violent and unlawful taking of another's goods without his consent. Wages, in its common use is what is gained by service, and is applied to service either lawfully or unlawfully rendered. In the sense in which the great apostle of the Gentiles "robbed other churches" to enable him to do service to the church at Corinth, no violence is used, nor any wrong done, unless it be considered a slight wrong to the church at Corinth. For this wrong the apostle asks forgiveness of the church.—2 Cor. xii. 13. He might lawfully and gospelly have been provided for and his temporal needs been supplied by the church for which he labored at Corinth and in that sense been to them "burden some as an Apostle of Christ."—Thess. ii. 6. Except christians "bear one another's burdens" they cannot "fulfill the law of Christ."—Gal. vi. 2. In this sense it was the duty of the church to bear some part of the burden of an apostle of Christ that they might be follow-helpers to the truth which he preached, and show their willing subjection to the gospel 2 Cor. ix. 13.

It is evidently the duty of all gospel churches who have the labors of a faithful gospel minister, who sows

to them "spiritual things" to minister to his temporal wants in "carnal things."—1 Cor. ix. 11. What is here called "carnal things" are simply this world's goods as mentioned 1 John iii. 17. The duties of a faithful gospel minister who has the care of churches, are such that he cannot consistently follow any worldly avocation as a regular business by which to support himself and family, and yet the temporal wants of himself and family are the same as those of any other member of the church; he needs food and clothing, for himself and family, just like any body else, a house to shelter him and the means of educating his children, just as much as his brethren do. These are "carnal things" and belong to "this world's goods," and "whose hath this world's goods and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him." While this is applicable to all cases of need among the household of faith it is doubly forcible in its application to the minister from the fact that his need of this world's goods are generally the consequence of service, rendered or time consumed in the service of his brethren. It is true that some who claim to be gospel ministers always have abused this right of claiming a support and have made preaching a mere worldly trade, preaching merely for "filthy lucre's sake," and the church at Corinth was troubled with some of this kind of teachers, "false apostles, deceitful workers." 2 Cor. xi. 12. In order therefore "to cut off occasion" for these false teachers to impose upon the church at Corinth, by saying that the church contributed to Paul's temporal wants, and therefore had the same right to claim a support that he did, the apostle would not, under these circumstances, receive any thing from that church. Therefore when he was present with them, laboring ardently for their welfare as a church, he was "changeable to no man" of that church, though it would have been right and proper as a general rule of the gospel under other circumstances, for that church where he labored, to have supplied his daily wants, yet it was not expedient under the circumstances then existing at Corinth to give false apostles any ground to claim, by example, a support from the church of Christ for dealing out their false and deceitful doctrines. If they should present their claims and begin to glory that they had labored and toiled "agonized" and preached for the church at Corinth, let them be found showing like Paul, their self-denial, by "being chargeable to no man" for their support. Or as Paul says, "Let them be found even as we"—2 Cor. xi. 12. But it is evident that the Apostle of Christ, and other gospel ministers have wants, and these needs must be supplied from some source; and in Paul's case they were faithful brethren who came from

Macedonia and cheerfully contributed their earthly affects and thus enabled him to cut off occasion for false apostles, and also to continue his labors among them at that place. It is in this sense the term robbing is used, because without (perhaps) the knowledge or consent of the church at Corinth they were deprived of their right of administering to his temporal wants and comfort. Or if we regard the figures used in the light of worldly affairs they partake of the nature of both "wages and "robbing." Of wages, for service rendered; of robbing, because it was taken from one, without any equivalent given and appropriated to the benefit of another who had received an equivalent. Thus in mere business or worldly transactions we would speak figuratively of robbing in this way.

Again, a robber must bring those whom he robs in subjection to him, else he could not rob them. In this case there is a willing subjection to the principles of the gospel of Christ, manifested by the brethren who came from Macedonia, who were members of other churches. Hence, the expression of the text, "I robbed other churches, taking wages of them to do you service." Just so sure as the regular daily laborer is worthy of his hire or wages, according to human law and common justice, so also is the faithful minister of Jesus Christ worthy of that attention, love and support that the gospel points out according to the law of Christ. In this sense Christ instructed his disciples to "eat and drink such things as they give," not such as they could buy, for they were forbid to take anything to buy with. "For the laborer is worthy of his hire."—Luke x. 8.

The Apostle highly commends the Church at Philippi for their care of him in contributing to his wants, so far above what any other church had done—Phil. iv. 15. I submit the subject for the practical consideration of all the churches of Christ. Yours in love,

WM. M. MITCHELL.

MT. GILEAD, Ky., Aug. 12, 1872.

VERY DEAR BROTHER BEEBE:—The inclosed letter was written by my highly esteemed and dearly beloved sister-in-law. It being satisfactory as well as comforting to me, I send it to you for publication, if your judgment should approve.

My dear brother, I have made several attempts to write you a communication for the "Signs," but after reading them they seemed so imperfect that I committed them to the flames. I am such a bad scribe, I know it is a task to decipher them, and I am also a poor composer. I hope the many brethren and sisters who so kindly requested me to write for the "Signs," will pardon me for not sending what I wrote. I must say, God bless you all. You have my heart, and O how every way unworthy I am of a place among you.

Those sisters who have so condescendingly named me in their communications, have strengthened my hope in a degree, for I know if they did not think they saw something of the Lord's dealings with me, they would not have so kindly mentioned me.

I will also say, concerning my late trip east, that I never enjoyed myself more, spiritually, and I never heard better preaching. I sometimes think, when I hear the brethren speak so boldly, that they grow more valiant as they grow older. I never shall forget this trip, because of such kind attention, such uniform kindness and hospitality, and also such liberality of the brethren, for I received more than my expenses, and I feel that the Lord will more than replace it to them.

Brother Beebe, I do not desire in the least degree to be called great among the people of God; that is the least of my desire; but I must say that I desire to walk as becometh a saint, and I know that the power as well as the will must come from God. May almighty God do his will both in the armies of heaven and among the inhabitants of earth, is my prayer for Jesus' sake.

I may write more at some future time, if the Lord will; until then, farewell.

Yours to serve,
J. H. WALLINGFORD.

ELDER J. H. WALLINGFORD—DEAR BROTHER:—A great while ago you requested me to write my experience, for publication in the "Signs of the Times," but feeling my inability to write any thing that would edify or encourage any of the dear saints of God, I failed to comply with your request; but feeling at the same time that I have not the right to withhold the reason of my hope, (if I have a reason, for I often think it doubtful) I will just write to you personally.

I was, like all of Adam's race, born a sinner, having no fear of God before my eyes, without hope, and without God in the world; being an entire stranger to God, even as the Sovereign Ruler of all things, to say nothing of spirituality, that was my condition, from the point that I see from now. But I did not know my condition until I was about eighteen years old, when I hope it pleased the Lord to show me the wickedness of my heart. The first view I had of the holiness of God, and of my own sinfulness, was brought to me in this way: Sister Etna was talking to mother about her own family troubles, when mother asked her why she did not pray to the Lord to lighten them, when I very pertinently remarked, What good would that do them? Mother asked me if I never prayed. That moment, my brother, the scales seemed to fall from my eyes, and I was forced to answer her, No, although I had been taught to

utter words of what was called prayer, from my infancy up, and I reckon if I have ever prayed, that very moment was the first, for the earnest desire of my heart was that the Lord would have mercy on me. But, my brother, you will imagine what were my feelings after viewing the holiness of the Almighty God, whose power I had just denied. But my burden of sin and guilt did not get lighter with time, but seemed to grow worse. I tried every way to get rid of it, but it only grew heavier, for I soon saw that all I did was sin continually, I would resolve to do better, but I did not do it, but worse and worse. My burden grew so heavy that I thought I was going to die; but the desire of my heart was, if I lived or died, that I might get rid of sin. But my burden only grew heavier, and I felt that I was too sinful to ask the Lord to have mercy on me. As I awoke one morning, the first thought that entered my mind was, that I was going to die, and go right to hell. The thought came with force, and I believed it was really so. The fear of hell did not trouble me much, but my desire was, where ever I went, that I might be freed from sin. It seemed if I could get rid of that inbred, indwelling corruption, it would be enough. My troubles were now very great. I had given up all. I could do nothing to rid myself of that load of sin. I saw no way of escape. It was not long after this that a voice seemed to speak to me and say, "This is the way, walk ye in it." I felt or heard a strange calmness come over my feelings, but I did not know it was the Lord's dealings with me. I had never heard any one relate their experience, and did not know that Christians ever had trials like mine. But I knew there was a change in my feelings. I was not groaning with the burden of guilt and sin, as I had been, but felt a strange resignation to whatever came. A few days after, I was wondering at my feeling, when the voice seemed to speak to me again, in the words of the Lord to Nicodemus, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth: so is every one that is born of the Spirit." That revelation (if it was such) explained it to me. Then, my brother, if ever, I was made to rejoice with joy unpeakable and full of glory. Then I felt constrained to sing, "How sweet the name of Jesus sounds." I got my bible, which I had so often tried to find comfort in, and it was like a new book. Every thing in it seemed so sweet, and so different from what it had before, that I hardly knew when to lay it down. But I could not remain in this frame of mind long. We still have the old body of sin and death about us, and so long as we have it, we may expect trials and tribulations. But thanks be to our heavenly Father, there will be a time when this sin and death will

all be done away, when we shall be satisfied, for we shall see him as he is, and shall be satisfied. Is not that enough? What are our light afflictions here on earth, compared with enjoying the presence of our God forever? O, my brother, how much are you blest, to be the messenger of such a God; and how much is the church here blest to have a faithful minister. May it please the Lord to spare him long with us, and make us feel to appreciate the blessing more.

From your unworthy sister,
HELLEN E. WALLINGFORD.

BLOMINGTON, ILL., June 20, 1872.

DEAR FATHER BEEBE:—I am almost afraid of trespassing upon your precious time and patience; but I do not expect to write again for several weeks. I have just been reading some precious communications in the "Signs of the Times," and I feel inclined to express my christian love, fellowship and relationship, in some way, and hoping that you will bear with the weak, I venture to send the enclosed.

Elder I. N. Vanmeter expects to pass through this place on the Saturday before the third Sunday in July, and we hope to see him, as he visited us at about this time last year. I will request him to send on for the "Signs," in order to get them by the first of September next.

It seems to me that you never have the hours of doubting and darkness that are allotted to me. O how glad I would be, if I could understand the scriptures as fully as you do. But how blessed it is to know that the Lord God Omnipotent reigneth. Sometimes my pathway is so bright and beautiful that I think I shall never doubt any more: and I feel so tonight.

May the Lord in his tender mercy preserve you for many years to wield "The Sword of the Lord and of Gideon," is the sincere prayer of your unworthy sister,

SALLIE M. BROWN.

REMARKS.—If we had never experienced the darkness, doubts, trials and temptations, of which others complain, we would be of no more service to the tried children of God, than were the friends of Job, who visited him in his time of deep trial and sore affliction. Only in the school of affliction can we learn to comfort the saints with the comfort wherewith we are ourselves comforted of the Lord.

[Ed.]

LEXINGTON, KY., Oct. 15, 1872.

MY DEAR BROTHER BEEBE:—

Our minutes came to hand yesterday, and in looking over them I find an omission, in transcribing for the press, which causes the action of the association on the subject of obtaining a correct and reliable history of our denomination in the United States to be but half stated. As printed it reads: "It is recommended to the churches of this association, to furnish a condensed history of their own body since their organization, up to the present time, and present it at our next session," and we invite Old School Baptist associations and corresponding meetings throughout the country to co-operate with us, with a view of obtaining a reliable history of our denomination. Then should come the resolution: "Resolved, That Elder G. Beebe be requested to publish the above resolution in the 'Signs of the Times.'"

Another party proposing to publish a history of the Baptists in the United States, as we learn, and having no confidence in a fair and honest history of our people at their hands, the foregoing action was taken at the last session of our association.

Having been applied to by two or three individuals who are understood to have been appointed by an organized body in this State to gather statistics for the forthcoming history, and remembering the one-sided, or very partial history published some years since, I brought the subject before our association, whose action was unanimous in the premises. It was believed that Baptists of our order throughout our common country would feel interested in having an authentic history of the denomination, and if each church would appoint, and through a committee give a condensed history of itself, and the associations to which each belongs would furnish the information to brother Beebe, or to some other party who might be designated to condense and publish the history, it is believed that those who come after us would be strengthened and encouraged thereby. We thought the experiment worth the trial. We should be gratified to hear from brother Beebe and other brethren on the subject. The Baptists of our country were known fifty years since, within your recollection and mine, by the distinctive names, Particular or Predestinarian Baptists. In the divisions which have taken place since, it is confidently believed that many who have "tasted that the Lord is gracious," have been thrown into the ranks of those who have left Old Baptist principles and become bewitched with the sorceries of the anti-christian or theological school divines, as they are termed. If we can be of service to such, our work will not be in vain.

Affectionately, as ever, your friend and brother in hope of eternal life.

THOS. P. DUDLEY.

Benton County, Ark., Sept. 15, 1872.

ELDER GILBERT BEEBE:—Much esteemed brother in hope of eternal life, please permit me to make a little defence personally. In No. 24, current volume, on pages 189 and 190, is found your editorial upon the independence of churches, and as I am numbered among those that do not believe that the scriptures know and acknowledge but one religious organization, and that is called the church, and the church is also called the body of Christ, in which God set the members, giving some apostles, some prophets, teachers, helps and governments, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith of the Son of God, unto a perfect man, unto the measure of the fulness of Christ. The church of Jesus Christ, which was organized at Jerusalem, had all those gifts and more too, for the purposes and considerations specified above. Hence there was nothing lacking on their several parts to do all that God wanted them to do. It was to the disciples that Jesus said, Ye are the light of the world, and it is to that organic body of Jerusalem that we have to look. There is where we go for instruction, there is our model or pattern. Brother, the prophet said that "The law should go forth from Zion, and the word of the Lord from Jerusalem." Jesus said, "Tarry at Jerusalem until ye be endowed with power from on high." And it would be presumption to say that they were not fully prepared to go into all the world and preach the gospel to every creature, heal the sick, rebuke fevers, cleanse the leprosy, cast out devils, raise the dead, and do many wonderful works, because God had ordained that those results should be from their labors. Their acts and labors having been committed to writing and dispensed to us, we can see through their words or writings the new law that God intended to be binding upon the several churches, which was to be established in the different parts of the world, through or by their ministry. It made no difference as to what latitude or hemisphere they labored in the same Lord, same faith, and same baptism was preached and administered alike to all the churches, both Jews and Gentiles—no difference, for it was the same spirit that taught the Gentile that taught the Jew; born of the same incorruptible seed, that liveth and abideth forever. All the members in every part of the globe at this day have all been baptized into Christ, and as a matter of course have put on Christ, where there is no Jew, nor Greek, barbarian, bond nor free, but all one in Christ Jesus. Thus they are spiritually the members of Christ, and when they read the law that binds them together in an organic capacity, having come from those who were appointed to draft them, they heartily comply

with their requisitions. Jesus says, If ye love me, keep my commandments. I say that they love to keep them, because they are the word of their Lord. Now, brother, you speak of those independent churches not coming to the light, lest their deeds should be reprov'd. I understand you to mean that the organized associations were the light, or that the light of the churches was in those organized associations. But, dear brother, will you be so kind as to tell me in what book, chapter or verse you have the authority for other religious organizations than the churches, and its all idle talk to say that an organized body has no powers. It would be a useless and a fruitless thing, and every organized body has laws and rules by which to govern its subjects, or members, and it looks to me that whenever a church submits to any authority not written in the New Testament, she has delegated at least a part of her sovereignty, and in violation of express language. Brother, I have been writing all this time without making any quotations, but now I want to make one: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."—2 Tim. iii. 16, 17.

Now brother, if the works of an association can be found in the scriptures, I have been so stupid that I cannot find it. I find a great deal for the church and church members to do, but no clue to any organizations to give light to the churches on rules of action. In my book they have no existence, and of course have no right to complain of a church, that there is no gospel charges of disorderly conduct preferred against. Suppose there was a church walking in all the commandments, such as you would receive upon application into your association, but because she had conscientious scruples as to the practicability and authority of organized associations, what would you do with her? Where is the pattern of action? For God has given a rule of practice. Where is it Elder Beebe? I am not asking tauntingly, but I am in earnest. If associations are right I want to see and know it, and then I will advocate them with all my ability. Until that time I shall have to write under the rod of your Editorial.

This is the sum total: The church is the body of Christ, and he is her head, and he gave her a law a rule of practice, containing all the ordinances that he wanted her to observe. Forgive my forwardness, and answer me privately or otherwise. With a thorough knowledge of my weakness I subscribe myself your friend until death,

S. W. DODSON.

(Editorial reply on page 262.)

DELEPHI, N. Y., Oct. 23, 1872.

DEAR BROTHER BEEBE:—By the request of numerous brethren, I ask a little space in the "Signs." Within a month past I have attended a two days meeting with the First Church in Roxbury, and a two days meeting with the church in Lexington, both in the Lexington Association. I also spent two days with five churches in the above named association, namely, First Roxbury, Second Roxbury, Middletown, Middletown & Halcott, and Lexington.

The visit was very pleasant, and I hope profitable. Brother I. Hewitt spent a number of days with me, conveying me from place to place, and making appointments for me, so that I preached, or tried to, fourteen times, and formed a pleasant acquaintance with many brethren and sisters. Brother B. Maben also helped me on my way.

The preachers in attendance at the two days meetings above named, were Elders Hewitt, Gass, Cole, Maben, More, Whitcomb, and Slawson, licentiate, together with the younger Elder, J. D. Hubbell. I heard all of them, except brother Slawson, and their preaching was all of a piece, and good. My health was poor, which caused the brethren to ask me to write and let them know how I got home. I have to say, Through the mercy of God I am at home, in tolerable health for me.

I would add, for the information of Elders Hassell and Gold, that I purposed through the summer to have attended the associations near them, in North Carolina, but my health was so poor that I feared to go so far from home.

In conclusion, I would say to my numerous brethren that I desire to be grateful to them for their liberality and christian kindness to a poor old sinner, as I feel myself to be, and may heaven's richest blessings rest on you all.

JAIRUS P. SMITH.

Perote, Ala., Nov. 1, 1872.

BROTHER BEEBE: It has pleased our God to once more visit this part of his Zion, at Ramah, Pike County, Ala. in love, and to add five subjects of his grace to us at our October meeting, which were baptized by our esteemed pastor, Elder R. T. Webb. One of the number was our beloved friend, Elijah Lawrence, aged about sixty-six years, who has entertained a hope in Christ nearly forty years. Surely, goodness and mercy have followed us all our days. O give thanks unto the Lord, for he is good, for his mercy endureth forever. Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy, and gathered them out of the lands from the east and from the west, from the north and from the south. They wandered in the wilderness, in a solitary way; they found no city to dwell in; hungry and thirsty, their soul fainted in them. Then they cried

unto the Lord in their trouble, and he delivered them out of their distress, and led them forth by the right way, that they might go to a city of habitation. We thank God that he has led these happy ones to a city of habitation, to a city which hath foundations, whose builder and maker is God.

Brother Beebe, please publish this for the information of brother Lawrence's friends in Georgia, and for the comfort of all who are of the household of faith.

Yours to serve,
WILSON DYCHES.

CANTON, Pa., Oct. 27, 1872.

DEAR BROTHER BEEBE:—If thus I may be permitted to address you, hoping you will pardon my familiarity. I will now attempt in my weak way to relate some of the exercises of my mind.

In my early years I had a childlike curiosity to know something of the mysteries of God, such as his creation, who created him, and where did he dwell before the heavens were formed, or the earth was brought forth? Oft I pondered upon dying, the grave, and the dread hereafter. What a sad thought, that all must die! Would this world look as it now does? Would the sun shine and the rain fall upon the earth, after all its inhabitants are buried beneath its surface? Oh! why did Adam sin, that all should die? Time rolled on, and I soon learned that by Adam's transgression the world must also be destroyed. But these thoughts gradually wore away, when I was sent to school, or associated with the labors on the farm. Not having any brother until I was seven years of age, I became accustomed to playing alone, and Sundays and holidays were spent in rambling about the fields and in the woods, gathering flowers and building air castles, and scarcely ever going to meeting. But let me say here, as soon as I was old enough to understand anything of doctrine, I was at heart an Old School Baptist, for the principal part of the preaching I heard was from the lips of Elders Isaac Hewitt, Cyrus Fuller, Daniel Morrison, Samuel More, and others that spoke in the same tongue. In March 1861 we moved from Middletown, Delaware Co., N. Y., the place of my nativity, to the place of our present residence. The doctrine just alluded to was unknown in this vicinity from that time until some three or four years since. I did not hear any Old School Baptist preaching, but we had Sunday School regularly, and plenty of fashionable preaching, both of which I generally attended, taking an active part in the former for some time; yet all of this time I had little or no faith in the usefulness of such institutions. About this time a preacher by the name of Benson, from some part of the West, came and preached to us; it was the first Old School Baptist sermon I had heard in this part of

the country. Although I was at that time rolling sin as a sweet morsel under my tongue, it was to me a precious sermon. I felt as though I had met one of my own kinsmen in a strange land. Since that time we have had an occasional sermon by Elder Schoonover, and two or three discourses by Elder Hewitt. I was always averse to protracted meetings of any kind. There was one but a short distance from our house, which lasted seven weeks, and resulted in the manufacture of one hundred and nineteen converts, leaving only a very few persons besides myself unconverted. This caused some serious reflections, to think that I almost alone should continue to follow the sin-beaten road, but I saw no strength of my own with which to save myself, for I had already framed many good resolutions, and as often broke them. Something over a year ago Eld. S. H. Durand came to our place and preached for us; and I think to the saints it was a feast of fat things, and for such a sinner as I am, I can say that I enjoyed it much, but with me all was sin within and without. I often desired to be a christian, and to live a better life, but always felt that I must wait God's own time. I sometimes thought God would take my bosom companion, my children, or some dear friend from me, as a means of awakening me. My dear mother had long been suffering severely, and we were almost daily expecting her to depart this life. I thought if it was my lot to outlive her, it might melt this stubborn heart of mine. The second day of February last we received intelligence of the death of an aged uncle of mine, who was to be buried the next day. The services were to be held at a distance of fifteen miles from our house, and as it snowed terribly, and mother was so low, and the scarlet fever was raging among children so dreadfully, we all staid at home. Many times during the day the thought occurred to me, Who can tell how soon it will be ours to pass through the same fiery ordeal? Early Monday morning the scarlet fever made its appearance in our little family circle, and almost from the beginning I was impressed with the belief that death would make a breach in our ranks, and I said to my wife, If our children are taken from us what will we do? We would have nothing to live for. On Saturday, one week from the burial of my uncle, we were called upon to follow the remains of our once darling boy to its narrow house of clay. But let us go back to the hour his spirit left this world of sin for the realms of everlasting bliss. As I sat by his side in his last moments here on earth, and witnessed the peaceful departure of his spirit, my wicked heart was melted within me. The powerful hand of God was upon me. I saw myself buried deep beneath mountains of sin and guilt, from which I never

could be extricated, except by the atoning blood of the Lamb. My pen will ever fail to do justice to my feelings at that sad hour. From that hour I attempted to pray to that God who had so sorely afflicted me. I prayed earnestly, God be merciful to me a sinner; that he would cleanse me from all guilt, put a new heart within me, and in some way give me an evidence of the pardon of my sins. I already felt a heavenly peace, a peace that passeth understanding. How or when it came I could never exactly tell. I also had a hope that reached beyond the grave, one which I thought naught could destroy. Death had no terrors to me. Yet notwithstanding this, I looked and prayed for more. I desired some sign or token of sins forgiven, but nothing satisfactory to my mind was given me. Yet all this time, though so lately deprived of our darling, I enjoyed peace beyond measure. I was made to rejoice with exceeding great joy. I felt to kiss the rod of affliction, and to exclaim, Thy will, not mine, be done. It pleased the Lord to spare our first born, for which we cannot feel too thankful. During his sickness I devoted what time I could to reading the scriptures. I saw a beauty in them which I had never before seen. I thought that I should never more care for the vain things of earth, but should always be found ready to serve the Lord. But when I was permitted to go about my work again, how different I found it. Satan with all his host were ready to drag me back into my former sinful ways. The cares of the world were upon me, and every day found me farther from my God. Every time Elder Durand saw me, he inquired after my trials, and I told him the best I could. The first time, he said he thought it was the Lord's dealings, and that he would perform it until the day of Jesus Christ. At our next interview he asked me if I was not satisfied with the evidence already obtained. I told him I was not, but no more evidence came. Meanwhile that genial warmth I once felt, was getting cold; the strong hope I once had was almost out of view. The third day of April my dear mother was called to try the realities of another world, when I could again kneel down and pray to the God of Abraham, Isaac and Jacob. That prayer I fain would have made at other times, while resting upon an arm of flesh; for in my weakness was I made strong, and in my own strength was weakness meted out to me. My wife and I intended to attend the association at Waverly, but before the appointed time came I found myself ready to do any thing rather than go, but by the persuasive arguments of my wife I was induced to go. I enjoyed the first day's meeting very much, but when night came I wished myself at home. I felt that there were members enough to be entertained, and I

was only intruding on the rights of others. The second day's meeting was very precious to me, especially the sermon preached by Eld. Smith, which was to me the best sermon I ever heard. It seemed as though every word was selected with the greatest care, for my special benefit. I thought I would try and remember every word, but my enraptured soul was so carried away that when he had ceased preaching I could not tell one word of his discourse. Eld. Durand sat next to me, and touched me occasionally, as much as to say, That is for you. My feelings were indescribable. I felt that I must tell them before leaving the meeting house. That evening, while at sister Watkins', I related some of my experience to Elders Durand and W. J. Purington, when the former asked me if I did not feel like submitting my case to the church, at the meeting on the Saturday following. I told him I did not know but I would, if I could feel more worthy. Elder Purington remarked, If you should come before the church, asking admission on your own worthiness, I could not receive you. I soon thought I had done wrong in mentioning my troubles, for Elder Durand had intended to go from Waverly to the Western Conference, but now he would go to Canton on my account. This gave me much trouble, and after the meeting next day, and while waiting for the cars, I had many gloomy forebodings. I thought I was deceived, and was deceiving others. What shall I do? Thought I to myself, I will take some other train, unobserved by my friends, and leave the country. I could not reconcile myself. At length I revealed some of my troubles to Elder F. A. Chick, who talked very comfortably to me, and advised me to go forward in the discharge of my duty. The next day I related my experience to the church at Canton, and was received by them, and was baptized the next day. Since that time I have had seasons of great rejoicing. I have also had a great many doubts and fears. Each day's experience proves my own righteousness to be like filthy rags. Thus I am tossed about on this world's tempestuous billows.

Now, dear brother and father in Israel, I submit this imperfect scribble to your better judgment, hoping the Lord will ever be with you, that you may long live to wield the sword of the Lord and of Gideon.

I remain as ever, an unworthy worm of the dust.

SHERMAN S. VERMILYA.

ELDER BEEBE—Very dear friend, now I will say brother. I have never had the pleasure of calling you that before. I have been a reader of your valuable paper, the "Signs of the Times," for the last two years, and have subscribed for the third. I have written to you two or three different times, but not once this year. You have been more than kind to take notice and reply to what I say. I thought I would trouble you once more, to tell you of some things that I have been permitted to do. I heard there was to be an Old School Baptist Association, commencing about the first of July last, to be held between seventy-five and eighty miles distant from where I live. I was anxious to go. I started from home on Friday morning, the day it commenced, traveling about sixty miles on the cars. Some of the friends of the association, hearing that I was coming, came to meet me with a carriage, to take me fourteen or fifteen miles further. When we arrived at the appointed place, about seven o'clock in the evening, the friends welcomed me in. Preaching was about to commence. I heard an able sermon by one of the Elders that I had heard two or three times before. After preaching, we were invited to the supper table, which was bountifully supplied with every thing that was necessary. There was quite a number of persons present, and all seemed to feel at home. We spent the night very pleasantly. On Saturday morning about nine o'clock, we started to the grove, a place that was prepared for preaching. Quite a large congregation assembled. It appeared the ministers were all filled with truth and knowledge of the Lord, and divinely taught how to impart it unto God's people. We heard three sermons, and after that we went to another place of entertainment, where the doors were thrown open to welcome as many as would come. There was quite a large number. Their large dinner table was spread and bountifully supplied. The friends set around as though they all belonged to one family. After dinner we had another very able sermon. Let me turn which way I would, I heard them talking about how they were brought from darkness into light, and rejoicing in the great plan of salvation. I never attended such a feast as that before; it appeared their hearts were full of the love of God, continually flowing from one to the other. Not a note of discord was heard. We passed another night pleasantly. Sunday morning about eight or nine o'clock, we started again for the grove. A large crowd assembled there; the members of the church looked humble, they were hungering and thirsting for righteousness; they came to the house of God to be fed by those that were divinely commanded to feed God's people. I think they feasted and were satisfied; some of their cups run over. O, how I desired a name and place among them;

but they were the same people that I thought for many years was too good for me; so unworthy was I to intrude upon them. We heard three sermons preached. The time had come when they must take the parting hand, I felt that I would like to be were congregations never break up, and sabbaths never end. We started for home, about five or six o'clock stopped at a place where they were prepared to entertain us, there was a large party from the association remained there during the night. We were all kindly treated, and made welcome.

Dear Elder Beebe, there are many of these dear friends that I have just alluded to that are readers of the "Signs." I would like for them to know that I have not language to express my heartfelt thanks to them for their kindness to me during that association. On Monday morning we went on our way home. I was thinking how unworthy and sinful I was, and how God had blessed me and led me all through life, knowing that there was nothing on earth that could either give or take away such blessings as he had bestowed upon me, thinking how long I had desired to be baptized and go with God's people. I thought if I could ever meet with an opportunity that I would accept it, for I did not know as I would ever get any better. So about the 14th or 15th of September, which is this month, there was to be one of their monthly meetings, between 25 and 30 miles away. It was convenient for me to attend. On Saturday I told the church some of my travels through life. They received me. On Sunday I was baptized by one of the Elders I saw at the association. While in the liquid grave I thought, What a glorious privilege for poor unworthy me! that I had felt to hunger and thirst for so many years. My dear friends, I went home rejoicing. Burdens that seemed to be heavy before are comparatively forgotten. I know that I shall have foes to face. We know that our enemies are strong. But I believe the Lord will make us able to stand the fiery darts of the wicked. I feel like saying:

Through many dangers, toils and snares,
I have already come;
The Lord has brought me safe thus far,
The Lord will lead me home.

I hope this will find you trusting fully in the Redeemer, and at last you may be like him, and see him as he is. W. M.

Change of Residence.

Brother James S. Jones, having removed from Guilford, Mo., to Marysville, Nodaway Co., Mo., desires his friends and correspondents to address him at the latter place. He also requests brother J. F. Johnson to give his views, through the "Signs," on Exodus xxv. 31-37; and brother Ezekiel Fiddler, and brother A. M. Townsend, to give him their Post Office address.

EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 20, 1872.

REPLY TO BROTHER DODSON, ON PAGE 260.

Brother Dodson, we think, has quite misapprehended our design, if he thinks our object was to contend for any ecclesiastical organizations, whether they be known as associations or councils, or by any other name, as holding any right or authority over the church of God. Our object was not to plead for any organized religious body except the church of God, nor do we find any authority in the scriptures for any such organizations; but we designed to show that all the branches of the one church of God are so vitally united to Christ and to each other that no one branch or member of the one church and body of Christ can possibly be independent of all the other branches or members. To keep the unity of the spirit in the bond of peace each local branch of the one church must be satisfied that the other branches are of the same faith and order, in order to recognize them as fellow-members of the same one body. The body of Christ is not one member, but many, and it embraces every branch, wherever located. Each branch is called a church, not however to the exclusion of any of the other branches, but because each branch must contain all the essential elements of the whole body. A company of baptized believers, called out from the world, and walking in the order of the gospel, "Steadfast in the apostles' doctrine and fellowship, in prayers and breaking of bread. Like the seven churches of Asia, the churches of Galatia, Corinth, Ephesus, Colosse, Rome, &c., all are but the one church and body, of which Christ is the head. It is, in our estimation, as necessary that all these branches or churches shall be in fellowship with each other as for the individual members of any branch to be in fellowship, and no one branch or church can with any more propriety say to a sister branch or church, I am independent of thee, than one member can say to another, I have no need of thee. To keep the unity of the spirit in the bond of peace, all the churches or branches, must have a mutual watch-care over each other, and to do this they must, by friendly correspondence, or inter-communion together, know of each other's affairs, so far as faith and practice are concerned.

The primitive churches in the days of the apostles held correspondence with each other, both by letter and messengers. Messengers were sent by the church at Antioch to the church at Jerusalem asking for counsel, which, after due deliberation was sent by chosen and faithful messengers. This was not an ecclesiastical council over the churches, but a con-

vocation of brethren and apostles convened with, and for the time being forming a part of the church with whom they were assembled.

We have no objection to associations of churches for correspondence, where the messengers of the churches meet by and under the authority of their respective churches, to compare notes, and learn of the prosperity of the churches, and to be mutual helpers of each other. But, with brother Dodson, we do object to them when they assume authority over the churches. All social meetings are associations, and we are forbidden to forsake the assembling of ourselves together as the manner of some is. When the saints are assembled they are commanded to exhort one another, and so much the more as they see the day approaching. But this does not require a distinct organization independent of the church, but should be held subordinate to the church of God, and the church herself subordinate to Christ her King, and to all his precepts and instructions, and ready and willing at all times to exhibit her order to all those who are of the household of faith.

BOONEVILLE, Miss. Oct. 13, 1872.

ELDER BEEBE, Please give your views on 2 Cor. xi. 8, 9. And may the Lord grant you light on the same.

Respectfully Yours, J. S. BURNS.

REPLY.—The passage on which our views are solicited, reads thus: "I robbed other churches, taking wages of them, to do your service. And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all things I have kept myself from being burdensome unto you, and so will I keep myself."

There were times in the experience, travels and labors of Paul, and probably with the other apostles and primitive ministers of the word, when to silence certain murmurings it was not thought egotistic or improper for them to allude to what would under other circumstances be regarded as boasting, of their own labors, sacrifices, and sufferings; and to contrast them with the boastful croakings of such false apostles, and deceitful workers, as are referred to in the 13, 14, and 15th, verses of this same chapter. It is highly probable that in this great commercial city of Corinth, as is now quite common in all our large and wealthy cities, swarms of false apostles and deceitful workers artfully labored to supplant the apostles of Christ, and to draw away disciples after them, by claiming superior talent, and ability for the work, and to speak disparagingly of the qualifications of such as Paul, who came not in the excellency of speech or of wisdom; but utterly repudiating the enticing words of

man's wisdom in order that the faith of the saints might not stand in the wisdom of men, but in the power of God. Read 1 Cor. ii. In the sixth verse of this eleventh chapter of 2 Cor. He admits that he was rude in speech; of this the false apostles had undoubtedly complained, and perhaps they argued very plausibly that in the popular city, Paul's rudeness of speech was unappropriate. To secure the ears of the higher classes, the rich, the learned and the noble, the church at Corinth should have an elegant and flowery speaker, one who would use persuasive words of man's wisdom. To meet and show the deception of these deceitful workers. Paul could with propriety suppose that he was, however rude in speech, not a whit behind the very chief of the apostles, and indeed, in all these things of which these apostles boasted, he also might with equal propriety boast. "Whereinsoever any are bold, I am bold also. Are they Hebrews? So am I. Are they Israelites? So am I. Are they the seed of Abraham? So am I. Are they ministers of Christ? (I speak as a fool) I more. In labors more abundant, in stripes above measure; in prisons more frequent, in deaths oft." &c. And in very many other particulars he shows how far he had excelled them all. We cannot think it was to gratify the pride and vanity of a carnal mind that the apostle thus compared notes with his adversaries; but rather that the saints at Corinth might more fully appreciate the grace given to him for their edification, and depreciate the deceptive pretences of those who lie in wait to deceive the people of God.

But in his numerous conflicts Paul had not only to encounter false apostles and deceitful workers, for he was in perils of waters, of robbers, by his own countrymen, among the heathen, in the city, and in the wilderness, in the sea, and among false brethren; and beside all these things the care of all the churches. What led the apostle in this connection to speak of his having preached the gospel to the Corinthians freely, that is without any remuneration from them for his excessive labors, we are not directly informed; but it is very possible that either through the corrupting influence of false apostles, or from their own penurious propensities, some of the saints had apprehensions that Paul would be burdensome to them, by requiring some of their temporal things for his support, as he administered to them in spiritual things. But however this was in the apostolic age we have reason to fear that in the subsequent history of the church some instances have been known, in which some of the dear children of God have complained of the burden of making pecuniary sacrifices for the cause of God, the comfort of the saints, or the support of those who labor among

them in word and doctrine. We can imagine how unpleasant one of as sensitive a temperament as Paul, after all his sufferings, when let out of a loathsome prison, or let down from the walls of some hostile city, in a basket, and in weariness, and fastings, hungry, and cold, and smarting from stripes which he had received, he finds those unto whom he had been as a nursing father, shy, and fearful that his visits would cost them some thing. It would seem that he had discovered something of this complaining disposition among them at Corinth, which led him to remind them of their reprehensible neglect, which had led him to dread to burden them. Rather than to be burdensome to the Corinthians, he had availed himself of the commendable generosity of the Macedonians, and thus had robbed other churches to enable him to do them service.

He had not robbed them in an unlawful seizure of their property; but by allowing them, by their voluntary contributions to make up for him that remuneration for his labors which the Corinthians themselves were in justice bound to supply. His supplies came not to him from organized Missionary Societies, but from the churches. This is according to the law of Christ, as understood and expounded by Paul, that the churches should see that the ox that treadeth out the corn be not muzzled; and that he that ministereth to them in spiritual things, shall be partaker of their carnal things. The word *wages* is not here used to imply a contract in which Paul engaged to supply a certain amount of labor for a specified amount of money; but it is used in the sense of an equitable remuneration for the benefits the churches received; in the sense in which our Lord used the word in John iv. 36., and in the sense in which the word *hire* is used, Luke x. 7. The law of Christ, as defined by the inspired apostles who sit on thrones of judgment in the church of God, makes it the duty of the subjects of that law to bear one another's burdens, and so fulfill the law of Christ: If any of the saints are needy and destitute, those who are able are bound by the law of Christ to minister to their necessities; but the apostles, and the Savior himself makes this distinction; the ministers who labor for the benefit of the churches are not to be regarded as paupers; but as those who have rendered in labor an equivalent for what they receive; hence such words as *hire*, or *wages* are used in the one case, but not in the other. All the saints are stewards, some of spiritual, and others of temporal things; while all that they have of spiritual gifts or earthly treasure belongs to him who has made them stewards, even they themselves are not their own; for they are bought with a price. But there is a wide difference discoverable

among even the recognized saints, in their natural disposition: some are constitutionally close and penurious, while others are generous to a fault. Some will take joyfully the spoiling of their goods, when by so doing they can contribute to the well being of the church of God; while others are willing to excuse themselves from their equitable share of the expense required for any necessary purpose in sustaining the general benefit of all. This difference is seen in comparing the backwardness of the Corinthians with the noble generosity of the Macedonians. "I robbed other churches," says Paul, "to do you service. And when I was present with you and wanted."—How humiliating the thought, that while this eminent apostle was with the church in that great and wealthy city, he should still be in want! The apostle, like all of God's faithful ministers, was inured to hardships and want, when far away from their kindred in Christ; locked up in dungeons, or held as prisoners; this they can bear; but when with their brethren who abound in the good things of this world, still to be in want, and to draw their supplies from other churches, rather than to receive the reluctant contributions of those among whom they are laboring must be very trying indeed.

It really appears to us, that if the Corinthians had been really poor, and unable to keep Paul from want, he would not have exposed their neglect of him. But his statement of the facts of the case, implies their ability, but lack of disposition to care for his comfort, and what he here records is not only a reproof for their covetousness, but also of the same penurious spirit wherever and whenever found among the people of God. But while the covetousness of the Corinthians is exposed and reproved; the watchful care and kind providence of God put it in the hearts of brethren from Macedonia, to supply Paul with what the others lacked. God will take care of his ministers who trust in him. One point more, before we dismiss this subject. Was Paul justified in his persistent determination to keep himself from being burdensome to his ungenerous brethren, when with and laboring among them? He informs us elsewhere that we have him and the other apostles as examples for us to follow. It must have been very hard for Paul, while laboring incessantly, and suffering the perils, and persecutions, the hungerings and thirstings, cold and nakedness of which he speaks in this same chapter, to receive the cold shoulder, and know that he was regarded as burdensome to those for whose good he counted not his own life dear unto himself.

FIRE! In addition to a series of heavy losses which we have sustained within the last few years, amounting in the aggregate to about ten thousand dollars, a store-house which we had on Maine Street, in this village was destroyed by fire on Sunday morning, the 17th inst., subjecting us to a loss of from fifteen hundred to two thousand dollars. How uncertain is the tenure by which we may hold earthly possessions! The hard earnings of a life-time may be swept away from us in an hour. Moth and rust corrupts, and fire consumes our interests here below; and we go down to our graves in poverty, taking nothing with us. But how blessed is the assurance that our inheritance in heaven is incorruptible and undefiled, and cannot fade away.

Our friends who sympathize with us, can render us substantial aid by sending without delay, the balance due on their Subscription to the "Signs," and by procuring new subscribers for the forthcoming volume which will commence on the first of January next. Our terms for the next year will be the same as for the present, excepting that the "Signs" is no longer clubbed with the "Banner of Liberty;" the Banner being, for the present at least, suspended.

ORDINATIONS.

At a meeting held according to previous appointment with the Regular Predominant Baptist Church of Christ called Thompson, Putnam Co. Ohio, October 26th, 1872, for the purpose of setting apart to the work of the gospel ministry, our brother Samuel Seitz.

A sermon was preached by Elder Thomas Wyman, followed by Elder John H. Biggs. After which the church called upon members of other churches of the same faith and order present, to sit in council. Then presented brother Samuel Seitz as a candidate for ordination, and called upon the following ministering brethren to act as a presbytery.

From Sugar Creek Church, Ohio, Eld. Henry Morris.

From Pleasant Hill Church, Ohio, Eld. John H. Biggs.

From Fairfield Church, Michigan, Eld. Thomas Wyman.

From Deerfield Church, Michigan, Eld. A. B. Brees.

Presbytery organized by choosing Eld. John H. Biggs, Moderator, and Eld. A. B. Brees, Clerk.

The candidate giving full satisfaction in regard to his christian experience and call to the ministry, they proceeded to ordain him by the laying on of hands, and prayer by the Moderator.

After which a very impressive charge was given by Elder Henry Morris.

Right hand of fellowship by the presbytery.

The Clerk was authorized to forward the proceedings of this ordination to Elder G. Beebe for publication in the "Signs of the Times."

HENRY MORRIS, Mod.

A. B. BRES, Clerk.

POETRY.

"WHY TARRIEST THOU?"

Tell me, dear lamb outside the fold,
Who hath bid thee there to stand?
There to remain those years untold,
Or even there thy days to spend?

Surely not the great good Shepherd;
He never thus has bidden thee;
But "If ye love me," he has said,
"Deny thyself and follow me."

And is thy conscience now at rest,
Since thou hast heard his loving voice?
Is not there something in thy breast
Which would make a different choice?
Thou surely hast a hope of heaven,
Which for worlds thou wouldst not part,
That Christ for thee his life has given,
And love for him is in thy heart.

Yet it seems thou art delaying
The Shepherd's just commands to heed,
And we fear thou art denying—
Ah! not thyself, but Christ indeed.

But, dear lamb, art thou yet sighing
To join his flock within the fold?
Then pray arise and be obeying;
All would with joy thy face behold.

O tarry not for gain or loss,
For aught that Satan says to thee.
But may we all take up our cross,
Though in or out the fold we be.

Our fleeting days on earth are few,
And we ere long must pass away;
Then let us strive God's will to do,
And our blessed Lord obey.
North Berwick, Maine.

"THE LORD IS AT HAND."

From the mountain to the valley my weary
feet had wandered,
And a thick veil of darkness on all was
overspread;

All the sweetness I had gleaned seemed
either lost or squandered,
And I wept when I remembered that all my
joys were dead.

My head was bowed with grief, for mani-
fold temptations
Had weighed down my spirit and darkened
all within;

Had hedged me in with doubts, with fears
and tribulations,
And I knew that every thought of mine
was intermixed with sin.

To whom can I go? was the question that
perplexed me,
When straight came the answer, "The Lord
is at hand!"

It came with such assurance that all my
trials left me,
And a peaceful benediction rested over all
the land.

"The Lord is at hand!" O blessed consol-
ation,

When the rough winds of sorrow around us
fiercely blow;
When all alone we walk through the fields
of desolation,

How sweet to know "The Lord is God," to
whom we can go.

And for Jesus' sake he leadeth us beside the
still waters;

He has promised to be with us, and his
promises all stand,
Firm as the everlasting hills. He changes
not nor falters,

Who holdeth all our lives in the hollow of
his hand. S. M. B.

APPOINTMENTS.

If the will of the Lord be so, Elder S. H. Durand and brother B. Bundy will attend the yearly meeting at Roxbury, Jan. 4th & 5th, and on their way there will preach in the vicinity of brother J. Birdsall's, near the Arabian Meeting House, on Tuesday evening, Dec. 31; on Wednesday evening at Middletown, Delaware Co.; on Thursday evening at Margarettsville.

G. M. FRENCH,

Obituary Notices.

DIED—At his late residence at Hamilton, Ohio, Oct. 29, Dea. Isaac T. Saunders, aged 75 years and 6 months. His name was familiarly known to the readers of the "Signs of the Times," as an efficient agent and valued correspondent, from the first volume until he was stricken with blindness and other infirmities, which he has suffered for many years. He was highly esteemed as a very devoted and worthy brother. His wife, Mrs. Rebecca Saunders, died Nov. 2, 1871, aged 73 years. She was baptized Jan. 16, 1820, and brother S. was baptized Aug. 29, 1819.

Brother Saunders' funeral was attended by Elder Martindale on Friday following the Wednesday on which he died.

Departed this life on the 26th of October, 1872, at the residence of his son near Clearmont, Richland Co., Ill., Eld. Richard Gardner, in the 87th year of his age. He was born April 15, 1786, in Elbert Co., Ga., and made a public profession of faith in Christ, and was baptized by Eld. T. Johnson, on the fourth Sunday in March, 1802. He was married to Miss Martha Duncan in the 20th year of his age, emigrated to Knox County, Ind. as early as 1813, where he resided about five years, and removed from thence to what is now Richland Co., Ill., where he entered lands, and by industry and frugality he made a comfortable home for himself and family. He was a constituent member of old Union Church of Regular Baptists, whose meeting house and burying ground was on his farm, where the venerable pioneer minister was buried on the fourth Sunday in October, 1872, in the presence of the largest concourse of people ever assembled on such an occasion in this vicinity. He commenced to exercise his ministerial gift while in Indiana, and was ordained with Eld. B. Coats, (who was much younger, and is yet an active and able minister of the New Testament) soon after the organization of Union Church, and for about forty years, with but little intermission, he was their esteemed and beloved pastor. He was an Old School Baptist in the strictest sense, both in faith and practice. The sovereignty of God in the choice, redemption, regeneration and eternal salvation of his people, was the theme he delighted to dwell upon, and he was as firm and immovable in the doctrine as the everlasting hills, and his whole life has been a pattern of humble moral worth, worthy of imitation by all, for even those who differed with him in religion or politics were constrained to admit his honesty and integrity of purpose, and to him we believe the language of the apostle is truly applicable, viz: "I have fought the good fight, I have kept the faith, I have finished my course; henceforth there is laid up for me a crown of righteousness," &c.

His funeral services were conducted by the writer.

Yours in Christ,

H. H. RUSH.

Olney, Illinois.

DIED—At her residence in Aldborough, on the 24th of August, 1872, in the 71st year of his age, Dea. John Ford.

The subject of this notice was much respected and loved in the church of which he was for many years a member and a preacher. He was of a kind and fraternal turn of mind, which endeared him to the church and also to his family, who are left to mourn their loss; but is their loss is his gain. He had a sweet testimony at the last that he was going home, to be forever blest. We sympathize with our sister, who has lost a loving and faithful husband, and with the children, who have lost a kind father.

Our brother emigrated from Scotland to this country in the eighth year of his age.

The text on the funeral occasion was 1 Cor. xv. 19. "If in this life only we have hope in Christ, we are of all men most mis-

erable." It was listened to by a large audience.

ALSO,

DIED—At his residence, Alexander McPhail, on the 24th of August, 1872, in the 81st year of his age.

The subject of this notice was for many years a consistent member of the Covenant Baptist Church. He was rich in experience, and also rich in faith, unassuming in manners, a man of peace, beloved by his brethren, and respected by all his acquaintances. He has left an aged partner to mourn her loss, also a large circle of friends and relatives, children and grand-children. His funeral was largely attended, and the writer addressed the audience from Psalm cxvi. 16. "Precious in the sight of the Lord is the death of his saints."

WM. POLLARD.

Danwich, Ontario.

Our beloved sister Katharine Hite, wife of Andrew Hite, departed this life Sept. 22, 1872, in her 67th year. She was born in Shanandoah Co., Va., moved to Fairfield Co., Ohio, when in her fourteenth year, obtained a hope in Christ, and united with the Pleasant Run Church in the same county, and was baptized by old Elder Seitz, and lived a faithful member in that church until 1840, when in company with her husband and family she moved to Marion Co., Ill., where she was one in forming the constitution of the Summit Prairie Church, where she lived until called home to enjoy that rest that remains for the people of God.

Sister Hite was a most exemplary woman and a devoted Christian. Her theme was salvation by grace, and her walk showed that she was one of the Lord's people. The writer has known her for twelve years. She took great delight in entertaining her brethren and sisters, and her seat was seldom vacant in the meetings of the church. She leaves an affectionate husband, who has served that Church as Clerk ever since its constitution, with much honor to himself and the church; also three sons and six daughters, to mourn, but not as they who die without hope. Precious in the sight of the Lord is the death of his saints.

Her funeral was preached by Eld. Isaiah Walker, from Rom. vi. 23, followed by Eld. Benjamin Coats from John xi. 23, to a large and solemn audience.

S. H. MAIN.

YEARLY MEETING.

The Otego Church has appointed a yearly meeting to be held, if the Lord will, at Osborne Hollow, Broome Co., N. Y., ten miles east of Binghamton, on the Albany and Susquehanna R. R., on Wednesday and Thursday after the fourth Sunday in December, (25th & 26th) when and where we hope to meet a goodly number of brethren and sisters of the faith of God's elect. Elders Beebe and Smith are expected, and as many more as can attend.

Also the church have changed their regular church meeting day of January, to be held on Saturday before the fifth Sunday in December, after which the church meeting will be held as formerly, on Saturday before the first Sunday in each month.

By order of the church,

G. M. FRENCH, Clerk,

Post-Office Money Orders, where our subscribers can procure them, afford the safest way of making remittances, but when sent in payment for the "Signs of the Times," should invariably be made payable at Middletown, Orange Co., N. Y., Post-office. We do not wish them drawn on New York City Post-office, nor on any other than Middletown. As many post-offices in the country are not authorized to issue Post-office Money Orders, where they cannot be procured letters containing money should be registered. Drafts on Banks in the City of New York are also perfectly safe and acceptable to us, as we can always get them cashed at Banks in this place, but Post-office Orders can only be collected from the offices on which they are drawn.

The "Signs of the Times,"

DEVOTED TO THE
OLD SCHOOL BAPTIST CAUSE,
IS PUBLISHED

ON THE FIRST, TENTH AND TWENTIETH,
OF EACH MONTH,
BY GILBERT BEEBE,

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

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We have just received from our Book Binder the Third Edition of our Baptist Hymn Book, and are now ready to supply orders for any of the various kinds of binding, viz:

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OF THE

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 40.

MIDDLETOWN, N. Y., DECEMBER 1, 1872.

NO. 34.

CORRESPONDENCE.

BRISTERSTOWN, Md., Nov. 12, 1872.

BROTHER BEEBE:—Having obtained the consent of the writer, I send you the inclosed experience of sister Ferguson, believing it will be of profit to many. I found it to be so to me. The letter will speak for itself, and I feel that I need add nothing, except to say that such experiences are always of comfort to me.

As ever your brother,

F. A. CHICK.

SPRING VALLEY, Va., July 16, 1872.

DEAR BROTHER CHICK:—After my return from Ebenezer, I began to meditate upon the things I had seen, heard and felt. I rejoiced in spirit that I had the inestimable privilege of meeting in the assembly of the saints, and with them feast upon the rich provisions of the gospel, which were so comfortably spread before us. I believe it was a time that will long be remembered by us. I think my earnest desire was that the Lord would enable you to preach the truth as it is in Jesus, and open our hearts to receive the truth in the love of it; and I feel that the petition of a poor worm of the dust was granted: but one thing occurred which has caused me to feel sad, and to feel that I did wrong, and that is this: when we were all sitting on the porch at sister Humphrey's, you asked me to give a relation of my experience. I did not do so. Why was it, my brother, that I did not, nor could not? Was it pride, fearing to do so before so many witnesses, or was it for want of liberty? This text came to my mind, "Be ready always to give a reason of the hope that is in you, with meekness and fear." And yet I could not do so. Were you ever in such a strait as this? I felt that those sitting around could have no fellowship for me, if they had never been in that place. I had retired a part of that evening, because I felt really that I had nothing to say, but wished to hear, that I might be instructed. I held a controversy with myself, still I could not come forth. I concluded it must have been for want of light and liberty that I did so; and now I cannot be satisfied unless I write a few lines upon that subject, therefore I hope you will excuse the liberty I have taken in writing to you. I do not write to open a correspondence with you, for I am sensible of my inability to

write any thing that would be profitable or edifying; I just write to relieve my own mind, believing you will bear with the infirmities of the weak, and make due allowance for your brethren, knowing as you do that we can have nothing but what we receive from that hand from whence all comfort flows, and who has power over all flesh.

Now in reference to my experience, I will say, I cannot remember dates; it is not mine to do so; but from my earliest recollection I had sad impressions; my mother has told me it was so when I was a little child, that I would set at her feet and inquire of her what would become of me when always came. I was too young to enter into the meaning of the word eternity. This sadness seemed to grow with my growth, until I became sensible that something was the matter, but could not tell what it was. A few more years passed away, when I arrived at the age to go into society with my young companions. I began to inquire of myself, What can be the matter? Why can't I go with them and enjoy the vanities of earth as they do? They would often chide me for it, but I could give no reason to satisfy them, consequently I would go with them sometimes, but could not enjoy what they did. I would wish myself at home, while they seemed to partake of every passing pleasure. More time passed away, still finding me in this condition. At length my mind seemed to be led to reading the scriptures. I could not tell why it was so, but I would hide the Testament where no eye could see it, and read it when no one was near, not knowing anything about the contents, but as a lesson. Some time after this I was led to see that I was a sinner by practice. I then began to think I must do something to better my condition. I would avoid doing any thing I thought was wrong, and I could then become a christian. I worked on in this way till I thought I was good enough to be the christian I had pictured out in my imagination. I thought I was much better than my companions, because I was now walking circumspectly before them, and they must see I was better than they. All this time I knew nothing about myself as a sinner in the sight of a just and holy God. At length I was brought to see that I was a sinner by nature, which caused me to be so by practice. Born in sin and shapen in iniquity.

I cannot describe to you my feelings when I found I was in this condition. My cry was, What shall I do? Or whither shall I flee to escape that vengeance due to me? A few days after this a preacher by the name of Daniel Davis took for his text the first three verses of the third chapter of Habakkuk: "O Lord, I have heard thy speech, and was afraid," &c. I do not know what he preached, for I did not understand the gospel, but there was enough to cause me to weep bitterly during the sermon, and on my way home I was filled with fear and trembling. I thought I should soon be cut off, and be no more. My awful apprehensions I cannot find words to express. I would think of the thief upon the cross, and the words of the Redeemer to him, but mine was an outside case. I would look at the beasts of the field and the birds of the air, and wish to be one of them. My desire was, God, be merciful to me, a sinner. At home or abroad, or about my domestic concerns, the same desire was continually with me; in company or alone it was the same, all this time trying to approach an absolute God, who could not look upon sin with the least degree of allowance. At length I was led to read the scriptures as attentively as I could, but it was a sealed book to my understanding. I could read of Christ, but had no conception of him. I knew nothing of the Days Man spoken of in Job. I could not see how God could be just and save me, the chief of sinners. I could read that Christ came to save sinners, but I had no view of his saving power in my case. I could say with the leper, "Lord, if thou wilt." I did not doubt the power, but I had no assurance of his willingness. I felt to go bowed down and mourning all the day long, and wearisome nights were appointed unto me, with no way to extricate myself. At length I was brought to the bed of affliction, and during my affliction I was deeply exercised about my lost condition. I felt that my time had come to be called from earth, and I was without hope and without God in the world. My cry was still for mercy, if indeed it could be extended to one so vile. I felt that it could not be extended, only through a him who could call the dead to life. I felt that flesh and blood could not reveal these things, for I had tried every other way, and could not find relief. I thought I should sink under my load of guilt

and condemnation. But at an unexpected moment Christ was revealed to me the hope of glory, and the heavy burden was taken away, with the words, "Without me ye can do nothing." I was at that moment made to rejoice with that joy which is unspeakable and full of glory, that he came to save me, the chief of sinners. I could then see how God could be just, and the justifier of them that believe. I was enabled to cease from all my labor which had been resting upon me for so many years, and to rejoice in Christ Jesus, having no confidence in the flesh. I can never give expression to my feelings at that time. All tumult had ceased, and a calm resignation took possession of me. I felt if my time had come to be called from earth, I could say, "Thy will be done." For I was willing to commit all things into the hands of him who is able to save to the uttermost. I don't believe I ever had any real pleasure in this life before this revelation was made to me. I had never mentioned this to mortal flesh during my long exercises. I was entirely alone when this took place, and when my husband came into the room I said to him, "I wish I could see my mother." He very kindly said he would send for her, she being twenty miles off. I told him he had better defer it until a more convenient time. She was a firm Baptist, unshaken in the truth. I thought I could tell her now that I had been brought to see the same things I had heard her talk about so many years ago, but never understood them until that moment. I was then rejoicing alone, and did not mention it to my husband, because I did not know that his mind was exercised, and thought if it was not, he could not understand me. I felt then, and feel now, that it is useless to talk to those who have no knowledge of these things. I am constrained to believe that salvation is of the Lord, and I do rejoice that it is so. We must give all the glory to his holy name, for to him all the glory belongs. O, my brother, I am made to wonder why the Lord did remember me in mercy, if indeed it is so. There can be no reason given, but because so it seemed good in his sight. Soon after this I began to doubt that I had really experienced this; perhaps I had learned it from my parents, who were both Old School Baptists. I began to wish my burden back, that I might observe more closely how and where it was

removed. I was in great trouble again, tempted in various ways. Elder Beebe was passing through this section on his way from an association. We heard of his appointment, and my husband and I went to hear him. He came in the fulness of the gospel. When he came to the last clause of his text, speaking to those who trust in the living God, I never shall forget what beauty I saw, and what comfort I received. The plan of salvation was so beautifully set forth that I felt as if I understood it just as he presented it. There was such a fulness. I rejoiced, believing the Lord had given me an understanding and love for the gospel preached that day. After this sermon he came to me and asked me if I was not one of those who trusted in the living God. I told him it was my earnest desire, but I had fears. His words were words of comfort, and I went on my way rejoicing, hoping if I ever had the privilege of being united with the people I loved better than all others, I could be baptized by him. How that could be, I could not see, we being so far apart. My desire was granted. How mysterious are the ways of providence! He has been very dear to me from that day to this, and I do feel this evening that he will ever be. Paul says, "For though ye have ten thousand instructors in Christ, yet have ye not many fathers; for in Christ Jesus I have begotten you through the gospel."

After having been exercised in this way for so many years, I fell into a great strait. I thought christians were good people, but I am still a great sinner. Every day new straits attend, and I cannot tell where the scene will end. Surely I am deceived in my hope. It cannot be that I am born again, or I should do the things I would. I tried to examine myself closely, and I never would tell my feelings to any one, until I was sure I was a christian. While waiting for a brighter manifestation, and being tossed about, old brother McCoy came within four miles of us to preach. We went to hear him. His text was, "So then with the mind I myself serve the law of God; but with the flesh the law of sin." I could then see something of the law which was in my members warring against the law of my mind, and bringing me into captivity to the law of sin. I felt to rejoice again, hoping I might not be mistaken, but concluded if I had faith, I could have it to myself, and never tell it to any one. My friends discovered, I suppose, that I was exercised. An Old School Baptist came to see me one evening. She began, in the course of the evening, to speak of her own experience, and drew my exercises from me when I did not intend it. The path she had traveled was so much like my own that I would speak without intention. I was so much interested in her con-

versation that I forgot to have tea for her. She excused me, saying she had had supper enough. Some time after this, Elder Trott passed that way, and we were living immediately on the road. I saw him some distance off, a very cold morning, December, and I thought how gladly we would entertain him, and how very welcome he would be to all the hospitalities of our house. But how could we entertain him in conversation, an old soldier of the cross? We were not worthy. But he came in, and said he had been directed to call and tarry for the night. We gave him as hearty a welcome as we could. After the usual ceremonies of the evening, we sat down by a comfortable fire. He commenced talking about the Baptists in general, and then said, "How is it in reference to yourself?" I was so surprised at the question that I did not know what to say; after which I recovered a little, and thought, If I tell him I have no hope, I am afraid I shall tell him an untruth. To tell him I have, how shall I relate it? However, he drew my exercises from me, and said I had a gospel experience, and ought to tell it to the church. He spoke words of comfort to me, and I was again encouraged. That was also a time I cannot forget. It did my heart good to extend to him the comforts of our home. That night was the first time I ever was exercised in reference to baptism. I spent a sleepless night, and could not rid myself of meditating upon it. The association came on at Upper Broad Run in 1841. I felt so convinced during that meeting that I had a hope through grace, I thought I could not come home without talking to the church, and let them judge of my case. I felt perfectly willing to conform to their judgment. On Saturday the meeting broke up, and brother Trott made the appointments for the next day, he being the pastor of that church. He made one for himself some distance off, and left Elder Beebe in his place. O how sad I felt, that I had no opportunity to speak to the church. I was so much troubled that I mentioned it to my mother for the first time. She kindly said, "Child, if you wish it, I will speak to the church for you, and brother Beebe can act in brother Trott's place." The church was called together on Sunday morning, and I related some of my exercises in a feeble way, and was baptized by Eld. Beebe in the evening. I felt very comfortable in the performance of what I hoped was my duty and privilege.

These are some of my exercises, my brother. It is the first time I ever attempted to write my experience, if indeed it is one; but I have not related all, neither is it necessary, as brother Beebe remarked in his reply to Wm. N. Bennett, from which I received comfort.

Now, my brother, if this is not the

experience of the children of God, I have none. I have many fears that it is not, but have some hope that it is. I do desire to speak of the things that I know, and testify of the things I have seen. I believe you and your wife have that charity which will enable you to bear with my feeble way of presenting it. If not deceived, I do desire to walk according to the rule, to add nothing, nor take anything from the divine record. I try to pray the Lord to keep me from every false way, and lead me into the truth. This, I think, is my desire; not for myself alone, but for all the dear people of God. I meditate much upon these things, trying to find out if I am a christian; try myself by the standard. Now, while I am writing, the tempter says, Perhaps you are mistaken, and do not really know these things. This evidence seems to hold me up at all times, love to the brethren.

May the Lord so direct you that you may continue to feed the sheep and lambs with that treasure which I hope has been committed to the earthen vessel, that you may finish your course with joy. This is the desire of an unworthy one. And may he keep us all in the hollow of his hand, and save us for his own name's sake.

With much love to yourself and wife, I subscribe myself,

Yours in hope,
EDNA A. FERGUSON.

BROTHER BEEBE:—When my father died, I was about seven hundred miles from home, and on receipt of the fact by telegraph, I was constrained to write the following lines as a vent to my feelings, which are at your disposal.

ANEHEIM, Cal., Aug. 23, 1872.

Thoughts of a poor sinner saved in Christ.

To the faithful and very dear brethren. Fret not yourselves because of evil doers. The Lord giveth, and the Lord taketh away; blessed be the name of the Lord for all his benefits. See how poor man frets and worries, like the waves of the ocean, foaming out his own destruction, ever ready to find fault with the workings of providence.

Brethren, listen to Peter, the apostle. "Add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity." Brethren, against these there is no law, no condemnation, but joy and peace in the Lord. No falling away from the grace of good works, but a continuance in breaking of bread and in prayers, with singing of psalms and hymns, praising God for all his benefits. Being bound together by the strong ties of brotherly love and affection, ever ready to bind up, and mollify with ointment the wounded, saying, Forgive me, my

brother, for I too am a sinner. Do you not think you have done wrong in dealing harshly with me? For I am a man of like passions with yourself, and can you expect me to bear a burden that you would not be willing to bear yourself?

Brethren, I am far away from my home, among comparative strangers, according to the flesh, but among my kindred in Christ; for they love the doctrine of free and sovereign grace. Although I am slow of speech, and of a stammering tongue, I have been enabled to judge of them in the Lord, while discoursing upon the things of the kingdom.

O that the Lord may open up the way for some of his servants to visit and feed his sheep and lambs more frequently, in this part of his earth. O that the Lord of Sabaoth would remember Zion in her languishing state in this part of his earth, in building up the waste places, making the desert to blossom as the rose, bringing many sons and daughters to bow to the mild sceptre of Prince Emanuel, thereby taking his yoke on them, bowing in humble submission to the mild behests of the King of love and glory.

Beloved, farewell. Be strong in the Lord, bow in humble submission to his will, ever pleading the merits of the Son as an all-sufficient sacrifice for every sin. Neglect not the assembling of yourselves together, as the manner of some is. Little children, love one another.

In hope of a better resurrection by the power of an endless life,

ALFRED H. HAGANS.

MACOMB, Ill., Nov., 1872.

DEAR BROTHER IN CHRIST:—I have obtained the consent of a young sister at Middletown, Iowa, to forward you for publication in the "Signs," some extracts from some of her letters addressed to me, and I hope you will find them of sufficient interest, in your judgment, to allow them a place in your columns.

These extracts will be the more interesting to the Lord's children when I state some of the circumstances with which she has been surrounded, and they will the more readily understand her language, and clearly see the wonderful dealings of the divine hand with her.

Her mother died many years ago, she, one sister and their father were residing together till last spring, when her father (John Jefferson) was called away by death.

At his funeral, which I was called to attend, she was too deeply absorbed in sorrow, and too sensible of her own littleness to converse much, or tell me of the deep emotions of her heart. Her father was not a member of any visible church, there being none convenient, but I found the "Signs" and the "Editorials" in their library: She had never heard but one sermon from one of our faith, till I attended the funeral of her father

but had often heard the popular clergy hold forth.

Her first letter to me, giving, with great timidity and reserve, her early convictions and glimmerings of hope, is not now before me, having been unaccountably mislaid, or lost. In reply to said letter, I advised her to go to the church under the care of Eld. Pring, and tell them the reason of her hope, and obey the ordinances of Jesus Christ; to which the following extracts are in reply to me:

"DEAR FRIEND:—Your very kind and comforting letter, was received in due time. I was very anxious after I wrote you, thinking you had cast my letter aside as so entirely unworthy of your notice that you would not answer. I was sorry I had written, yet did not wonder that you did not reply, for nothing I had written seemed to me to merit notice, yet you seemed to think otherwise, and your reply has given me much comfort. I am indeed weak, and can find no good thing in myself. I have several times attempted to reply to your letter, but as many times failed. I wander away into "Doubting Castle," feeling such a sense of entire unworthiness that I hardly dare apply the key of promise to the lock that seems made for others, not for me, whose sins are piled mountain high. Then a voice seems to whisper, My grace is sufficient for thee. You said: "If you desire to love the Lord, it is an evidence you do love him." Do I desire to love the Lord? If I am not altogether deceived, that, above all others, is my desire. You spoke of my presenting my case to Eld. Pring's church, and let them decide for me. I have thought much on the subject, and feel as though I would willingly be buried in the liquid grave, but then came doubts again, and I find myself asking, Will they accept of poor unworthy me? It seems as though it was in vain to ask; yet I hope that, "He who tempereth the wind to the shorn lamb, will guide my footsteps aright."

You wished me to speak more freely of the exercises of my mind on the subject of religion. It has been some years since I first felt a conviction for my sins, and that I stood guilty before a just God. Since I can remember I have heard but one sermon preached by an Old School Baptist, except yours. I have heard what is called preaching, by the popularists of the day, but it never seemed to be what I wanted, and I came away as dumb as when I went. Surely it was the blind leading the blind, and nothing but a wise Providence kept me from falling into the ditch; for truly I confess I have been very near the brink—a little shoving, and I would have gone in, but, praised be the Lord, I went no farther. Some of the correspondents of the "Signs" give my experience much better than I can give it myself, I feel so poor and weak. May I ask an interest in

your prayers? And will you write some, if it is not taxing you to much?

Unworthily, I remain,

LAUNIA JEFFERSON.

She went several miles in October, to the above named church, without any relative along, and the brethren and sisters almost entire strangers in the flesh, and was baptized by Eld. Cottrell. A few days after her baptism, she wrote to me thus: "Elder Vanmeter, Can I indeed address you as a dear father in Israel? Ab, yes! but not through any merit, as work of my own. The joy I have felt for the last few days, I can not express to any one; those alone know who have experienced the same. I went last Saturday to Eld. Pring's meeting, and after speaking of the preaching and business, she says, "The door of the church was opened. I sat trembling, so weak I scarcely knew that I could stand. A voice seemed to whisper, Go; I arose, and though weak, my limbs were strengthened, and I was enabled to present my poor petition for a place among them, and instead of rejecting me, I was gladly received and taken in. I was truly made greatly to rejoice; but when I looked around and saw every eye looking on me, I heard them call me sister, I felt so utterly unworthy that my tongue was silent, and I could not tell them my joy. That evening father Cottrell spoke from Acts ii. 37-39; then, indeed, I enjoyed a feast I never had before under the sound of the word from the pulpit. Arrangements were made for baptizing the next morning at 10 o'clock. I slept a quiet sleep, and awoke early in the morning. We repaired to the water at the appointed time; there father Cottrell led me in, and I was buried in the liquid grave, as was my Savior before me. When I came up out of the water I felt to praise the Lord evermore. Kind friends pressed around me, offering their hands: I could only weep for joy. She then after preaching, partook of the Lord's supper, and goes on to say: "I returned home on Monday, and I have since felt a peace I never felt before; but I am such a weak child I need much food to give me strength. Pray for me, dear father, for I feel as though I need the earnest prayers of the saints."

The "Signs" are great comforters, but I do not enjoy the feast so much as when I hear one speak, whom, I feel has been called to carry tidings of great joy to thirsting souls. I would dearly love to see you. When you were here there were so many things I wanted to ask, and to converse about, but speech was denied me; I could only listen when you conversed with others.

"Please remember me, as a little sister, whose greatest strength is very weakness itself, yet I feel to trust in the Lord, knowing that he will guide my footsteps. In much love I remain.

After the above was received, I wrote to give her encouragement, and to forwarn her of the temptations and trials she might expect on the way, to which she replied:

"Dear Father Vanmeter:—Your welcome letter came to hand, Tuesday last. You seemed to know just what I wanted when you wrote—surely our heavenly Father directed you to write, for every word was so full of good cheer. I had been troubled with doubts and fears, and sometimes found myself asking, have I indeed gone into the fold unbidden? And have they taken one who will bring reproach upon the name and cause of the Redeemer? The thought was more than I could bear, and I was led to cry for mercy; and the "Lo! I am with you always," came like an echo, borne by the winds, and then my joy was very great; but sore temptations beset my path, and if the Lord did not succor me I should indeed be overcome, but surely he is my sun and shield."

The above extracts, brother Beebe, are but a small part of the deeply interesting expressions of one who has but recently entered the fold, and found that peace and joy which the Lord has promised to all the redeemed who obey him. I hope the dear sister will excuse me for omitting so much in her interesting letters. Enough has been copied, however, to indicate the ground of her hope, and to show the Lord's dealings with her in bringing her from darkness to light, and leading her to the fold of Christ. Enough for the christian reader to recognize her as no longer a stranger and foreigner, but a fellow-citizen with the saints, and of the household of God. Her expressions of sweet peace and joy experienced in following the commands of her Redeemer, will, I hope, encourage other tried and trembling lambs to venture into the fold, and take upon themselves the yoke the Savior has commanded them. Could you, dear doubting soul, but call to mind the fact, that the very people whom you love and esteem above yourself, have the same doubts and conflicts you have, you would find less reason for writing bitter things against yourself, and would seek their company and espouse their cause. May you timid child, be led to do as your sister, above mentioned, has done, that you may experience her joy.

Sister Lauinia crossed over to Illinois on last Saturday, and reached my meeting at Bethany church, in Hancock Co., where I baptized two of the Lord's children, and she appeared to enjoy the meeting as a soul in its earliest love.

May the Lord take her, and all such, under the shadow of his wings, and shine upon their pathway, and enable them to adorn the profession they had made.

With love unfeigned to all the saints, I remain their brother in hope of life eternal,

I. N. VANMETER

FALLS MILL, W. Va., March 5, 1871.

ELDER BEEBE:—Dear father in Israel, it has been a long time since I have troubled you with my poor imperfect scribbling, but it is not because I lightly esteem you or your readers. I receive the "Signs" regularly, and I am much cheered by them. I love every one who writes for them, and wish to hear from them again and again, though I never expect to see but very few of your readers, face to face, in this unfriendly world; but I hope that when the last storm has been driven away, and the day of mourning and repining is ended, and toil and care are done, and sorrowing, and sighing and weeping are over, then do I hope to meet those dear ones whom I have loved to hear from, and to see. I very often feel cast down and distressed, so that I think I will not ever be heard any more, and therefore let my name become entirely extinct, but to my great surprise and wonder, I find myself desiring and trying to communicate to those dear ones whom I love and have great reason to believe are traveling as thorny a road as myself, though I hope none of my pilgrim travelers have to endure what I do, or travel the dreary rugged road that I do, for it seems sometimes that I will be swallowed up ere I proceed one step further. I cannot tell how I do live under such trying circumstances, or what I live for; but it is so, the great God who knows all things knows what this all meaneth.

"His providence unfolds the book,
And makes his counsels shine;
Each opening leaf, and every stroke,
Fulfills some deep design."

I know that God permits those awful trying scenes to take place, yet they cannot go beyond the limits of his control. I wish to say to Elder Silas H. Durand that I received one of his books, last fall, namely: "The Trial of Job," for which I return my humble and sincere thanks to him, and to the Lord for enabling him to stand as a faithful witness for the truth, and to publish such a work. His book has been a source of much consolation to me in my lonely and disconsolate hours, and I hope it has been and will be to many others, and I hope that the author will be rewarded a thousand fold more than I could repay him. I also wish to say to Elder John Rowe that I have one of his books, namely: The "Sovereignty of God," and I prize it very highly, and wish to return my thanks to him for his kindness in sending it to me. I feel assured that it is the Lord's doings that the destitute are supplied. And I have one of Elder J. N. Vanmeter's pamphlets, which I esteem very much. I would gladly extend the circulation of all the above named books if I could; but I cannot cause any one to love them, and those who disregard them have no business with them, and consequently ought not to have them. I am very thankful to you, Elder Beebe, for your kindness to me in sending

your valuable paper to me the last year.

I have to just express a few wandering thoughts in my poor stammering way, and then decline for fear of saying words of no profit. Do just as you think best with this, and all will be well with me. My love and kindest regards to all the household of faith, I remain one of the feeblest of the flock, if one at all.

ELIZABETH ADKINS.

FILLMORE, W. Va., June 4, 1871.

DEAR BROTHER BEEBE:—If one whom you have never seen, and one as unworthy as I feel myself to be, may make use of the words, it is with a feeling sense of my unworthiness that I thus address you, and it is because of that feeling that I am constrained to try to pen a few lines to you, and the brethren scattered abroad through the land, and tell some of the Lord's dealings with me, that they may judge whether I am worthy a place among them. If you see fit to publish such weakness in your medium, the "Signs of the Times," I will give you a faint sketch of my experience, by request of friends.

During my earlier days, I often had many thoughts about my condition in the future, and sometimes very serious ones, and then I would try to do better; but very soon my goodness was gone, and then I would promise the Lord that if he would forgive me, I would not do so any more; but the first thing I would know, my promises were all broken. My father and mother belonged to the Old School Baptist Church, and they had raised me as moral as they could; and though I was very sportive, I frequently went to their meetings, and I often heard them speak of their unworthiness, and of their trials and troubles, and I thought that was very strange for old christians to talk. I thought that was no place for young people to belong, but I thought when I got too old to care for the sport of the world, I would get religion and join the church too; that whenever I got ready and called on the Lord, I would find him ready and waiting to pardon my sins. So I went along smoothly for some years; but I am sure he showed me a different way. I was one day in the field working alone, in April, 1848, and was lamenting the death of a friend, when a voice came to me, "You had better mourn the condition of your own soul. If you live and die in your sins, where I am you never can come." I was sure some person had spoken to me. I looked all around me to see if I could see any person, but none could I see, and I thought now, What is this? What have I done? Surely I am not worse than other people! It caused me great trouble of mind. I thought to myself that I never would sin any more. I saw myself a sinner, I thought. I went

to work at the law, but instead of its relieving me, it condemned me. The more I tried to get better, the worse I got. I went on in that condition for some ten or eleven years, and could not tell what was the matter. Finally I concluded it was only a foolish notion, and I would wear it off, or I would lose my mind. So I went to sporting in lively company, and for a while went on very well. Satan would tempt me along smoothly, till I thought I was as good as any body, till he would get me about as far as he could. Then the next thing would be, What have you been doing? Then I would fall back and tug at the law again, till it would condemn me again. I went on in that condition till September, 1854, when I went to hear old brother Collett preach. His text was John v. 4: "For an angel went down at a certain season into the pool, and troubled the water. Whosoever then first after the troubling of the water stepped in, was made whole of whatsoever disease he had." And he took up my case, as I thought, and so clearly described it, that I believed he was just preaching at me. He told me of the way I had been trying to serve the Lord, to bring him under obligations to save me; things which were only known to myself, as I thought, How did he know them? If I am not deceived, it was then that I saw myself a lost and helpless sinner, justly condemned in the sight of a holy and just God. Now I thought I would keep the law, but I found it written, "Cursed is every one that continueth not in all things written in the book of the law to do them." My troubles now were very great, for I had already sinned in thought, word and action, and feared it was now too late to repent. Now instead of thinking that when I called on the Lord to save me, I would find him ready, I could not see how God could be just in saving so great a sinner as I was. I was often afraid to kneel before such a just God in the most secret place I could find, or to pronounce his holy name. When searching his word, I would feel like skipping over it, as being too holy and sacred to be pronounced by my polluted lips; and yet the prayers from my inmost soul were, "God, be merciful to me, a sinner." I saw that my best prayers and performances were defiled with sin, and did not reach higher than my mouth, and my heart was a fountain of pollution, and I had no power to cleanse it, nor could I see any ground for me to hope. I thought I must die soon, and I desired to die praying; so I went to a secret place and fell down upon my knees, saying, "O Lord, have mercy on me, a sinner." How long I remained in that position I do not know; it seemed to me but a moment, when I found myself prostrate on the earth, and tongue nor pen cannot describe the sight I then saw presented before me: all the sins I

had ever committed, and indeed they were many, rose up before me like mountains of smoke, rolling up as black as black could be, and I appeared to be lying on a mighty ocean, very boisterous, and the waves would part, and I could see into the depths of hell; and as I would seem to be falling into it, another wave would catch me up, when I exclaimed, "O Lord, save me, or I perish!" Then these words came suddenly to me: "They that trust in the Lord shall be saved. Although thy sins are many, they are all forgiven thee." Faith was given me, and in the vision of faith I beheld the Lamb of God, the blessed Redeemer, the Lord in heaven, and the bride, the Lamb's wife, the New Jerusalem, the church of God triumphant, adorned with that robe which he wrought on Calvary, when he cried, "It is finished." Truly it was finished. O the joy that filled my soul I cannot express. It was all glory and honor and praise unto the Lord my God. Now I could see how he could be just in saving so vile a sinner; that it was through the blood and righteousness of the crucified and risen Redeemer, who of God is made unto us wisdom and righteousness, sanctification and redemption. Surely salvation is of the Lord, and to him be all the glory.

Then I thought I must go and tell some of the members of the church what had happened, what a precious Redeemer had found me. But before I got an opportunity to tell it, Satan persuaded me that it might be I was deceived, and I believed it. Then these words came to me: "If ye love me, keep my commandments." "He that believeth and is baptized shall be saved." Then I thought I would go and join the Baptist Church, but something said to me, Now you are deceived, and you will deceive the church, and then the last state will be worse than the first. Thus I was tossed to and fro until October, 1860. I had no thought of joining the church when I went to meeting, but when a door was opened to hear experiences, the first I knew I was among them, and was received for the ordinance of baptism, and was baptized the next day by Eld. D. P. Murphy. Then I thought I should see no more trouble; but alas! Satan with all his power would tempt me, so that I sometimes almost wished I had not joined the church, for I thought I surely was deceived, and had deceived the church. If saved, it is alone by grace, and that without any merit of my own; it is the gift of God. And from that time until now, darkness and gloom have shrouded my mind at times, respecting my interest in Jesus, the sinner's only hope of salvation. And what follows or accompanies this distress of darkness and gloom, is coldness and barrenness, and great want of godly exercise and true devotion to the God of all mercy and grace. This indwelling sin gives rise to

great and sore trials and conflicts, and causes deep contrition of soul and bitter lamentation and mourning over internal depravity of heart, producing the cry, "God, be merciful to me, a sinner." I still realize that the old man is as corrupt, vile and wicked as ever, as prone to sin, as full of enmity to God, as full of malice, and requires daily the same power of almighty and sovereign grace to restrain and keep him under subjection to that holy and heavenly principle of love, which is Christ in the saints the hope of glory. This conflict or warfare between indwelling sin, and I trust, indwelling holiness, or nature and grace, or flesh and spirit, is still raging in this old body, and will be so long as the new man is enveloped in this tenement of clay, giving rise to sore trials and fears, harrassing and distressing troubles, when darkness prevails, and I am unable to see Jesus in any of his relations which he sustains to his dear people. But, my dear brother, when I am enabled by divine light to view him in the endearing office of Savior, Redeemer, Prophet, Priest, King, Shepherd, Husband, Head and Life, Light and Strength, Refuge and Comforter, and, in truth, my precious Brother, I want to realize that he is my wisdom, righteousness, sanctification and redemption, and rejoice in him as the Mighty God of my salvation. It takes almighty and divine power to subdue and control such a great sinner, and wisdom from above to instruct and teach one so ignorant as I am in the way of truth and righteousness.

I have given you a sketch of my experience, in part, and in tracing the exercises of my mind my pen fails to keep up with my mind; but I think all who have traveled the same road, or have been brought from nature's darkness into the marvelous light of God's dear Son, will recognize the effectual working of him who openeth and no man shutteth, and shutteth and no man openeth, making crooked places straight, and rough places smooth, and causing the humble soul to break forth in praise to his holy name.

I will close this lengthy and imperfect scribble. I am aware it is wandering, and so am I; but such as I have, I freely give. One thing I desire, which is to dwell in the house of the Lord all my days, to behold his beauty.

"Prepare us, Lord, by grace divine,
For thy bright courts on high;
Then bid our spirits rise and join
The chorus of the sky."

Your unworthy brother,

D. KELLEY.

BATAVIA, N. Y., Nov. 18, 1872.

DEAR BROTHER BEEBE:—I have had it on my mind several times to write a few thoughts in relation to some of the differences between the doctrine of the Old and New School Baptists. I am well aware that abler pens should exclude my imperfect

communication from the "Signs," and this you are at perfect liberty to do, if you think best.

Having been connected with the New School Baptists for several years, and bitterly experiencing some of their "strong delusions," it has often occurred to me, that if the Lord should direct my pen, a few thoughts might be of service to some one, although I have no hope of ever enlightening any of the children of God, yet I am equally confident that the Holy Spirit will teach and comfort whom he chooses, and through that instrument which he chooses.

When I look back upon the delusions and fascinating influences which then surrounded me, I am led to rejoice, when I think of the power and grace of God in breaking the snare and letting the lawful captive go free. I then had the most implicit confidence in their views, and being zealously connected with many of their

alluring institutions, I am now satisfied that no earthly inducements could have led me to give them up. I am convinced that they are the most enticing to the children of God, from the fact that while they are in reality so far from the truth, they are apparently very near the truth. They are far from the truth from the fact, that if not born of the Spirit, they know nothing of it; "For the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, [the word them is in italics] because they are spiritually discerned."—1 Cor. ii. 14. Yet they are apparently so near the truth that they will acknowledge nearly all the doctrine held by Old School Baptists; "And no marvel, for Satan himself is transformed into an angel of light; therefore it is no great thing if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works."—2 Cor. xi. 14, 15. Christ says, "For there shall arise false Christs and false prophets, and shall show great signs and wonders, insomuch that if it were possible, they shall deceive the very elect."—Matt. xxiv. 24. I have sometimes thought that the fundamental difference between the Old and New School Baptists is, that the latter will not believe or acknowledge the natural man to be utterly destitute of spiritual life, while the former believe and know that "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit."—John iii. 6. While many of the New School Baptists will acknowledge the sovereignty of God, predestination, election &c., they will fight against the truth, that there is no spiritual life in the natural man, for it seems to strike at the root of all their boasted works and institutions. Truly, what would become of their wonderful works if this truth were truly known and felt? It excludes all boasting, placing a man so very low and helpless, that he must receive all his spir-

itual blessings from God, without any power to obtain them by his own works. I well remember the remark made by a New School minister in contending against this truth. Quoting his theological teacher he said, "There is a spark of divinity yet left in man, by which he is able to exercise faith, which he said was the condition of salvation." How hard it is for human nature to be accounted nothing in this great matter of salvation. Truly, too, how rebellious, "For the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be."—Rom. viii. 7. But if we have been born of the Spirit, we know "That God hath given us eternal life, and that life is in his Son."—1 John v. 11.

Yours unworthily,
B. F. HAMILTON.

ELDER BEEBE:—Dear brother in Christ, I have often thought of communicating with you, concerning the dealings of the Lord with me, but as I was not a member of your order of Baptists, I felt somewhat backward, or rather as if I were infringing on your time, for I see through the "Signs," that you have a great many correspondents, but if you will bear with me, I will try to be as brief as possible. Sometime in the month of January, 1852, I became a member of the Missionary Baptist church, I was led to believe I was a christian, and I verily thought I was. I tried hard to live like a christian, as I thought a regular attendance at church, and Sabbath School, was the christian's duty to his God, and if I was faithful in this, all would be well with me. After I had lived thus, for some eight or ten years, I began to realize that something was lacking; I knew that I had never experienced a change of heart, by hearing others relate their experience; but how to obtain this, I knew not, unless I did it by works. I tried works, and worked on from year to year, until fifteen years rolled by, and still no change, till about the fifteenth of Jan., 1858, God in his great mercy was pleased to show me just what I was. I felt as I never felt before. I was at a protracted meeting, and the minister was about half through his sermon, when a sudden mighty power took hold upon me, all my works and past life came visibly before me, and Oh! my sinful heart; how it groaned beneath the burden of guilt, sin and shame. I felt that the hand of the Lord God was upon me; I felt that my time had come, for before my eyes with the dark smoke rising from the fathomless depth, was a deep dark pit yawning to receive me, a guilty sinner, and justly condemned too. I saw myself standing on the very edge of this awful gulf, with no eye to pity, no arm to save, and in my bosom the fires of hell seemed to burn. My friends tried to comfort me, but all the efforts

of human skill, only aggravated my case. I tried to pray, but could not; I tried to read the bible but that also added to my misery. I continued in this dreadful state, for four days and nights, and felt myself sinking down, down, down, into this dreadful abyss of woe and misery. I felt that I was dying, my breath came shorter and quicker, and in my agony I cried, None but Jesus. (Blessed words) That cry was heard; for in an instant my burden was gone, and such a strange feeling came over me; all was calm and serene. My burden and grief had left me. I raised my eyes and beheld the most beautiful dazzling light, far exceeding the sun at noon day for brightness, shine around my head. And many times since, I have beheld the same glorious light; I was afraid to move or speak, lest the burden should return again. I did not tell any one what had happened to me, until evening. My cup of joy continued to run over for several weeks. I felt that God had indeed pardoned my sins. My soul was filled with that excessive joy which passeth all understanding; I felt as if I had suddenly been translated into a new world. I then felt that it was my duty to be baptized, but the church refused to comply with my request, upon the ground that I was already a member; and that they did not believe in re-baptism. I did not consider that my former Baptism amounted to anything, I told them so; but they would have their own way; and I had to submit. I waited then about six months, until we had obtained another minister, I related my experience to him, and told him how the church had treated me, and how they had denied me a christian baptism, he said that he would baptize me, and he said that I was right, and he did so. My mind was then at rest for a season, for my soul was so full of the spirit of my heavenly Master, that there was no room for anything else. I plainly saw and felt, that I, had had no hand in this great salvation, and that it was not my works that had done it, it was the grace of God that led me; for by grace ye are saved, through faith; and that not of your selves, it is the gift of God.

I continued with the church, although I could not see just as they did, and felt that I wanted to be with God's people and I thought that this surely must be the true church; but yet did not feel at home. From the first day of my conversion, I saw a line drawn, between me and the world, also between the church and me, and I have thought about this line a great many times; of late, but I believe I know what it meant; but did not at the time. In December, 1869, I went South, to the state of Miss., I remained there sixteen months, during that time I frequently wrote to the church; but as there was no church of the order where I

was stopping, I had no meeting to go to, consequently I devoted my leisure hours in studying my bible. I returned home last May, but when I arrived at what I thought was my home, (the church,) I felt that it was not my home any more; I could not fellowship their works, I had made up my mind before I returned from the South, that if there existed a people on earth that worshiped God in spirit and in truth I would search them out. Shortly after my return, I was talking to a relative who belongs to the Old School Baptists, and as I had never heard them preach, I made up my mind I would go with her, to the association to which she belongs. I went, and I found what I had long sought for. On the twelfth day of last month, I was received, and baptized into the Middle Fork Regular Pedestrian Baptist Church, in Green Co., Ill.

And now, at the close of my narrative, I will just say, that should you deem this worthy of a place in your excellent paper, use your own judgment, and I am satisfied.

I have but a few words more to say, lest I weary your patience. I have now entered upon my fortieth year, and I feel that the hand of the Lord has been with me, that he has led me. Blessed be his holy name.

Yours truly in Christ,
GEORGE SIMMONS.

Fort Scott, Kan., Nov. 11, 1872.

DEAR BROTHER BEEBE:—As I am about to write to you to renew my subscription to the "Signs of the Times," I feel some desire to tell its readers what a season of refreshing we have just had. It has been a little over a year since I left near and dear friends and brethren in Virginia, and settled in this western country. To my great satisfaction I have become acquainted with some Old Baptists, though I was here some time before I could hear of a single one. The nearest church to this place is Dry Wood, about twelve miles south, composed of eighteen or twenty members, and I think belongs to Turkey Creek Association. They meet regularly on the second Saturday, and Sunday following, of each month. Their pastor is Elder A. H. Mahuren. I, with my wife and sister-in-law, were favored with the privilege of being present at their meeting yesterday. After feasting on God's truth, as I humbly believe, which was ably proclaimed, we returned home. Elder Mahuren and quite a goodly number of brethren and friends were present at my house that evening, when again our hearts were made to rejoice by that precious truth which God's ministers alone can speak. There was a dear old sister (I scarcely dare use that appellation, when speaking of one so good as she) present who has had few such privileges since she came to this country. She said it was truly a feast to her. Friends, yes, breth-

ren, (for I feel toward you as such) were you ever *hungry* for a feast of this sort, and situated where you could not have an opportunity of even a taste? If so, then you can sympathize with poor me—and worse still has been my situation—food in abundance at hand, but not nourished thereby; could not taste it; could not feel it. Oh! miserable condition this. But I have digressed. I want to say something more about our pleasant meeting. As vile as I am, I felt to rejoice to see the brotherly feeling which seemed to exist. After writing what I have, I feel it is presumption in me to think of writing anything that would in the smallest degree interest any of God's children; I feel altogether too insignificant, too unworthy to claim a space in a paper where there are so many instructive and comforting communications as there are in the "Signs." Therefore, had I the time, I would much prefer writing separately to some of my near and dear friends and kindred in the flesh, for to these only can I expect this to be at all interesting.

I will say to Eld. Joseph L. Purinton, that his explanation of the passage, "Thou art Peter," &c., was satisfactory to me.

Elder Beebe, if you should see fit to throw this aside, there will be no regrets. Remember me affectionately to Mrs. Beebe. I have often thought of what she wrote me when I was about starting to this state. I feel afraid to claim relationship to any of the redeemed family, but to those who feel little, unimportant, insignificant and unworthy, I am

Your brother,
M. B. WEEDON.

EGYPT, Chickasaw Co., Miss., Nov. 21, 1872.

DEAR BROTHER BEEBE:—Please publish the inclosed letter written by brother Coleman, and send him a paper containing the same. I would like to write you on many subjects, but owing to my trembling hand, I cannot. I am sixty-seven years of age, and have been endeavoring to preach the unsearchable riches of Christ for thirty-three years. I travel but little—have a church in sight of my dwelling, and there is a goodly number of Primitive Baptists within a striking distance, but not many in my immediate vicinity. You don't know how glad I would be if I could write; but I must submit. I would like to hear from you soon.

Yours in the bonds of the gospel of Christ,

R. B. GUNN.

MILLPORT Ala., Oct. 25, 1872.

ELDER R. B. GUNN—MY DEAR BROTHER IN HOPE:—Being at home to-day, for the first Sunday in many, I concluded that I could not more properly while off the lonely hours, than by writing you a letter. I humbly hope that this will reach you safely, and find you in improved health; and yourself and family, to-

gether with your little flock, in the fullest enjoyment of every blessing essential to your present and future happiness.

I cannot boast of my health, having just returned from a tour of three months, less eight days, which has been a very heavy tax and strain on my weak physical powers, and I am suffering very much from smothering, and palpitation of the heart, which I have been subject to from my youth. But all things considered I have been amply rewarded for all the sacrifice that I have made, not in earthly coin, or currency, (for I saw not a dollar of that,) but in heaven's pure gold, (I hope) the grace of God. Why do we prize this above gold? Because it makes us free from the law of sin and death. All the gold, and all the kings, judges, jurors, executives, pope, priests, and ministers, together with all of our friends, cannot release the soul from sin and death, and break his fetters and chains, and unlock the prison doors. But everlasting praises to the Lamb of God, he and he only, has that power. The Father has anointed him to preach deliverance to the captives, the opening the eyes of the blind, the unstopping the deaf ears, the releasing the prisoner, and to comfort all that mourn. Brother, I think God's children are all like Christ their Elder Brother. They go mourning all their days; but O! the joy of that comfort which he sometimes whispers to us, amid the storms and tempest, he says, "Peace be still." Then we can sing:

"Amazing grace how sweet the sound."

Then we can say, come life or death, adversity or prosperity, lions' dens, or fiery furnaces, all is well, all is peace; my Redeemer is mine, and I am his, and he has all power in heaven and in earth, and he has the key of death and hell; in this happy season, my brother, where is death? I have hunted for this mighty king of terrors, when the Savior was near in the gallery of his grace, but I could not find him. I have searched for that terrible furious king, that has caused us to lose so many hours of sleep, by dreading the struggle that I would have when I should meet him in the last battle, when standing shivering on the margin of time. But I could not find him, and why? He is already vanquished, he is already destroyed. The horse and the rider are death, and they are already destroyed by our victorious triumphant Jesus. And when you and I, and all his little ones, shall come up to that dreaded hour, I am satisfied that we will be astonished to find the valley and shadow of death lit up with the brightness of his glory, and then will be our loudest shouts and noblest praise, for then we shall see the grandest displays of the victories of Christ; then will be our greatest trial, and hence our greatest grace, for Israel's God

makes all thing commensurate. When his children have great trials, he weighs out to them with more exactness than the most scientific chemist, all the ingredients of our lives to make victory sure to all, and happiness complete, and glory full; so that we may look back at them, and to our toilsome journey and say, all was right, all was well done. I now see the necessity of such and such strange events, and occurrences in my history and life, that so perplexed and puzzled me at the time of their occurrence. I see a little delightful volume before me on this subject; but I must proceed.

In my happy midday seasons I have hunted for my sins, but I could not find them, and why? They are buried in the sea of forgetfulness, yea, the blood of the everlasting covenant washed them all out, and they are gone. The holy divinity don't know them. From the time that the injured law gave Christ that dreadful stroke on the cross, yea, and from the time he became our surety, and signed our bonds, our sins have not been remembered against us. By the law is the knowledge of sin to us, but not to God. We remember our sins with pain and sorrow, but with the law it is not so. In those happy ecstatic moments, I have hunted my sorrows, but I could not find them. They were laid upon him, and our grief, and sin and shame were all destroyed at one time; only so much as is necessary to draw us from enchanted ground, and keep us in the path of duty, and to remind us of the greatness of his goodness to usward in having received those things which would have been everlasting, according to the demerit of our sins.

O how could the Jew be happy who denied Christ? How can the Mahometans, Pagans, infidels, or Atheists, be happy, who scoff his darling name? Convince you or me, my brother, that Christ is not, and we are gone; for if the foundation be destroyed, what can the righteous do? Christ is your foundation and you are made righteous in his righteousness; not righteousness of the law, for that would be a robe of scorpion stings: to us it kills. But the righteousness which comes by faith, comes—comes from where? From the great clothing emporium of heaven. Comes then through Christ. God the deity then cannot look upon sin with the least degree of allowance, and hence he could not extend to us polluted and sin-defiled wretches one good thing, neither spiritual or temporal, but he has laid help on Christ. And now, through Jesus' name, and through his merits, righteousness comes, even the righteousness of God through faith, and thus we are made righteous in his merits, having his life, his death, his resurrection, and his ascension, all imputed unto us.

Was ever the like known? My Father God, why hast thou been so mindful of us, and so merciful to us, as to have made such great and rich provisions for us in the person and merits of thy Son? O my soul, leap like the roe and bound like the silver footed antelope, over the mountains of thy sins and the hills of thy sorrows, and come up boldly in the name of Christ, and draw thy daily rations of grace, to make the languid hopeful and strong, so that thou mayest bear up under all the burdens, toils, sorrows, afflictions, losses and persecutions of this poor sinful, sickly, thorny, deathly world, until thou hast finished thy course and done thy work on earth, and then thou shalt be eternally happy, rich and free, being a joint heir with Christ.

O happy day, O joyful hour,
When freed from sin my soul shall tower,
Far from the reach of Satan's power,
And be forever blest.

Again,

O that day, when freed from sinning,
I shall see thy lovely face;
Richly clothed in blood-washed lined,
How I'll sing redeeming grace.

It is then, when these vile bodies shall put on immortality, that I hope to meet my venerable brother Gunn and his little flock at Oakland, with whom I have spent a few happy seasons. Yes, I must be allowed to say that that church has been a Bethel to me. The first time I visited you, I found an unusual degree of sweetness; yes, his word was sweet to my taste. I shall ever believe that the Lord was with us, in the rich displays of his grace, and I hope and pray that he may continue to you and yours fraternally, and by consanguinity, and to all his little ones through life, and crown us at last in his heavenly kingdom, as the trophies of his grace. Then all the glory, honor, power, majesty and dominion is his forever. Amen.

Brother, excuse me for spinning this letter out so lengthily as I have, and don't think me impudent in saying a few things to one a thousand times my superior in wisdom, knowledge and merit. I have longed to hear from you of your health and spiritual welfare, ever since I saw you at your beautiful mansion last, and I have made every possible inquiry, but could hear nothing from you. I regretted very much to see one so universally beloved and esteemed by the household of faith, as you are, in declining health. Not but what I know you are in the hands of him who tempers the wind to the shorn lamb, and rides upon the raging waves, and makes the clouds his chariot; but I can't think, nor I don't want to think, that your work is done. I pray God in your and our behalf, and in behalf of your dear wife, relatives and friends, that he may speedily restore your health.

Yours in tribulation and hope,

A. J. COLEMAN.

HOLLY SPRINGS, Miss., Oct. 20, 1872.

DEAR BROTHER BEEBE:—Having been requested by an aged brother in Christ to write for the "Signs," I will try in my poor stammering way to communicate something that, perhaps, God willing, may prove to be of some little interest to a few of the readers of your valuable paper.

"For with stammering lips and another tongue will he speak to his people."—Isa. xxviii. 11. If I write any thing at all, it will certainly be in a very stammering way, and shall any of my writings be of any interest to any of the household of God, it will surely be through another tongue, or power, than that of my own, for of myself I can do nothing, only sin; yes it is one continual flow of sin. I cannot think even one good thought: sin is mixed with all I do or say. O the hardness of my heart! Can it be possible that a child of God can be so completely drawn off with the world? It must be that I have not been born again; and yet, if not, why this continual warfare? Why do I have a mind to serve God at all? Or why should I be grieved because my thoughts are drawn off on vain and worldly things? Does any christian feel as I do, or am I one alone?

I have not had the pleasure of attending meeting where the true gospel is preached but very few times during the past year, until a few weeks past, when it was my privilege to attend the Regular Baptist Association held with the church at Oak Hill, Tippah Co., Miss. I there heard the gospel of Christ beautifully set forth by some of his able ministers, and the true doctrine dropped into my hungry soul like the cooling rain upon the parched ground. Among the number of earnest contenders for the truth were Elders N. N. Morris, Jos. Reid, Wm. Riddle, Wm. Huddleston, W. Sammon and David —. The preaching was all of a piece, and they spake as they were moved by the Holy Ghost. They preached not themselves, but Christ Jesus, the power to cleanse from all sin. Not with wisdom of words, nor excellency of speech, but in demonstration of the Spirit and of power. For God has not chosen many wise men after the flesh, nor many mighty men; but he has chosen the foolish things of the world to confound the wise, and the weak things to confound the mighty. Although some of them were ignorant as regards worldly knowledge, yet their minds were well stored with gospel truth, and the Spirit of God to search out all things, yea, the deep things of God. Brother Morris' discourse on Saturday was indeed to the believer a feast of fat things full of marrow; but to the wordly mind it was foolishness. Some of the arminians in this country wish to hang him for his doctrine; they say he should not be allowed to preach. Yes, you poor deluded creatures, it

was thus your foreparents acted toward our Savior and his disciples when here on earth; and thus Haman wished to serve Mordecai the poor Jew, because he would not do him homage. Brother Beebe, those very characters that say, "Away with the Old Baptists," contend that we are but an ignorant, feeble folk, not capable of doing any harm; that our race is nearly run, and in a few years there well be none of us. If they really think this, why do they wish to put us to death? Unless they are like Haman when he said, "All mine honors avail me nothing, so long as Mordecai sits in the king's gate." And so long as there are a few watchmen left on the walls to cry aloud and spare not, their preaching will not have the desired effect.

One great consolation we have amidst our many trials, which is this: God is our refuge and strength, a very present help in trouble. And again, "The Lord is good, a strong hold in the day of trouble, and he knoweth them that trust in him." Father Beebe, all the combined powers of principalities and devils can never pluck one of his little ones from him: He will be to them a God, and they shall be to him a people. He will never leave nor forsake them. Though in this world they shall have tribulation, yet in him they shall have peace. "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." Then, dear kindred of the household of God, let us run with patience the race set before us; it will not be long before we will be freed from all pain.

We'll stem the storm, it won't be long,
The heavenly port is nigh;
We'll stem the storm, it won't be long,
We'll anchor by and by."

Do with this as you think best.
With much love to all the kindred in Christ, I will close.

Your unworthy sister in Christ,
L. C. POWELL.

P. S.—Please give your views on Daniel xii. 12, 13.

L. C. P.

(Editorial reply on this page.)

Inquires After Truth.

PRINCETON, Ark., Sept. 1, 1872.

DEAR BROTHER BEEBE:—Please give your views through the "Signs of the Times" on Jude 3, particularly on "common salvation," and oblige your brother in hope of eternal life,

L. WOOD.

BLOOMINGDALE, Ind., Feb. 22, 1872.

BROTHER BEEBE:—It is the request of a friend of mine that you will please give your views on Col. i. 16.

RUTH NOEL.

ILLIOPOLIS, Ill., Feb. 1, 1872.

Will Eld. Wm. L. Beebe please give his views on Ezekiel i. 5-7, through the "Signs of the Times."

J. B. RALSTON.

EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 1, 1872.

REMARKS ON DAN. XII. 12, 13,
In reply to sister L. C. Powell, on this Page.

"Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days."

We have not sufficient light upon this subject to attempt to give an explanation to our inquiring sister, but we will venture a few general remarks which we hope may be useful and edifying to our readers. While the mystic numbers which fix with exact precision the date of the fulfillment of the sacred prophecy are so far beyond our comprehension that it would be presumptuous in us to undertake to elucidate them, we may learn some profitable lessons from the obscurity in which God has sealed them from the scrutiny of mortals.

"Blessed is he that waiteth." When God who at sundry times, and in divers manners has spoken by his holy prophets, all who implicitly trust in him, wait confidently believing that every word that God hath spoken shall assuredly be fulfilled in his own appointed time and way: therefore the man who reliantly waits the accomplishment of all that he has spoken, is truly blessed. Not blessed for waiting; but waits patiently because he is blessed. It is truly a blessed condition when enabled by grace to wait upon the Lord. If the vision should seem to tarry, still wait for it, fully assured that it will come at its appointed time, and will not tarry. It is blessed indeed then to wait; for they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and walk and not be faint.

Whatever may be the prediction or promise of God, it is blessed to feel a perfect assurance that it will be certainly fulfilled at the proper time, and we are patiently to wait until the same shall be fulfilled. For God is not slack concerning his promise, as some men count slackness. If we hope for that which we see not, then do we with patience wait for it. But the waiting in this case has reference to a specified time, stated in mystic numbers, which no mathematical calculation can solve, which can only be known by the immediate revelation of the Spirit, until the end, or fulfillment shall come. Even Daniel himself was not permitted to know. He says, "And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? And he said, Go thy way Daniel: for the words are closed up and sealed till the time of the end." How perfectly this agrees with the testimony of the apostle. "Receiving the end of your faith, even the salvation of

your souls. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace which should come unto you; searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow."—1 Peter i. 10, 11.

The time indicated by the 1335 days that should intervene from the taking away of the daily sacrifice, and the setting up of the abomination that maketh desolate, evidently signified a time of severe trial to the saints, in which their patience should be most severely tested, agreeing with the record in Rev. xiv. 12. "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Blessed is he that not only waiteth, but that cometh to the thousand three hundred and five and thirty days. "But go thou thy way Daniel till the end be: for thou shalt rest, and stand in thy lot at the end of the days." Daniel must go his way, the way of all flesh, and rest, secure from those dreadful sufferings, and in the end, when the mystery of God should be fulfilled, and this prophecy accomplished, then should Daniel stand, fully recognized among the prophets of the Lord God; according to the saying, Rev. xiv. 13. "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

We do not understand that Daniel is to come back to earth in person to suffer and toil in the flesh; but in the sense in which all the holy prophets and apostles shall stand in their lots, in the perfect fulfillment of all their testimony, and in this sense their works and words do follow them, and though dead, they yet speak and stand in their lot.

Sister Powell will see that we have not attempted to explain the burden of the prophecy in the text, but our remarks are general. The book is sealed as yet to us, and while others have a clearer understanding of the deep prophecy, we freely acknowledge our utter incompetency to explain only so far as the Lion of the tribe of Judah, shall open the seals, and disclose to us the profound mystery which is sealed up.

Change of Residence.

Rebecca M. Craft having removed from Neptune, Ohio, to Densmore, Shelby Co., Ohio, desires her correspondents to address her at the latter place.

POETRY.

THE WIDOW OF NAIN.

A wail was on the air,
A trembling sound of woe,
A mournful cry of meek despair,
Earnest, yet soft and low;
A mother's heart was bursting there,
A mourner's soul was poured in prayer.

A throng was pressing on
With slow and solemn tread,
Chanting in deep funeral tone
A requiem for the dead;
Each heart beat high with sorrow's thrill,
But in one breast, and that was still.

Was it a warrior's bier,
With laurels richly crowned?
Was it a chieftain claimed the tear
Of the sad weepers round?
No! 'twas a lonely widow's son,
Her last of earth, her only one.

Oft had her bosom borne
Bereavement's piercing dart,
Till of each flower of promise shorn,
But one young manly heart;
How could affection bear that day,
When thus in youth's proud bloom he lay?

Another band drew near;
In listening silence they
Were bent their leader's voice to hear,
While on they kept their way;
Well could ye mark the Savior now,
He of the meek but glorious brow.

He saw the grief of years
That bowed the mourner's soul,
And sweetly bade her dry the tears
Which love could not control;
Compassion moved his gracious breast
To soothe her suffering heart to rest.

He paused before the bier;
The crowds with awe were hushed,
When O! what words of heavenly cheer
From his pure spirit gushed;
And what an hour was that which shed
New life upon the widow's dead.

But we, O Savior, we,
When strength or beauty dies,
Halt not to lift the pall and see
New hope with joy arise;
No sun breaks through our night of gloom,
None shuts for us an empty tomb.

Yet not alone we tread
The dismal path of tears;
Faith opens to the way so dread
The bright eternal years;
O, life and love lie just beyond;
How do our stricken hearts respond.

THE MIGHTY DEBT.

When God calls for the guilty soul,
And reckons up his long account,
He finds charged on the debtor's roll
Ten thousand talents the amount.

Ten thousand talents! frightful claim!
And do the books no credit show?
No payment in the sinner's name?
Eternal Justice answers, "No."

Ten thousand talents! what a debt
To hang o'er one poor sinner's head!
The charges are in order set,
The law demands the payment made.

Ten thousand talents! ponderous load!
Enough to sink a world to hell!
The bankrupt now before his God
Begins his wretchedness to tell.

Covered with shame and black with crime,
For mercy he begins to call:
"Tis just," he cries, but begs for time—
"Have patience and I'll pay thee all."

But deep in debt, and naught to pay,
Compassion moves th' eternal mind:
"I'll set thee free! then go thy way!
I've thy eternal pardon signed!"

For such displays of boundless love
O may our hearts within us burn!
Our feet in sweet obedience move,
To show we love him in return.

I. N. VANMETER.

Marriages.

Nov. 30, at the house of the bride's father, by Eld. Gilbert Beebe, Mr. Oliver Corwin of New Vernon, and Miss Hattie M. Jordan, daughter of Dea. Samuel M. Jordan, of Wallkill, N. Y.

At Warwick, N. Y., Nov. 20, by Eld. J. N. Badger, Mr. Joseph Lawrence and Miss S. A. Dikeman, all of Warwick.

Obituary Notices.

DIED—In Gardiner, Maine, Sept. 23, 1872 sister **Caroline E. Peacock**, wife of brother Simeon Peacock, aged 32 years.

ALSO,

DIED—Sister **Mary Merryman**, in Bowdoin, Maine, Nov. 20, 1872, aged 81 years.

Both of the above named sisters were well beloved, and worthy members of our little church, and deeply do we feel our loss. It is seldom that we meet with any more firmly established in the truth than they were.

H. CAMPBELL.

Brunswick, Maine.

It becomes my duty to send for publication the obituary of my father **Dea. John S. Hagans**, of Santa Rosa, Sonoma Co., Cal. He was born in Barren Co., Ky., March 5, 1801, and died Aug. 1, 1872, aged 71 years, 5 months and 16 days. He lived a consistent member of the Regular or Old School Baptist Church for about twenty-four years. His funeral was preached on Sunday of the O. S. Baptist Corresponding Association of California, by Eld. Thomas H. Owen. Text, Rev. xiv. 13.

A. H. HAGANS.

The painful task has fallen upon me to write the obituary notice of our beloved sister, **Levina Pannost**, who was taken from our midst Oct. 8, 1872, aged 49 years and 6 months. She was baptized by Eld. E. Barker, and received into the fellowship of the Deer Creek Church, Fayette Co., Ohio, in 1870, where she remained a faithful member until removed from the church militant to the church triumphant, as we humbly trust. Her disease was the typhoid fever. She had all the kind attention of her children and friends, and the best medical aid, but all to no purpose. She had lived out all her appointed days. She lingered about six weeks, suffering intensely the most of the time, but she bore it with christian fortitude. The writer of this article had the privilege of being with her considerable, especially the last three days of her illness, and talked with her respecting her hope. She had no fears respecting herself, but for her poor children. A few hours before she died she called her children to her bedside and gave them all the good advice a dying mother could give, knowing they were to be left without father or mother. She then asked to have that old hymn sung,

"There is a land of pure delight,
Where saints immortal reign," &c.

It was sung by some of the sisters present. She then manifested a willingness to depart and be with Christ, and soon after passed away without a struggle.

She leaves an aged father and mother, eight sisters and eight children, with many other relatives and friends to mourn, but not as those who have no hope.

J. MESSMORE.

APPOINTMENTS.

If the will of the Lord be so, Elder S. H. Durand and brother B. Bundy will attend the yearly meeting at Roxbury, Jan. 4th & 5th, and on their way there will preach in the vicinity of brother J. Birdsall's, near the Arabian Meeting House, on Tuesday evening, Dec. 31; on Wednesday evening at Middletown, Delaware Co.; on Thursday evening at Margarettsville.

G. M. FRENCH,

Subscription Receipts.

New York:—Miss Abbie Hoyt 2, Eld J N Badger 9, Isaac Tucker 2.....\$13 00

Maine:—Eld H Campbell 2, Eld Wm Quint 2..... 4 00

New Jersey:—Miss Amanda Durand 2, Mrs Jonas Hulse 2..... 4 00

Pennsylvania:—J N Elliott 2, E J Jackson 250, Eld J Correll 2, D B Niv in 2..... 8 50

Maryland:—Miss S L Woolford 2, L J Fite 1, Mrs Ann C Baseman 2, Jacob Reynolds 2..... 7 00

Virginia:—W M Smoot 180, Mrs C M Johnson 4..... 5 80

North Carolina:—Eld C B Hassell..... 3 00

Georgia:—W B Culpepper..... 5 00

Alabama:—Eld Wm M Mitchell 5, Mary A Jackson 3, F M Walker 5, Eld T I Norris 17, John Scroggin 3..... 33 00

Arkansas:—Wm Davis..... 4 00

Mississippi:—Wm B Honnett 2, S M Holloway 2, Sallie Ward 2, Eld R B Gunn 3..... 9 00

Texas:—J H Cox 4, James A Phillips 4..... 8 00

California:—Isaac Newkirk..... 5 00

Tennessee:—Isaac Dennis 120, E C Alexander Sr 4, S B Mattox 2, Eld Peter Culp 4..... 11 20

Kentucky:—Mrs E F Winstead..... 3 00

Ohio:—E and V Hatch..... 30 00

Indiana:—George Ringo 2, N M Crist 4..... 6 00

Illinois:—Mrs Elizabeth Slawson 2, Elizabeth Trumbo 4, Eliza Dorsey 2..... 8 00

Missouri:—Felix Deer 1, Nodaway Association 18, R C Kerr 10 25, R M Lemmon 10 50..... 39 75

Iowa:—Jacob Wright 6, John Gibson 2..... 8 00

Kansas:—M B Weedon..... 2 00

Wisconsin:—Aaron Winans..... 4 00

Michigan:—U Every 2, Wm H Oliver 275..... 4 75

Total.....\$224 00

YEARLY MEETING.

The Otego Church has appointed a yearly meeting to be held, if the Lord will, at Osborne Hollow, Broome Co., N. Y., ten miles east of Binghamton, on the Albany and Susquehanna R. R., on Wednesday and Thursday after the fourth Sunday in December, (25th & 26th) when and where we hope to meet a goodly number of brethren and sisters of the faith of God's elect. Elders Beebe and Smith are expected, and as many more as can attend.

Also the church have changed their regular church meeting day of January, to be held on Saturday before the fifth Sunday in December, after which the church meeting will be held as formerly, on Saturday before the first Sunday in each month.

By order of the church,

G. M. FRENCH, Clerk,

Post-Office Money Orders, where our subscribers can procure them, afford the safest way of making remittances, but when sent in payment for the "Signs of the Times," should invariably be made payable at Middletown, Orange Co., N. Y., Post-office. We do not wish them drawn on New York City Post-office, nor on any other than Middletown. As many post-offices in the country are not authorized to issue Post-office Money Orders, where they cannot be procured letters containing money should be registered. Draft on Banks in the City of New York are also perfectly safe and acceptable to us, as we can always get them cashed at Banks in this place, But Post-office Orders can only be collected from the offices on which they are drawn.

The "Signs of the Times,"

DEVOTED TO THE
OLD SCHOOL BAPTIST CAUSE,
IS PUBLISHED

ON THE FIRST, TENTH AND TWENTIETH,
OF EACH MONTH,
BY GILBERT BEEBE,

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

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HYMN BOOKS.

We have just received from our Book Binder the Third Edition of our Baptist Hymn Book, and are now ready to supply orders for any of the various kinds of binding, viz:

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THE EDITORIALS

OF THE

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 40. MIDDLETOWN, N. Y., DECEMBER 10, 1872. NO. 35.

CORRESPONDENCE

MIAMI, Mo., Dec. 24, 1871.

ELD. G. BEEBE—BELOVED IN THE LORD:—I have often been impressed with a desire to write at least one article for the "Signs," but never having undertaken such a task, and being unaccustomed to anything like public speaking, I venture now with fear and trembling, not knowing that I shall be able to make myself understood, much less give light on God's holy word. The passage of scripture that I wish to make a few comments on, is recorded in John xix. 5, last clause, and reads thus: "Behold the man."

In this short but wonderful sentence there are three thoughts presented to my mind, viz: First, by whom was it uttered? Second, of whom was it spoken? Third, to whom was the address made?

First. These words were uttered by Pontius Pilate, a Roman governor, who was at that time governor of Jerusalem, who was called forth, and also connected with one of the mightiest events that was ever chronicled by man, or recorded in the courts of heaven. And while the individual who uttered these words appears to be clothed with so much pomp and authority, and before whom to be arraigned was no small matter; for he claimed to have power to release or to crucify him at will. He appeared to be a servant of servants, as well as the servant of the Most High. Notwithstanding all the resplendency of his office and the magnitude of his power, behold he yields to the wishes of an infuriated and malicious mob, and that, too, in direct opposition to his better judgment; for after a careful examination of the subject, he publicly declared that he found no fault in the man. If so, account for it if you can by the rules of reason, why it was that the Lord of glory was delivered into the hands of wicked hands, to be put to death. Ah, methinks the sequel of the matter is to be traced far back in the counsels of eternity, for this same individual who was arraigned before the judgment seat of Pilate, condemned by his own countrymen, scourged by Pilate, and robed in mock royalty, with a crown of thorns upon his head, and buffeted by a Roman soldiery, brought forth for the last time by Pilate, that he might attest once more to his innocence, he exclaimed, "Behold the man!" I

said the sequel of the matter was to be traced far back in the counsels of eternity, and so reads Acts ii. 23: "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." I might give other scriptures to show that Pilate, with all his official authority, was carrying out to the letter the designs of Jehovah; but I deem it unnecessary, as I wish to dwell more fully on the second and third propositions of the subject.

Secondly. Of whom was Pilate speaking, when he called the attention of the multitude to behold the man as he was thus arrayed? Was he only a descendant of Abraham, as were all the Jews, and endeavoring to usurp authority which belonged to others? Or was he endeavoring to make himself a king over them, to hold and maintain a temporal reign here on earth? Nay, verily. When Pilate exclaimed to the multitude, "Behold the man!" he there and then brought forth and held up publicly to the people the King of kings and Lord of lords, the seed of the woman, of whom it was said, "The seed of the woman shall bruise the serpent's head." And of whom Jacob of old spake, when he called his sons together to pronounce his last blessing upon them, beginning with Reuben, saying, "Thou art my first-born," &c., "unstable as water, thou shalt not excel," &c. Simeon and Levi are regarded as brethren. "Instruments of cruelty are in their habitation. Cursed be their anger. I will divide them in Jacob, and scatter them in Israel." But behold the old man as he puts forth his hand to bless Judah. He says, "Judah, thou art he whom thy brethren shall praise; thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee. The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." Here Jacob of old sets forth this same personage with power, honor and grandeur, more than seven teen hundred years before Pontius Pilate led him forth and exclaimed, "Behold the man!" This same personage has been set forth many times in the scriptures, under different appellations, such as Prophet, Priest, King, Messiah, Redeemer, and Prince of Peace. But the last prophecy we have concerning him was made by

an angel to Joseph, the husband of Mary, and is recorded in Matthew i. 20, 21. "But while he thought on these things, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost; and she shall bring forth a son, and thou shalt call his name Jesus, for he shall save his people from their sins." Here in this 21st verse we have a cluster of prophecies; first, that she should bring forth a son; second, that his name should be called Jesus; third, that he should save his people from their sins. Here we have set forth by an angel of the Lord, his advent, his name and his mission. And eighteen hundred and seventy-one years ago, in Bethlehem Judea, the first and second of these prophecies were literally fulfilled, both in the birth and name, as another angel testified: "And there were in the same country shepherds abiding in the field, keeping watch over their flocks by night. And the angel of the Lord came upon them, and the glory of the Lord shone round about them, and they were sore afraid. And the angel said unto them, Fear not, for behold I bring you good tidings of great joy, which shall be to all people; for unto you is born this day in the city of David, a Savior, which is Christ the Lord."—Luke ii. 8—11. While we have the testimony of an angel sent from heaven to bear witness to the truthfulness and the fulfillment of the first and second prophecies of this cluster, we have far greater evidence given us that the third and last prophecy is as completely fulfilled as the first; for we have the record of the everlasting covenant given us, which was, that he should see of the travail of his soul, and be satisfied. It was in keeping with this covenant, and for this sole purpose that the Lord of glory came to this sin-cursed earth; it was for the perfect fulfillment of this covenant that holy men of old were inspired to set forth the advent of the dear Redeemer, and it was for the same purpose he veiled himself in flesh, lived a perfect life of obedience to God's holy law, magnified it and made it honorable, in the fulfillment of its every precept, and thereby wrought out a perfect law righteousness, for which he himself had no need, and without which it was impossible for his chosen people, the very elect, those for whom he died,

whom he did predestinate to be conformed to his own image, those whose life was hid with him from before the foundation of the world,—utterly impossible for these dear ones to have ever met God. Therefore he is set forth in the scriptures of truth as a Lamb slain from the foundation of the world. And it was in virtue of this covenant that he has thus been set forth; and now in the fulness of time, according to the will of him who worketh all things after the counsel of his own will, he was arraigned before the judgment seat of Pilate, led forth by him, and publicly presented to the Jews, with the exclamation, Behold the man! And here every quickened child of God can by faith behold Christ their Lord and Redeemer as he stands there for trial before this august bar, this high tribunal, whose decision is to be final, as it is a matter of life or death, and behold him in their room and stead receiving sentence not due to him personally, but to them. And also behold how completely he assumed our position, for while the witnesses are testifying against him, he opens not his mouth, notwithstanding the cry arises higher and higher, "Away with him. Away with him. Crucify him." Behold him now when the judge gives sentence to take him and crucify him, which sentence is never to be revoked. Surely he who is set forth in the scriptures as a Lamb slain from the foundation of the world, was there being led to the slaughter, and in acquiescence of the justice of the sentence, implicit obedience was the result. That very obedience which every unredeemed son and daughter of Adam's sinful race will submit to when brought before the judgment seat of the great I AM, with no righteousness but their own, when the witness of their own guilty conscience shall rise up and accuse them; they will be speechless, and without one plea to offer, when the Judge of the whole universe shall say, Away with them, or, Depart; I never knew you. Behold him as he is lifted up between the heavens and the earth, in likeness of the brazen serpent which Moses lifted up in Israel's camp, fulfilling that prophecy, together with every letter and article of his obligation of this covenant, drinking of the very last dregs, and then exclaiming, "It is finished!" And when he had thus said, he gave up the ghost. Now all nature bears witness to the final consummation of the work of

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the Son of God, which was to do his Father's will, and which will was the redemption of his people. Now in order that we may the more fully understand the extent of this work, and whether the will of the Father has been fully met, read Isa. liii. 10, 11: "Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand: he shall see of the travail of his soul, and shall be satisfied."

We have been contemplating the dark side of this picture, or the work of the Son of God, for when he exclaimed, "It is finished!" he bowed his head and died. And now the multitude that Pilate called upon to behold him, could behold him cold in death. Death, that wonderful enemy which had been victorious in every engagement before, and to all human appearance had achieved another conquest, enshrouding the King of kings and Lord of lords in his cold embrace, and for three days the struggle goes on; and while the contest continues, heaven and earth are called upon to bear record, and to behold the final result. Behold now all ye chosen seed, all ye whose lives were hid in him, as he bursts the bars of death, and triumphs over the grave; for he comes forth a mighty conqueror, having abolished death, and hath brought life and immortality to light, in the person of himself, or through the gospel. As the salvation of his chosen people, the elect of God, hinged upon his resurrection from the dead. Another angel has been sent down from the courts of bliss and glory, to bear witness also to this, the crowning point of the salvation of the chosen of the Lord. See Matt. xxviii. 5. "And the angel answered and said unto the women, Fear not ye, for I know that ye seek Jesus which was crucified. He is not here, for he is risen as he said." And now as Christ has risen from the dead, and become the first fruits of them that slept, and is exalted at the right hand of the majesty on high, he has but to plead the promise of their Father, which he had reference to in John vi. 37. "All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out. For I came down from heaven not to do mine own will, but the will of him that sent me, and this is the Father's will which hath sent me, that of all he hath given me, I should lose nothing, but should raise it up again at the last day." Behold him now, all ye redeemed of the Lord; not as he was led forth by Pilate with his precious blood coursing its way down his cheeks, under that crown of thorns, tried, condemned and banished by death from the face of his judge, which was so true a type of your condition. But behold him as your risen and exalted Savior, your Prophet,

Priest and King, your Lawgiver, yea, your Life also; that life which was hid in him, which he lived so perfectly for you, and for which the faithfulness of the Father is pledged to hold and preserve; for in John x. 27, he says, "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand: my Father which gave them me is greater than all, and none is able to pluck them out of my Father's hand." Here it appears to my mind, that the redemption of God's people stands as complete and as firm as the Rock of Ages, without the intervention of any of the devices of men. But some will say that God has done all he can do or ever will do, and now it remains with man to accept or reject what has been done; and upon their action now depends their eternal happiness or their everlasting overthrow. And now as a means of teaching them how they may be saved, or what they must do to be saved, or of leading them to the Savior, the Sunday School, the nursery of the church, is to-day one of the very best organizations we have. But as missions, home and foreign, together with Sunday Schools, are in good working order here, I will throw no very large shells at them in this epistle, for I believe God works all things after the counsel of his own will; and so also Paul testified, for he says, "All things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. What shall we then say to these things?" I will say if there is one of God's dear children, one of the heirs of promise, or one for whom our Lord Jesus undertook and has failed, or will fail, and by the instrumentality of the Sunday School or missions, that dear one can be saved, I for one am ready to go to work. But to this end I wait to be convinced, and while we wait, let us read 2 Thes. ii. 13. "That God hath from the beginning chosen them unto salvation through sanctification of the Spirit and belief of the truth." Together with what is recorded of this work which is to be performed, and by whom it must be performed, in Ezek. xxxvi. 21, he says, speaking to his chosen people nationally, and through them to his chosen people spiritually, "But I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went; [when Jacob said, I will scatter them in Israel] therefore, say unto the house of Israel, Thus saith the Lord God, I do not this for your sakes, [not for what we have done,

or can do, or may do] O house of Israel, but for mine holy name's sake, &c." "And the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes." Evidently speaking of the heirs of promise, who prior to this work which is to be performed by God himself, are regarded as lost or stray sheep; and also pointing to the work of grace, which work cometh from above; for he says, "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh; and I will put my spirit within you, and cause you to walk in my statutes; and ye shall keep my judgments and do them." "And they shall be my people, and I will be their God. And I will give them one heart and one way," &c. "And I will make an everlasting covenant with them, that I will not turn away from them to do them good."—Jer. xxxii. "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah. But this shall be the covenant that I will make with the house of Israel after those days, saith the Lord: I will put my law in their in-parts, and write it in their hearts; and I will be their God, and they shall be my people." David, in the fortieth psalm, breathes the language of the subjects here described: "I delight to do thy will, O my God. Thy law is within my heart." This is the work of Jehovah, to be performed by the Holy Spirit. And surely the individual who has been made a subject of this new covenant can by faith stand and behold his ascending Lord as he takes his heavenly flight, and by faith hear him as he exclaims, at the gates of bliss and glory, "Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the King of glory shall come in." And hear, "Who is this King of glory?" Again, the exclamation reverberates, and this echo comes, "The Lord, strong and mighty, the Lord mighty in battle." And can they not also remember that he said it was expedient for them that he should go away, and that if he went away he would send the Comforter, the Holy Spirit, whose mission is to take of the things of Jesus and reveal them to his children, to lead them into all truth, and to be with God's people under all circumstances, to stand by them in afflictions, to succor them in times of temptation, to see that they are not tempted above that they are able to bear, to be present with them when it is the Father's pleasure to lay the cold and icy hand of death upon some loved one, and to reconcile them to his will, and to strengthen them in the inner man, to bind up the broken hearted, to pour in the oil of consolation, and to give them beauty for ashes, and finally to take them by

the hand and gently lead through the dark valley of death, and conduct them through the gate into the eternal city, where with all the blood-washed saints they shall join the everlasting songs of praise unto him who hath loved them, and washed them in his own blood, and saved them with an everlasting salvation, world without end. Amen.

Third, and lastly. To whom were the words of the text addressed? It appears to my mind they were addressed and applied to the Jews, and to them only, for the following reasons: "And he said unto the Jews, Behold your king! And they cried out, Away with him," &c. Then he said, "Shall I crucify your king?" I understand this as being addressed to the Jews, and that in a figurative sense. They were chosen by the Almighty, after the transgression and fall of Adam, as a national people, and as a type of God's chosen people spiritually. "The Lord thy God will raise up unto thee [the Jews] a prophet from the midst of thee, of thy brethren, like unto me."—Deut. xviii. That is, he was to be to God's chosen people spiritually what Moses was to his chosen people nationally; and we find that Moses was chosen, as were all the prophets of God, to perform a particular work, or to fill a particular mission assigned him, and his life was miraculously preserved, after the edict had gone forth to slay all of a certain class, which edict had become a law, and as such claimed his life. But behold his raised up in the bosom of the family from whence that edict came. The mission for which God had particularly chosen Moses, was to save or deliver the children of Israel, God's chosen people nationally, from Egyptian bondage, into which they had fallen, and were by law slaves to the Egyptians, which condition was so clear a type of God's chosen people spiritually, in their fall in Adam, and slaves to that law which says, "The soul that sinneth, it shall die." Herein is the likeness between Moses and Christ. It might be well to state that the children of Israel were made willing to follow Moses, by the galling bondage under which they began to realize themselves to be. And according to the set time, they took up the line of march, not knowing whither they went, and to their utter surprise and astonishment they found themselves in front of the Red Sea, with a mountain on either side, and the enemy pressing hard upon them—a lost condition to all human appearance; and in realizing this fact, they began to cry for help, when Moses, their deliverer, bids them to be calm. He stretches forth his rod, the waters divide, he commands and they follow, when safe on the other side they raise the song of praise, in thankfulness for their deliverance; a type of the spiritual deliverance of God's spiritual people. And when Moses lifted up the serpent in the wilder-

ness, that was a type of Christ, the which he fulfilled the very day that Pilate brought him forth and exclaimed, "Behold the man!" "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." Now we find in Numbers xxi. 6, that the Lord sent fiery serpents among the people, and they bit the people, and much people died. I understand that the fiery serpent and its bite, in the camp of national Israel, represents sin in the spiritual Israel. Now behold the likeness between Moses and Christ. And Moses prayed for the people of Israel, and the Lord said unto Moses, "Make thee a fiery serpent, and set it upon a pole; and it shall come to pass that every one that is bitten, when he looketh upon it, he shall live. Now Moses did as God commanded him: he made a serpent of brass, and put it upon a pole, and lifted it up in the camp; and it came to pass if a man was bitten, when he beheld the serpent on the pole he lived." It might be well to inquire here, Who was to receive a cure by this serpent of brass? Did Moses lift this serpent up for the healing of all of Adam's race? Or was it lifted up for the Israelites only? I think that upon a careful examination of the subject it will be found that the lifting up of that serpent was exclusively for God's chosen people nationally, who were a type of his chosen people spiritually. When they looked they lived. And the children of Israel set forward. Now in likeness of this, even so must the Son of man be lifted up. Lifted up for his chosen people spiritually. Will the second lifting up prove less efficacious than the first, coupled as it is with his prayer? For he says, Luke xxiii. 34, "Father, forgive them, for they know not what they do." We have seen that when Moses prayed for the people, God in direct answer to his prayer delivered them from that death, which was a literal death. And now will not God also hear the prayer of his own Son in behalf of his spiritual people, when he offered himself a sacrifice for them? For even Christ, our passover, is sacrificed for us.

Yours in gospel fellowship and humble hope of eternal life,
MARK WHITAKER.

HALCOTTVILLE, N. Y. Dec., 1, 1872.

DEAR BROTHER BEEBE:—I have been requested to write for publication, some of the Lord's dealings with me, and having a little leisure, I will now attempt to do so; should you think proper to publish what I write in the "Signs," which I regard as a valuable medium of correspondence to the whole family of God, and to each member, so far as they are favored with the reading of the same.

As I have once written what I have hoped was my christian experience, I will not now attempt to relate all the particulars so mi-

nutely. But for the information of those who have not been long acquainted with me, I will say, I was found in sin and rebellion against God, and I hope it has been manifested that I am no more a stranger and foreigner; but a fellow-citizen with the saints, of the household of God, built upon the foundation of the prophets and apostles; Jesus Christ being the foundation and chief corner stone. And while I give some of the outlines of my short journey as a pilgrim, if what I write may be edifying to but one saint I shall not have written in vain.

It was but a few years after my first discovery of my sinful condition before I experienced a change, and only about three months from the time when I felt that there was no hope for me, that I trust I was brought into the banqueting house of King Jesus, and his banner over me was love. His hand had prevailed and bound the enemy, and he took me up out of the mire, and placed my feet upon the rock, established my goings and put a new song in my mouth, even praise to his name. Having been thus led, as I trust by him who is the way, and having been received into the fellowship of those who fear the Lord, my joy was full. But how little did I know or realize of the conflicts which were before me, as being enlisted under the banner of King Jesus, I must fight; not with the tongue of malice, or with the fist of wickedness, but by contending earnestly for the faith which was once delivered to the saints. And I was made sensible that through much tribulation the saints must enter the kingdom, I could but hope that I was one of them; little thinking that I should in the world have much tribulation, for if I could have known all that was still before me, I might have sunk under the load; for only one has known beforehand the fullness of his trials. I think I do rejoice that the foundation of God standeth fast, having this seal, The Lord knoweth them that are his; and the sacred record abounds with assurance that a sufficiency of grace and strength will be dispensed to the children to fit them for whatever place the Father of Lights has designed them to fill. For he has given his dear Son to be the head over all things to the church; and he has enjoined on all who love him to keep his commandments.

Truly I felt that God was love, and I had great enjoyment with his dear children. But to my then young mind, trials of so different a nature should disturb my mind, and apparently cut off my enjoyment occasioned much enquiry in my mind; for while I had felt desirous to fill my place according to my profession, and the duty I owed to God, and to my fellow men, to the extent of my ability, I was disturbed by an impression of a duty before unknown to me, as mine, within

two short years of my pilgrimage. These words which I had no recollection of as being in the scriptures, came to me, "Thou art the man." I was led to contemplate a scene I had passed through when under a sense of condemnation as a guilty sinner, in regard to the calling and necessary qualifications of a minister of Jesus Christ to minister in spiritual things. And as this lead of mind, before I had received an evidence of peace and pardon was inapplicable to me in that state, I was led to lament that I had troubled myself on a subject of so much importance, and I tried to put it out of my mind; but from time to time these thoughts would recur. While meditating on my folly in entertaining such thoughts, these words came to my mind, Woe is me if I preach not the gospel. Then my trouble was fairly begun, and I cannot describe the conflict which followed for about three years; during which time I attended the meetings, and sometimes to get relief. I have tried to speak and therein discovered my inability, and then in keeping silent, I have felt my leanness; and then to avoid being called on, I have stayed away from meeting; but still my trial continued. The inquiry arose, Lord, what wilt thou have me to do? It seemed preposterous for one so incompetent in every respect, to think for a moment that those impressions were from the Lord.

Time rolled on, and my trial increased, until I often thought I had been a trouble to my brethren, in speaking what I should not, and omitting to speak that which I should. Nevertheless I was compelled to give a relation of my trials to the church, that if I was deceived they might tell me so; and if not, give me such instruction as I needed. But it was suggested, that I had often thought that I was deceived, and now to lay my case before the church, would be to deceive others. Still I thought the church would tell me my mistake, and then I would learn to know my place. But, a motion was made to appoint a meeting for me to improve my gift. Although I felt rising rebellious feelings against their act, and desired strangling and death rather than to bring the reproach which I feared it would bring on myself and on the church; yet having been made willing to relate my mind to the church, and having done so, I have felt such relief as I had never before experienced, and so I have felt to leave the event. But trouble of a different nature arose. The pride, of the human heart was such with me, that to publish that I would attempt to preach at such a day and hour, was very mortifying to my feelings. I think I am not ignorant of the devices of Satan; for it was suggested to my mind that I would not live to the day of

such appointments, and if I did, it would be better for me not to attend, for if I did, I should be confounded. But when the time came I felt to leave the event with God, to sustain or to confound me: in either case it would be well. And through the abounding mercy of God, I have thus far been sustained; and I must say, Hitherto the Lord has helped me. I have had many ups and downs; but amidst all my trials and changes, my greatest anxiety has been that I might walk circumspectly and live more to the honor and glory of God; and to abstain from every appearance of evil, and that I may not be left to bring reproach upon the cause, or lay a stumbling block in the way of any of God's little ones. I would not willingly give offence to Jew or Gentile, nor to the church of God. And I feel willing, if needs be, to have my name cast out as evil, or to suffer for righteousness sake. The Lord has dealt very graciously with me, in providence and in grace. What have I, that I have not received? Naked came I into the world and naked shall I return thither. While I believe the Lord will maintain his own cause, in spite of men or devils, I know it becomes his children to see that they refuse not him that speaketh, whose voice once shook the the earth and which shall shake heaven also.

I have tried to relate some of the way I have been led, and I submit what I have written, first to your judgment, and if it will not crowd out better matter, you may give it a place, that others of the tried ones may know something of how I have been led.

Yours to serve,

JOHN D. HUBELL.

APPEAL FOR AID.

ELDER G. BEEBE—DEAR BROTHER:—The object of this letter is to call the attention of the Baptists to the fact of the destitution and affliction of an old sister by the name of Bolin, of Woodford Co., Ill. Her husband, Wm. Bolin, (himself badly afflicted for a number of years before his death) was sustained by the few Baptists of his acquaintance, until his death nearly a year since. He, during his last sickness, requested a brother who lived near him, and who furnished him with the "Signs," to make known his wife's destitution, through the "Signs," after his death. Anything designed for the relief of sister Bolin will be sure to reach her if sent to brother S. R. Patton, Pannola, Woodford Co., Ill.

Yours in brotherly love,

J. C. HARVEY.

EUREKA, Ill., Nov. 7, 1872.

BOTHWELL, Ont., Nov. 24, 1872.

DEAR SIR:—I enclose a copy of a paper on Gospel Repentance, in the handwriting of my late beloved father, which I found among some of his other writings, and whether it is original or copied by him I do not know. You can doubtless tell. However that is immaterial. It is so true and so much in accordance with the scriptures, though at variance with the preaching, profession and practice of our day, that its publication in the "Signs of the Times," may be blessed of God to the conviction and conversion of some, and to the edification of others.

I wish to suggest, and I believe I speak the sentiment of most, if not all Canadian subscribers, in doing so, that as the "Signs" differs from a general or political newspaper, in that time does not effect the interest of its articles; they being always new, even at intervals of a month. Its tri-monthly appearance involves three times the amount of postage that a monthly issue would. Its appearance is hailed with pleasure, but so long as the expence is increased, both to the proprietor and the subscriber, without a corresponding increase in the reading matter, the object of a tri-monthly issue is to some extent frustrated.

I am, dear sir, yours respectfully,

A GLANCE AT THE NATURE OF GOSPEL REPENTANCE.

There are few subjects of a Theological character, so little understood as that of repentance. It is a term adopted by all who profess christianity; but with its nature the greater part of professors are unacquainted. Some speak of this christian grace as if its attainment were within the reach of every creature. Such an idea however goes far towards the exclusion of both the Lord Jesus and the Holy Comforter in the manifestation of so great a work, notwithstanding the words of the living God declared Christ to be the author, and the Holy Ghost to be the agent, in the production of this gracious principle in the souls of the new born children of God. The language of this day, is alike unto all, "Repent ye and believe the gospel." Here is no discrimination. Whereas faith and repentance are gifts from heaven. They are new covenant blessings emanating from the everlasting love of God flowing to the spiritual church by the mediation of the Lamb, and engraved on the quickened conscience by God the Holy Ghost.

It is perfectly easy to prove that various kinds of repentance are named in the scriptures; but one alone leads to Christ. It is therefore vastly important to distinguish the right from the wrong: a mistake here, leads to awful results. The repentance desired by Esau, and expressed by Judas and Saul,

was but of the flesh, it benefited them not. Like unto the sorrow of the world it wrought despair, and the same consequences will be evidential in all, who, like unto them, are sorry for their trouble, but in love with their sins. Let it not be forgotten "There are many ways to hell, but only one to heaven."

Genuine repentance is invariably the accomplishment of a living faith. Repentance and faith are co-existent, they are twin graces, and although distinct in nature, they are in harmony with each other. Without faith in God there can be no gospel repentance. In the absence of Godly sorrow spiritual faith is not known. But some will ask, "Which of these graces has priority of being in the regenerate heart?" I reply, neither. In my view they are the very heart and lungs of the renewed soul. The one beats after God, aspires towards Him. It were preposterous to expect a person to repent of that which he does not believe; so that unless a sinner is enabled to act faith in the justice of Jehovah, that is, to feel lost and undone, there can be no repentant feeling as to the condition of the soul. How absurd therefore to expect the repentance of the gospel from a dead sinner's heart; this were to gather figs of bramble bushes with a witness!

Genuine repentance is the work of the Holy Spirit upon the renewed soul. It consists of sorrow after a godly sort. It includes a holy detestation of sin. It springs from a radical change, and those who possess it, desire to enjoy more of so noble a feeling. It involves a renunciation of self. It disavows all creature aids. It recognizes none but Jesus, and delights in the shade of Calvary. It is accompanied by a sacred fear of God—makes the conscience tender—promotes a holy jealousy in the soul, and leads to heart-felt confessions of sin before God. It stimulates to prayer, endears the mercy seat, fills the redeemed soul with wonder, excites to a godly hope, and keeps the possessor humble at the feet of Jesus the sinner's friend &c.

Its design is to promote zeal for the mercy of God; revenge against righteous and sinful self, care over thoughts, words, and actions clearing the conscience by pleading the perfected atonement of the Lamb that was slain. Without its possession, none can be saved; and possessed of it none can be lost, &c.

"Repentance is a sovereign gift
Of the great Three in One;
It lives upon, and looks to Christ,
And leads unto his throne.

It pleads an open fountain through,
The Savior's blood alone;
And in Immanuel's smiles refreshed,
It finds a peaceful home."

TOWANDA, Pa., Nov. 25, 1872.

DEAR BROTHER BEEBE:—The "Signs," have come to comfort me again, and I am thankful for them. May God reward you. My health is

much improved since I wrote you before. I had the privilege of attending the Yearly Meeting at Vaughan's Hill. Sister Lockwood took me with her. By the few lines that I wrote for the "Signs," sister Murray, and others found me out, and visited me. I was overjoyed at meeting with Old School Baptists, and shed tears of joy. Sister Murray sent me a very comforting letter, and afterward called to see me: and at the yearly meeting I saw many good brethren and sisters.

Brother Durand requested me to write to you again; and, in my bungling way, I will attempt to give you an account of my experience.

When I experienced religion, I was living with a deacon of a Presbyterian church, and was then fifteen years of age. My mother was a Baptist, but she was in the state of Connecticut at that time, with a sick brother of mine. She had brought me up very strictly; but I was a wild girl. One Sunday after she had gone away, I was transgressing her instructions in regard to the Sabbath, when it came to mind that I was disobeying my mother's orders and, as I thought, the law of God, in desecrating the day, at that time a sense of my sins appeared to come rushing upon me with crushing weight; and O what a vile sinner I saw myself to be. I thought I was the vilest of all, and that there was no hope for me. I at first tried to conceal my feelings, but I was compelled to tell them, for the load of sin lay so heavily on my burdened heart. I went to a Presbyterian woman to unburden my mind, and she said I was under conviction: this I knew myself; she gave me no comfort. Another one said there was no need of feeling so long, that I had only to give up my heart. Deacon Vearly said I had not given up my heart. I told him I prayed that God would make me anything that he would have me to be; but he said, if I had a mind to give up my heart I could, and that I must not pray in that way, or wait; for if I did, God would leave me. Then he asked me, if I should be brought out from distress, what church I would join. I told him what I knew about the Baptists; that I liked them, although I had only heard one Baptist sermon. He said if I joined the Baptists I could not commune with any other denomination: and that church was so far away, he asked why I liked them? I told him I believed that the Savior was immersed. He said when I got over my trouble, he would send his preacher, Mr. Blackford to talk with me. He did so, and when he came, he said, Christ went into the mountain; Do you, said he, believe he went into the ground? He then said, he would give me the catechism to read, and if I would join their church, he would give me a bible; if not, I should pay for it. And they said, if I did not join their church, God would leave

me. I had not read the bible enough to know much about its teachings, only as my mother had talked to us: finally they persuaded me to join them, and I communed with them once; but I was not satisfied, for I thought they were not right. When my mother returned home, I told her I had done wrong, and all that I had done. She said, it was not too late, and told me to read the bible, and pray God to direct me; this I endeavored to do, and he gave me light. My mother in refutation of what Mr. Blackford had said, remarked, that we lived in the mountain, but not under the ground, and gave marked passages of scripture for him to read. She advised him to take the bible and not pamphlets for a guide. He then said, if I would not leave them he would immerse me. But I was a decided Baptist, and must contend for the faith as it was delivered to the saints.

When the Lord relieved me from my load of sin which I had carried for months, and until I could hardly eat enough to sustain nature; all at once, the load was gone, and I was praising God, and every thing seemed to me to be praising him. I never fully enjoyed my freedom until I was baptized and found a home with the good Old School Baptists; I was then sixteen years old. Since then I have had trials, and temptations, but the Lord has sustained me through them all. And I hope finally through abounding grace to meet my brethren and sisters on the shores of immortal glory, where we shall see our blessed Lord and praise him for his rich and sovereign grace for evermore.

Pray for your poor unworthy sister, in hope of eternal life.

SARAH OGDEN.

LOXA, Coles Co., Ill., Nov. 26, 1872.

MRS. P. A. BEEBE:—Dear sister in Christ, inclosed I hand you the photographs I promised you when I was at your Louse last spring. Though it has been a long time, yet I have not forgotten it, and I gladly accept the opportunity to forward the same. All the little incidents of that meeting cluster around my memory like so many pearls set in plates of gold, that I will not soon forget the joy and interest I there experienced, prominent among which was the kindness, fellowship, and christian love shown me while it was my privilege to abide under your hospitable roof. Really I felt that I was too unworthy to be the recipient of such blessings, such evidences of tender regard, kind sympathy, impressive and brotherly affections as was demonstrated to my entire satisfaction, and I hope to the glory and honor of our God. One thing was solemnly impressed upon my mind, and that was the wonderful unanimity that characterizes the Lord's people wherever we find them. Whatever may be their situation, geographically or otherwise, if the Spirit

dwells in them, and they are truly the sons of God, and have access by faith to the same grace wherein we stand and rejoice, why then we behold them one people, composing the one body, moved by the one spirit, "even as ye are called in one hope of your calling," and all participants, in a measure, of the unspeakable excellencies of that rich and exhaustless fountain that it presents for their joy and comfort, "One Lord, one faith, one baptism." I was, and am still reminded of that which was written in the prophets concerning this people, viz: "And all thy children shall be taught of the Lord." And the blessed Redeemer referring to the same prophecy, says: "Every man therefore, that hath heard and learned of the Father, cometh unto me." Now in this I am forcibly reminded that not one ever does come to Christ but those who have heard and learned of the Lord, and also, that every one that has been taught of the Lord does come to Christ, and though weary and heavy laden, they are equally sure of finding rest unto their souls; hence the oneness of sentiment, faith and practice, that exists among the people of God.

But I will have to bring my letter to a close on account of pressing duties. I desire to be remembered to all the brethren and sisters that may feel disposed to inquire after one so little, poor and unworthy, as I feel myself to be; and especially do I desire to be remembered to father Beebe, sister Carmichael, and all the rest of your family.

Please say to brother Emory's folks that I have not forgotten the promise I made them also, in reference to photographs, and will try to comply soon.

I would ask you to write to me if I did not think it almost an imposition to do so; however, I can say this much, a letter from you would be read with much satisfaction.

The Lord be with and bless you all, is the prayer of your unworthy brother,

J. G. SAWIN.

DECATUR, Ga., Aug. 25, 1872.

DEAR BROTHER BEEBE:—I have never before been a subscriber to your paper, having been connected with what are called Missionary Baptists from the year 1843, up to the year 1868, when I quit that denomination. I had been dissatisfied for several years with their "benovolent" institutions and arminian sentiments, but lived in hope they would see their errors and reform; but I hoped in vain, for I believe they get worse. I associated but very little with the Old School Baptists, as I did not like them very well previous to the year 1868. I commenced going to their meetings. I liked their preaching, for they gave God all the glory in their salvation; they

all preached the doctrine of free grace. They seemed to have a stronger love for each other than any other people, and my heart was drawn out in love toward them. I told my wife my feelings, (she was a Missionary, and so were her and my folks) and she preferred that I should live out of the church rather than to unite with the Old Baptists. My mother expressed herself the same way. I thought I would do so. My troubles increased; for while I loved the Old Baptists, and was satisfied they were God's people, I felt ashamed for them to know that I loved them, and I tried to conceal it from them. I did not feel willing to be baptized again. I desired to talk with their preacher, but did not want any one to know that I did; so I waited for an accidental meeting, which came at last, and I told him of my difficulty in regard to being baptized again; but I told him I did not want them to change their practice; I would not have them do so if I could. He remarked that that seemed strange. I reflected a moment, and I thought it was strange too. Then the opposition of my family and my former brethren came up against me. I went home, having come to no definite conclusion. The command, "Go work in my vineyard," seemed to sound in my ears. My heart was obstinate and refused. I could not read my bible with any peace, for I was there condemned. I felt it was presumption in me to pray, for I felt that I could not expect a blessing while I was refusing to discharge my duty, but rather a curse. I went to a conference meeting last May, and when the door was opened I resolved to forsake all, if necessary, to follow my Savior. I told the church my feelings, and they received me without asking any questions. I was afraid lest I had aroused the sympathy of the church by my tears, and that they had not been as faithful with me as they should have been. On Sunday we met at the water for baptism, but none of my family were present. I felt it was hard to forsake them all, but as I came out of the water, and the brethren and sisters were pressing around me to take me by the hand, the words of my blessed Savior came into my mind, which we find recorded in Matt. x. 29, 30. I felt the promise fulfilled. Though I had forsaken house and brethren, I here had received a hundred-fold, and felt satisfied for persecutions to come, and am still satisfied,

Dear brother, pray for me that I may never disgrace the cause of Christ, and thereby wound the feelings of my dear brethren and sisters in Christ.

Yours in love,

G. B. HUDSON.

Circular Letters.

The Oconee Association, in session 1872, to the Churches of which she is composed, sends christian salutation.

DEAR BRETHREN AND SISTERS:—As you will expect a Circular Letter, as on former occasions, we call your attention to the following text, Gal. v. 17: "For the flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary one to the other; so that ye cannot do the things that ye would." A subject so plainly taught in the Scriptures, and so constantly experienced by the saints, must be an interesting one to the child of grace. By the term flesh we understand the Apostle to mean the natural mind of the believer—called in other places the outer man, the old man, the carnal mind, the body of death, all of which was born of the flesh, which is not yet made spiritual, and is therefore opposed to that which is born of the Spirit—Romans vii. 11. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.—1 Cor. xv. 44. "It is sown a natural body, it is raised a spiritual body." There is a natural body, and there is a spiritual body.—John iii. 6: "That which is born of the flesh, is flesh; and that which is born of the Spirit, is Spirit." That which is born of the Spirit, is holy and undefiled by sin, while that which is born of the flesh, is enmity towards God.—Hence there are two distinct natures in every subject of grace. One is holy and inseparable from God, and the other can never be so till raised in the likeness of Jesus Christ. Yet the children of God walk by faith, and are saved by hope in Christ Jesus, the Rock that is higher than everything else, where none but the redeemed walk. This is the foundation upon which Jesus builds his church, and the gates of hell shall not prevail against it. Yet while in the body, and absent from the Lord, the saints are subject to the temptations of Satan—wars without, and fightings within, because of the conflict between the two opposite natures, the flesh and the Spirit. This has been properly termed the christian warfare, which must continue until by death, the spirit is delivered from its earthly abode, to enter the building of God, not made with hands, eternal in the heavens. The body of sin and death cannot enter heaven, in its earthly condition; but when raised a spiritual body, there will be no more disagreement and warfare, but the most perfect spiritual harmony. While here in warfare, the christian groans and suffers in the body of sin and death, waiting for the adoption, to wit, the redemption of the body, desiring to be clothed upon with the house which is from heaven. The experience of the Apos-

tle Paul has been the common lot of all other christians. He knew that in him (that is in the flesh,) dwelt no good thing, and while he realized the thorn given him in the flesh, the buffetings of Satan to keep him humble and sensible of the corruptions that belongs to his flesh, cried out, "O, wretched man that I am, who shall deliver me from the body of this death?" While with the flesh he served the law of sin, with the Spirit, or mind, he served the law of God.—Romans vii. 25. In this warfare, in Paul, he says, (1 Cor. ix. 27.) "But I keep under my body, and bring it into subjection: lest by any means when I have preached to others, I myself should be a cast-away." Oh how important for all christians, especially ministers of Jesus Christ, to do likewise. However we, like Paul, have no hope of the victory over the flesh, the world, the devil, and all the consequences of sin, but through our Lord Jesus Christ. The flesh and the spirit are known by their fruits, or works. "Now the works of the flesh, are manifest, which are these, adultery, fornication, uncleanness, emulation, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like, of the which I tell you before, as I have told you in time past, that they which do such things shall not inherit the kingdom of God."—Gal. v. 10-23. "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law." The great difference between the works of the flesh, and the fruit of the Spirit, with their effects should admonish every child of God, to suppress and keep under the works of the flesh, as they lead in paths of darkness and distress, and endeavor to walk dilligently after the spirit, for there is no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit; for the law of the Spirit of life in Christ Jesus hath made them free from the law of sin and death.—Rom. viii. 1-2. There is a holy principle in the soul of every child of God, at war with every thing of an earthly kind. Therefore, it is said, "They that are in Christ have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit."—Gal. v. 24-25. That ye put off concerning the former conversation, the old man, which is corrupt according to the deceitful lusts, and be renewed in the spirit of your mind; and that ye put on the new man which, after God, is created in righteousness and true holiness. By keeping the outer man, or flesh, in subjection, and walking after the inner man, called in other places the new man, or new creature, evidently meaning the same thing, born of the Spirit, peace is realized, and God is glorified. While the terms "old man," "outer man," "body of death,"

evidently mean the same thing, born of the flesh, both principles in the same person struggling for the mastery; for the flesh lusteth against the spirit, and the spirit against the flesh. The christian religion is of God, and is in direct opposition to everything that is carnal. Then to walk after the Spirit brings us in conflict with the world, its maxims, its honors, wisdom and glory. The spirit of God's Son, when sent into the heart of a poor sinner dead in trespasses and sins, makes issue with all that is carnal. There can be no agreement between the flesh and the spirit; the works and fruits are different, and cannot harmonize. Look at them: hatred, love; long-suffering, strife; goodness, fornication; idolatry, spiritual worship. How different! There must of necessity be a perpetual warfare, until the earthly house falls to its mother dust. The antagonism cannot be denied, and maintain the doctrine of the new birth, and whoever attempts to deny it will show to all who are spiritually minded that he denies the scriptures, and is in the flesh only, and cannot please God. In the contest between the flesh and spirit, sometimes the flesh may seem to prevail, but it is only its tormenting influence that is felt; for we must make a distinction between the lustings of the flesh and yielding to them. This severe conflict often causes to fear that we are not christians, particularly when the flesh leads us astray, in thought, word or action, notwithstanding all our efforts to keep under our body; but the text is well calculated to encourage us, for it says, "The flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other, so that ye cannot do the things that ye would." Then we should not be desponding, but encouraged to strive more and more to keep under the lusts of our flesh, remembering the following binding and pleasing language: "These things I write unto you, little children, that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous."—1 John ii. 1. The christian knows from past experience, as well as from the word of eternal truth, that if he lives after the flesh he must die to religious enjoyment in his own bosom, and to the enjoyment of the company and conversation of his brethren, and throw himself into sorrow and distress. And he knows that for his own peace and happiness he should walk in the spirit, and not after the flesh, to fulfill the lusts thereof. For to be carnally minded is death, but to be spiritually minded is life and peace. All our infirmities, weakness, doubts, fears and temptations, come from the flesh. The thorn in the flesh, the buffetings of Satan, kept the apostle humbly sensible that he was nothing in himself. When a poor sinner is brought

to see and feel sensibly the justice of God in his condemnation, and when unexpectedly the Holy Spirit, through faith, reveals to him the way of salvation through and by Jesus Christ, he rises in spiritual strength and enjoyment, above the flesh, and in such a manner as to conclude all will continue to be peace and joy; but to his astonishment he soon finds that the flesh was not dead, nor changed, and the poor trembling saint fears he has been deceived in the great matter, and his fears are increased when sinful thoughts, and occasionally improper conduct, with strange temptations, are realized, because the flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other, &c. The believer is constantly learning by experience that the flesh is the fountain of all evil thoughts and bad conduct, and feels the importance of denying himself, and keeping under the flesh or body, and walking after the spirit, in humble obedience to Jesus Christ, the only Lawgiver in Zion.

In conclusion, dear brethren and sisters, let us be admonished to put on the whole armor of God and fight the good fight of faith; then we shall overcome all enemies, first the flesh, in our own persons, that wars against the spirit of our mind, and secondly, the children born after the flesh, or anti-christ, which continues to persecute them that are born after the Spirit. Thirdly, the victory over all enemies is sure to the children of the promise; "For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith."—1 John v. 4. The warfare will soon close with us, and we shall fly away and be at rest, till the morning of the resurrection, when this saying shall be brought to pass, "Death is swallowed up in victory. O death, where is thy sting? O grave, where is the victory? The sting of death is sin, and the strength of sin is the law; but thanks be to God which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."—1 Cor. xv. 54-58.

Finally, brethren, farewell; live in peace, and the God of love and peace shall be with you. Amen.

D. W. PATMAN, Mod.

F. M. McLEROY, Clerk.

Inquires After Truth.

WOSTER, Iowa, Nov., 22, 1872.

DEAR BROTHER BEEBE:—As I have not been very troublesome, I will now request your views on Heb. ii. 14, with the connection, "For as much then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil, and deliver them, who through fear of death were all their lifetime subjects to bondage." By giving your views, you will oblige one who desires to know the truth. I think it is a most glorious subject, and we have but little gospel preaching in this part of Iowa, except what we receive through the columns of the "Signs of the Times."

JACOB WRIGHT.

(Editorial reply on this page.)

EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 10, 1872.

REPLY TO BROTHER WRIGHT on this page.

If we mistake not we have written and published our views on this text in years past: but as few of our present readers have access to our past volumes, what we may now write, will be as new to our readers as though we had never before expressed our understanding on the text. Beside this, the subject is so full and inexhaustible, if we had light, we might write volumes, and still the half would not be told.

Like all the other parts of the New Testament, the epistle to the Hebrews has for its theme the Lord Jesus Christ, in his official characters, offices, and relations to his people, as the Apostle and High Priest of our profession.

After contrasting our glorious Redeemer with Moses, and with angels, and showing his superior dignity, as superior to Moses, and super-angelic, and therefore worthy of superior honor and obedience, the inspired writer infers, that the saints should give the more earnest heed to the things which we have heard, as spoken in the last day by the Son of God, lest at any time we should let them slip.

After testifying of Christ as the brightness of his Father's glory and the express image of the Invisible God, as upholding all things by the word of his power, and of his perfect work in the complete accomplishment of his Mediatorial work, his resurrection from the dead, and his exaltation to the throne of his power and glory, the inspired servant of God shows him in a two-fold relationship to his people. First, as the Son of God, and then as the Son of man; both being essential to his Mediatorial position in the work of our redemption and salvation. While as the Son of God, and the brightness of his Father's glory, he embodies all the fullness of the Godhead, he in his Sonship is the Eternal Life of all his members, and all his members are in vital union and perfect identity with him partakers of his Sonship, and one with him even as he is one with the Father. As he is the only begotten Son of the Father, his members can have no vital relation to God, as sons of God, only as they are sons in his Sonship, and have life in his life which is begotten of the Father. "This is the record that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life."—1 John v. ii. 12. This eternal life which constitutes us the sons and heirs of God, and joint heirs with Christ, is given us in him, and is hidden with him in God; so that aside from this vital union with the Son of God and the eternal life of

his members, we cannot possibly be the sons of God or heirs of glory. In this unspeakable gift of God's dear Son, he has given us the power to become the sons of God. The sons of God in Christ are made manifest as such by being born, not of blood, nor of the will of the flesh, but of God.—John i. 13. Vital sonship always implies that the son, before his development or manifestation as a son, had existence in the father, as Levi was in the loins of Abraham, and paid tithes unto Melchisedec many years before he was born. This life which the saints had with Christ in God is eternal in the full sense of the word, without beginning or end; not brought into existence by creation, like temporal things, but being born of God, and therefore partaking of his uncreated immortality. In this sense Christ the Son of God is the true God and eternal life, and the life of all his members. As Christ is as the Son of God eternal and uncreated, and as he is our life, if we are sons of God in him, so the life which God has given us in him is eternal life. In this relationship to God, the saints were chosen in (not into) Christ Jesus before the foundation of the world.—Eph. i. 4. Sanctified (or set apart) in Christ Jesus, and subsequently called.—Jude 1. When called by grace, quickened by the Spirit, and born of God, this sonship and heirship is made manifest in us, and not before; hence it is said, "As many as are led by the Spirit of God, they are the sons of God. And, "If any man have not the Spirit of Christ, he is none of his."

These sons of God, members of Christ, and heirs of glory, in their relation to the earthly Adam, and by their natural or earthly birth, are partakers of flesh and blood. But their partaking of flesh and blood did not make them children, for they were as children of God given to Christ, sanctified and chosen in him, as we have proved by the foregoing scripture, before the foundation of the world, and consequently before they became partakers of flesh and blood. As Christ existed in his Sonship as the Son of God before he partook of our flesh and blood, so his members existed in him as children of God before Adam's dust was fashioned into a man. It was the pleasure of God to make his children partakers of flesh and blood, by being born of the flesh; for that which is born of the flesh is flesh. The flesh is one thing, and that which is partaker of it is quite another; and in our text the words *also* and *likewise* show that Christ as the Son of God partook of flesh and blood in like manner as the children do. His partaking of flesh and blood did not make him the Son of God, for he was the Son of God before, and from everlasting; neither did the partaking of flesh and blood make the children children of God, for in Christ they were children before the world be-

gan; so that they were saved and called with a holy calling, not according to their works, but according to God's own purpose and grace which was given them in Christ Jesus before the world began.—2 Tim. i. 9. But the assumption of flesh, our flesh and blood, made him the Son of Man.

In this most wonderful mystery of godliness in which God was manifest in the flesh, the two-fold relationship of Christ and his members is clearly demonstrated. The members are identified with Christ their exalted head, and in that identity they are partakers of his divine nature; and are one with him, even as he is one with the Father. And in his incarnation, he is identified with, and is a partaker of our Adamic nature. He took on him the seed of Abraham, when he was made of a woman, made under the law; for "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. iii. 29. The incarnation of our Redeemer was indispensably requisite to the great work of redemption; for it was not in that life which was given to "the children" in him, and which is hid with him in God, that they had sinned; for in that spiritual, immortal life, the children are born of incorruptible seed, and that seed abideth in them, and they cannot sin, because they are born of God.—1 Peter i. 23, and 1 John iii. 9. and v. 4. But in that earthly life of which they are partakers, they were children of wrath even as others. To redeem then the children which God had given him, the Son of God must needs become also the Son of man. The Word which was with God, and which was God, must be made flesh and dwell among them. In being made flesh, he must be made the same flesh of which the children are partakers, and in which they have sinned, and he must take part of it in like manner, as the children are partakers. The first Adam is referred to in this chapter, as the type: "But now we see not yet all things put under him; but we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that he by the grace of God might taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren, saying I will declare thy name unto my brethren; in the midst of the church will I sing praise unto thee. And again, I will put my trust in him. And again, Behold I and the children which God hath given me." These scriptures which immediately precede the words of our text, abundantly show that as all the children which were given to Christ, had life, being,

and identity in Christ, as children of God and joint heirs with Christ before the foundation of the world, and consequently before they partook of flesh and blood, and that to develop them in this two-fold relationship to Christ, they were in the wisdom of God destined to a first birth, in the which they are partakers of flesh and blood, and by a new or second birth, they are made partakers experimentally of the spiritual, immortal, eternal life which was given them in Christ before the world began. In their first birth which is of flesh and blood, they partake of the life of the first—the earthly Adam; and in the second birth, which is of the Spirit, they partake of the immortal—eternal life of the second Adam which is the Lord from heaven.

This view of the subject meets the inquiry which has been made, What part of man is born again, in the new birth? The scriptures do not say that some part of man is, or must be born again; but *the man*, not a part of him; but the same man who was sanctified by God the Father, preserved in Christ Jesus, whose life and identity as one of the children was hid with Christ in God from everlasting, and who has partaken of flesh and blood in the first birth, must be born again in the development of that eternal life which God has given him, and which is in his Son.—1 John x. 11, 12.

"Forasmuch," for precisely as much, no more, no less. Forasmuch then as the children are partakers of flesh and blood, in which they have sinned, to redeem them from sin and death, it was needful that Christ should **ALSO** himself **LIKEWISE**, or in like manner take part of the same. As the children partake of his nature in their life and immortality, so to redeem them he must needs partake of their nature of mortality, or for the sufferings of death. Immortality could not suffer death, for a life capable of dying would be mortal, not immortal; so in his incarnation "We see Jesus made lower than the angels, for the sufferings of death." His immortality or Godhead was not made lower than angels, for in his eternal Godhead he is immutable. But to redeem and bring all his sons unto glory, he took on him the seed of Abraham, took part of the same flesh and blood in which his children had sinned, came under the same law in his incarnation, "that through death," or by being put to death in the flesh, bearing the sins of his people in his own body, he might destroy death, and him that had the power of death, that is the devil. "For verily, he took not on him the nature of angels, but he took on him the seed of Abraham. And if ye be Christ's, then are ye Abraham's seed, and heirs according to promise. "Wherefore in all things it behooved him to be made like unto his brethren, [like unto the children which were given to him, and which he was not ashamed to call

brethren] that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people."

The incarnation of our Lord did not only contemplate the suffering of death, but also the glory that should follow, or that should result from his suffering, the "bringing of many sons unto glory." He was delivered for their offences, and raised from the dead for their justification, and they are freely justified through the redemption that is in him, and therefore as his crucified body was raised up from the dead by the glory of the Father, so he will bring his many sons unto the same glory of the Father, when by the glory of the Father he shall raise them up, that they may behold the glory which he had with the Father before the world began. And as in his resurrection he abolished death, he dieth no more, death hath no more dominion over his resurrected body, so in their resurrection, their mortal shall put on immortality, and death shall be swallowed up in victory.

PROSPECTUS OF THE FORTY-FIRST VOLUME OF THE "SIGNS OF THE TIMES,"

FOR 1873.

The experiment of the year now closing proves that the issuing of our paper tri-monthly has failed to secure the general approval of our subscribers, for the following reasons, viz:

First, The postage on tri-monthly issues is much higher in proportion than on what are considered regular issues.

Second, The tri-monthly contains less reading matter, after allowing for the Heading, Standing Notices, &c., than was given in our twelve page arrangement of the preceding years, issued twice in each month.

Thirdly, It involves much more labor and expense in making up the mails and in sending to the offices for the papers.

In compliance therefore with the suggestions of many of our patrons, we propose to issue our next volume twice in each month, and at each issue send to our subscribers twelve pages of the same size of the present, which while it will greatly lessen the amount of postage, will furnish more reading matter by several pages in the course of the year, than the present arrangement will afford, and much more reading matter than is generally supplied in religious periodicals at the same expense.

Our terms for the next volume will be as formerly, viz:

Two dollars per annum, in United States currency, or what may at any time be equivalent to that amount in Gold, or in Canada Bank Notes.

CLUB RATES.

When ordered at one time, and paid for in advance, the following re-

ductions will be made for Clubs, viz:

6 copies 1 year - - - - -	\$11 00
10 copies 1 year - - - - -	18 00
15 copies 1 year - - - - -	24 00
20 copies 1 year - - - - -	30 00

Our former arrangement of clubbing the "Signs of the Times" with the "Banner of Liberty," is discontinued.

On the margin of the paper will be found a pasted slip, on which is printed the subscriber's name, and the time at which the subscription expires, which will be altered the same number the remittance is receipted, a neglect of which will be readily discovered by the subscriber.

Corresponding Letters.

The Oconee Baptist Association, in session with the church at Union, Madison County, Ga., September 14, 1872, to her sister Associations with whom she corresponds, sendeth christian salutation:

DEAR BRETHREN:—Through the tender mercy of our God we have had the privilege again to meet in an associate capacity, in peace and harmony. All the churches have been represented, bringing the pleasing intelligence that they are at peace, and some of them report some accessions to their numbers.

Your correspondence by messengers, letters and minutes has been received with joy and gratitude to God, inasmuch as they bear evidence of christian love and fellowship for us. And the brethren who labored in word and doctrine brought forth the glad tidings of salvation by grace alone, upon which our souls have feasted.

The business of the association has all been transacted with great unanimity; and as an evidence that we desire a continuance of your desirable correspondence, we have appointed correspondence, as will appear in our minutes.

The Lord permitting, our next meeting will be held with the church at Shoal Creek, Walton County, eighteen miles from Social Circle, and eight miles north-east from Monroe, on Saturday before the second Sunday in October, 1873.

D. W. PATMAN, Mod.

F. M. McLEROY, Clerk.

MONEYS RECEIVED FOR "THE EDITORIAL."

John Johnson, Maine, 2 30, Isaac Dennes, Ten, 2 30, H R Littell, Ky, 2 30, Wm. F Kercheval, Mo, 6 55, Peter W Sawin, Neb, 2 00, Mrs Eliza Stout, Ill, 5 09, Wm W Henton, Ga, 2 30.—Total \$22 75.

Subscription Receipts.

We omit our Subscription Receipts for this number, but will give them in our next.

POETRY.

RELIGION.

Religion! what a vast estate,
On guilty worms bestowed!
Not all the riches of the great
Are worth this gift of God!

How transient is all earthly bliss!
How poor is shining gold!
And mortal crowns, compared with this,
How worthless to behold!

In all things else let me be crossed;
Lord, give this pearl to me!
Without it I'm forever lost,
To all eternity!

I. N. VANMETER.

THE STORM AT SEA.

A storm is on the raging deep,
The angry waters roll;
My boat is gone—a wreck, a wreck,
And sinking is my soul.

No help, no hope, but deepest gloom,
No light of sun or star;
Would he who dwells so calm in heaven
Listen to hear so far?

Look! look! a spirit on the sea,
Whose steps no footprint saw;
A hand outstretched, a voice most sad,
"Faithless, why doubt ye so?"

Now, waves, roll on; your mightiest force
Is spent on me in vain;
Now, clouds, grow black with deep'ning
night,
With windy storm and rain.

Beneath my feet the heaving sea
Rock crystal has become;
The thunders fright me now no more
Than echoes of my home.

Fast clasp thine arms forever, Christ,
Around me—close around!
Thrice welcome tempests wild, so thou,
Ruler of storms, art found!

THE SUN OF RIGHTEOUSNESS.

Let worldlings boast of all their load
Of learning, wealth and fame;
God's choicest blessings are bestowed
On those who fear his name.

This godly fear preserves the soul
Amidst ten thousand snares,
Pernicious errors dark and foul,
And soul-corroding cares.

This fear the God of heaven imparts
To souls whom he makes wise,
To humble, broken, contrite hearts,
In spiritual exercise.

Whilst travelling on 'midst groans and sighs,
A lively hope it brings,
When Christ, the glorious Sun, doth rise,
With healing in his wings.

When in dark paths, devoid of light,
This Sun's bright shining ray
Can pierce the darkest shades of night,
And bring eternal day.

Poor little faith, cheer up, and grope
Among the tombs no more;
Thy God will not destroy thy hope;
Salvation's at the door.

Thy hope, though small, 's ordained to be
An anchor to thy soul;
'Twill show his faithfulness to thee,
When troubles o'er thee roll.

In sore affliction, when he lays
On thee his chastening rod,
He'll bring thee forth, and thou shalt praise
The wonder-working God.

The word of God e'er standeth fast,
And, though thy pace be slow,
He'll grant thee dying strength at last;
To heaven thou soon shalt go.

Eternal love hath so arranged,
Sin shall no more annoy;
Thy mourning days shall be exchanged
For everlasting joy.

PRECIOUSNESS OF CHRIST.

1 Peter ii. 7.

Precious Savior, source of life divine!
Precious forevermore, and thou art mine!
Precious as the Father's gift to me!
Precious, for naught compares with thee!
Precious in thy life-giving power!
Precious to light the darksome hour!
Precious to all my fears displace!
Precious in thy reign of grace!
Precious to fill my soul with love!
Precious to guard me when I rove!
Precious in view of life to come!
Precious Savior, lead me home!

A. M. R.

Obituary Notices.

Please publish the death of my dear little daughter, *Alice Cuskaden*, daughter of George and Charity Cuskaden, aged 4 years, 8 months and 17 days. Her disease was of the throat. Her funeral was preached by Eld. A. B. Nay.

Asleep in Jesus, peaceful rest,
Whose waking in supremely blest;
No fear, no woe, shall dim that hour,
That manifests the Savior's power.

CHARITY CUSKADEN.

St. Paul, Ind.

Please publish the death of our dear old aunt, *Rachel Bowen*, wife of Samuel J. Bowen, who died Aug. 22, 1872, aged 86 years, 8 months and some days. She was a firm believer in the doctrine of salvation by grace alone, and was beloved by all who knew her. She was perfectly resigned to the will of the Lord to the last. She was very much afflicted the last ten or twelve years of her life, but was patient and kind. She leaves a bereaved husband, who feels his loss greatly, but mourns not as those who have no hope. Mr. D. Winters preached at her funeral to a very large audience, from Psalm xxxi. 5, which text she selected twelve years ago.

The family mansion is lonely and dreary,
The star that shone brightest shall no more appear;

The transcendent light of the household is gone,
Its lustre forever, forever is gone.

The old aunt and wife so loving, devoted and true,
So watchful, so anxious, with love ever new;

A friend ever faithful in sorrow and strife,
Has ended her course, the rough pathway of life.

Yet weep not for her, she is happy on high,
In yonder safe mansion, that throne in the sky;

Her mission is ended, her trials are past,
Her frail bark is moored on the safe shore at last.

MOLLIE I. RANCH.

Montgomery, Ohio.

DIED—In Dorchester Co., Md., Nov. 18, 1872, *Mr. Thomas Mace*, son-in-law of Whitefield Woolford, aged 53 years, 7 months and 18 days.

The subject of this notice was a very prominent man and an excellent citizen, for his honesty, integrity and uprightness were such as to command the respect of the entire community in which he resided. A personal acquaintance of sixteen years had endeared him to the writer of this brief notice. Sometime early last spring, or in the latter part of the winter, he fell and broke his arm, and was doubtless injured internally, for during the past six or seven months he was very poorly, and gradually became weaker, and his appetite for food entirely left him, a number of days before his death. His last days on earth were peaceful and calm, and he passed away from the cares, toils and anxieties of this world, without a struggle, and sank down in death as calmly as an infant falling in-

to slumber upon its mother's bosom. His relatives and friends feel that his dismissal from the scenes of this mortal life was so calm and peaceful, that their loss is his eternal gain.

In the death of Mr. Mace, our dear brother Woolford is again sorely afflicted, for this is the twelfth death in his family during the past few years; but our venerable brother has a support in his deep sorrow that the world can neither give nor take away.

In compliance with the request of Mr. Mace's eldest daughter, the following words of scripture were used as a text at his funeral: "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me."

"Peace! 'tis the Lord Jehovah's hand
That blasts our joys in death,
Changes the visage once so dear,
And gathers back the breath."

ALSO,

By request of Mrs. Mary A. Langfitt, of Washington, D. C., I forward for publication a notice of the death of her only child, *Samuel J. Langfitt*, who departed this life Feb. 5, 1872, aged 27 years, 2 months and 5 days.

The subject of this notice had been afflicted for a number of years, of violent fits, causing him to be much convulsed at times, leaving him very weak and debilitated, after having an attack. His dear mother feels very lonely and disconsolate, but may Israel's God support and comfort her, and she bow in humble submission to his sovereign will.

WM. J. PURINGTON.

Southampton, Pa., Nov. 29, 1872.

APPOINTMENTS.

If the will of the Lord be so, Elder S. H. Durand and brother B. Bundy will attend the yearly meeting at Roxbury, Jan. 4th & 5th, and on their way there will preach in the vicinity of brother J. Birdsall's, near the Arabian Meeting House, on Tuesday evening, Dec. 31; on Wednesday evening at Middletown, Delaware Co.; on Thursday evening at Margarettsville.

G. M. FRENCH,

YEARLY MEETING.

The Otego Church has appointed a yearly meeting to be held, if the Lord will, at Osborne Hollow, Broome Co., N. Y., ten miles east of Binghamton, on the Albany and Susquehanna R. R., on Wednesday and Thursday after the fourth Sunday in December, (25th & 26th) when and where we hope to meet a goodly number of brethren and sisters of the faith of God's elect. Elders Beebe and Smith are expected, and as many more as can attend.

Also the church have changed their regular church meeting day of January, to be held on Saturday before the fifth Sunday in December, after which the church meeting will be held as formerly, on Saturday before the first Sunday in each month.

By order of the church,

G. M. FRENCH, Clerk,

Post-Office Money Orders, where our subscribers can procure them, afford the safest way of making remittances, but when sent in payment for the "Signs of the Times," should invariably be made payable at Middletown, Orange Co., N. Y., Post-office. We do not wish them drawn on New York City Post-office, nor on any other than Middletown. As many post-offices in the country are not authorized to issue Post-office Money Orders, where they cannot be procured letters containing money should be registered. Drafts on Banks in the City of New York are also perfectly safe and acceptable to us, as we can always get them cashed at Banks in this place, But Post-office Orders can only be collected from the offices on which they are drawn.

The "Signs of the Times,"

DEVOTED TO THE

OLD SCHOOL BAPTIST CAUSE,

IS PUBLISHED

ON THE FIRST, TENTH AND TWENTIETH,

OF EACH MONTH,

BY GILBERT BEEBE,

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

TERMS.

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You will save much time and labor, by a strict observance of the following rules:

1. All new subscribers will please write their names, and the name of their Post Office, County, and State, as plainly as possible.
2. Old subscribers, who wish their subscription discontinued, will state distinctly the Post Office, County, and State at which they have received their paper formerly, and see that their subscription is all paid up.
3. Those who wish to have their address changed from one Post Office to another, will be careful to tell us the name of the office from which, as well as that to which they desire it changed.
4. Those who send payments for the subscription, should, in all cases, give the Post Office address.
5. Agents, and all others, who forward payments for others, should state distinctly the name, and Post Office, very one that is to be credited.

A strict compliance with the above rule will greatly oblige us, and enable us with greater accuracy to enter the proper credit to each name.

HYMN BOOKS.

We have just received from our Binder the Third Edition of our Baptist Hymn Book, and are now ready to supply orders for any of the various kinds of binding, viz:

First Quality, Turkey Morocco, single copy, \$2.75; per dozen, \$30.00.
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At these prices we will send (postage expressage pre-paid) any quality or quantity that may be ordered. But at these prices cash must come with the order, we need the funds to pay the heavy expenses.

THE EDITORIALS

OF THE

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Middletown, Orange Co.

Signs of the Times

D. L. Blackwell, Nov 72
HOPEWELL
MERCER CO. N. J.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 40. MIDDLETOWN, N. Y., DECEMBER 20, 1872. NO. 36.

CORRESPONDENCE.

SOMERSET, Perry Co., Ohio, Nov. 4, 1872.

DEAR BROTHER WM. L. BEEBE:—Some few years ago I requested your views on a certain portion of Isaiah, which you gave in such a satisfactory manner and which gave me so much good, that I am constrained to ask as much of you again. My mind has been for some time reflecting a great deal on the subject of the "Good Samaritan." I can sometimes see a great beauty in that subject; but there are many things connected therewith which I do not understand; and would be exceedingly obliged and much pleased to have you write in the "Signs" fully when you find leisure time.

Brother Beebe, the Lord is wonderfully good and merciful to me, and has all my life been extending his precious mercy to a wretched unworthy object. I see his goodness and mercy every day, and yet my heart is still hard. I often forget to thank him for his mercy, and when I do, it is in a poor imperfect, cheerless and dead manner. Sometimes in trying to pray, I can say nothing; every thing is shut up, all is dark; and I will find that my mind has been for some time running on some worldly, and foolish thing. Is a christian troubled in that way? It seems to me not. I have often thought that in the way of a wicked heart, and an uncontrollable and foolish mind I am an exception to anything in the world. I am afflicted frequently with spells of indigestion; and I would sometimes think that was a cause of my wretched irregularity of mind; but when I reflect back on the past, I find that I was equally as bad before this affliction. Brother Beebe, I have been professing to be one of the little ones in the dear old Baptist church for more than a dozen years, and I have often thought it would have been much better for them and me if I had not professed at all; and yet I do not know how I could live in this world without the dear people of God as my associates. But I know that I am unworthy of them. If I could only feel like they look to me, I would be content. Go into church early and see them come in. O! what a christian look! See that happy soul, that loving clasp of the hand. "Behold how they love one another." If I were asked a reason for my hope, it is because I love the brethren;

and they all appear to love me, but dear ones, they can't see me as I see myself, or they could not love such a vile one as I. I wish to tell you, my brother, of what I think so strange in me. When I am sick, which is often, I am as hard hearted and stolid as ice. Now, it seems to me, a christian could pray and look to the Lord, and lean upon him and repent. But ah! strange to say, not so with me. At such times I have tried to pray: I have tried to repent; I have even tried to think seriously; but it was not in my power. During all such times I could not pray nor repent; I could not feel the least sorrow for my sins, but feel every way, I believe, but the way I love. Then when I get better, my heart will melt; I can repent; I can pray to the Lord, and thank him for his goodness, in my poor imperfect manner.

Brother Beebe, I could talk to you all day in this imperfect way of mine, but I fear I have already wearied your patience, and shall close.

Very truly, your brother in tribulation,

J. V. DOLLISON.

COVINGTON, Ga., Nov., 30, 1872.

REPLY:—While perfectly willing to comply with every request of my brethren and sisters, by giving such thoughts as I have on any subject connected with the all important system of salvation, I fear that my views may not be correct in the application of particular portions of the inspired record, and thus may tend to darken counsel rather than assist those who seek light. Feeling sensible that brother Dollison may be much better qualified to elucidate the subject proposed than, myself, the following are submitted in weakness, and with deference to the clearer views of any of the saints who may read them; for I freely acknowledge that such is the darkness of my mind, even the plainest portions of scripture are utterly beyond my apprehension unless revealed by the same Holy Spirit by whose inspiration they were recorded. Much less can I claim clearly to understand things spoken in parables.

The character referred to as the "Good Samaritan" by our brother I suppose to be that Samaritan whose conduct is described by our Lord in the parable recorded.—Luke x. 30-36. To write on this subject as

requested "fully" would require more space than I feel justified in occupying in the "Signs," and clearer knowledge than I ever expect to possess while in the body of this death. And I may fail to touch upon the very points most desired by my brother, as he does not specify the particulars, in which his understanding is at fault. In this as in all other parables, the important point is the illustration of gospel truth in the whole subject related. Parables must be understood differently from plain declarations of historical fact; and the lessons they teach must not be distorted by inferences and deductions at variance with the plain testimony of revelation. The circumstances under which this parable was spoken clearly indicate the reproof contained in it as applying to the case of the self-righteous law-giver who presumptuously tempted the Lord; and evidently his proud self-conceit was overwhelmed by the manifest force of its application to himself and all such as are trusting in the belief that they are righteous. Obviously the vanity and falsity of legal justification, in which the Jews trusted, was made manifest by the very decision rendered by this lawgiver himself, as stated in verse 37. As the Samaritans were more especially than any other people detested by the Jews, this illustration was the more severely cutting to their pride from the representation that he who showed mercy on the sufferer was of that despised nation. So the point was more clearly shown that the judgment of men is at variance with the just judgment of God. If mercy and disinterested kindness might have been expected from any of the Jews, it might reasonably have appeared that the priest and Levite would have shown it; but both these having left the victim to perish, it was the Samaritan who afforded him relief, while just the reverse of these things would have been the expectation founded on the respective pretensions of the characters. Even the blindness of bigotry and prejudice could not deny the truth so plainly stated; hence there is no reply of the lawgiver recorded after Jesus had directed him to imitate the conduct of this Samaritan. It should be observed however, that Jesus did not say that he should inherit eternal life as the wages of obedience to the direction given

but clearly it is implied in the 26th verse, that in obedience he should fulfill the law, whose requirements he had just stated correctly.

This primary application of the parable is sufficiently obvious to require no further comment; but, like all the wonderful teachings of our gracious Savior, this parable is full of instruction forever new, and applicable in all ages, and profitable to the saints to whom it is given to know the mysteries of the kingdom of God, which to others are hidden in parables, or dark mysterious sayings. Much has been said and written on this application of the subject, and doubtless much truth has been expressed; but such is its fullness that it can never be exhausted. Applied to the first experience of the saints, the priest and Levite representing the requirements of divine justice, and the provisions of the Law of Moses with its ceremonial rites, afford no relief, both *passing by on the other side*; as far from the reach of the despairing sinner as did these in the text, from the sufferer in his helpless state. So far the illustration shows the hopelessness of the conscious sinner's condition, when Jesus whom we had esteemed stricken, smitten of God, and afflicted, in whom we had seen no comeliness or beauty came to our relief, and not only poured the healing wine and oil upon our wounds, but provided deliverance for us, and transported us into the rest that he has prepared for his favored ones. Further, the *inn* may represent the gospel church, where believing pilgrims find rest, food and care, all provided at the expense of their great Deliverer, freely of his goodness and mercy, as represented by the generous kindness of the Samaritan.

There is another application, however, which I will submit for the consideration of Brother Dollison, without objecting to the view above presented. The man is said to have come down, from Jerusalem to Jericho, where he fell among thieves which stripped him of his raiment, wounded him, and departed leaving him half dead. Now Jerusalem, as embracing Mount Zion, and being the capital city of Judah and Israel, may in this case, as we know it does in other scriptures, signify the gospel church, which is exalted above all earthly heights, and represented as the mountain of the house of the Lord

established in the top of the mountains and above the hills. This shows the lofty standing of those who abide within the sacred walls of this highly favored city.—There is no condemnation to them.—Rom. viii. 1. They are no more under the law, therefore they are free indeed. But if, like the foolish Galatians, they seek for legal justification in themselves, they fall from grace; and that indeed going down from their lofty abode in Jerusalem, where is their "heavenly vision of peace," their established dwelling place, to Jericho, (which signifies his moon or month,) from which may be understood the restlessness of continual change and perpetual servitude embraced in that working system, by which all will worshipers go about to establish their own righteousness. Here the saints ever fall among those thieves who by doubts and temptations, strip them of their raiment of justification by the righteousness of Jesus Christ, wound them with cruel apprehensions of judgment and fiery indignation which shall devour the adversaries, and leave them in a state of agony "half dead" indeed. Then in vain do they appeal to the law or to their own works for deliverance. All such dependances are utterly beyond their reach, *passing by them on the other side*; and in their distress they might sink in despair; but he whom they had pierced by their departure from his laws, comes to their relief and delivers them. He restores their souls, appears for their help, and the angel of his presence saves them. In this sense He is revealed as a Neighbor indeed, as that Friend who is more faithful than a brother, and in joy and thanksgiving they realize the power of that love which is unspeakably free and boundlessly full. They love him because he first loved them; and in each successive deliverance they experience a renewed sense of that same unselfish love. This divine principle marks all in whom it is revealed as being born of God; for however vile, rebellious and sinful they find their natural mind, which is still the fountain of hatred and corruption, there is that holy desire and longing for conformity to the image of Jesus in all perfection, which cannot arise from the natural or carnal mind, because that mind is enmity against God, not subject to his law, (of which love is the fulfilling.)—Rom. xiii. 10, neither indeed can be.—Rom. viii. 7. Thus it is manifest that even the practical obedience of the saints to the law of Christ in loving one another with a pure heart fervently, is the fruit of the Holy Spirit which dwells in them whereby they are sealed unto the day of redemption; so that boasting is excluded, and all the glory of their preservation in time as well as all in their eternal salvation must be ascribed to the sovereign grace of God.

The practical application of the les-

son taught in the subject is doubtless clear to my inquiring brother, Dr. Dollison, and to readers generally who are attentive to the words of our heavenly Teacher. This instruction is in perfect harmony with the impressions made in the heart of every one who is led by the Spirit of God. It is the message that ye heard from the beginning, that ye should love one another. And this love is not in word only, or a mere profession of great regard to each other, but genuine christian love rises above sectional boundaries and earthly distinctions, whether of nationality, race, or station in social life, and recognizes a brother in every one who can unite in the song of "Salvation by grace." Such love was manifested to the unworthy writer when sick and in prison, the dear saints, some of whose faces I had never seen, were prompt to minister to my necessities, though contrary to their natural prejudices. May their christian charity and works of love not fail of their reward because of the unworthiness of the recipient of their favor! Unquestionably their conduct was prompted by the Spirit which actuated the Samaritan, in the subject; and to them I feel authorized to apply the language of inspiration, "God is not unrighteous to forget your work and labor of love, which ye have shewed toward his name," and they doubtless realize the just reward of their kindness in the answer of an approving conscience.

Another application of the subject is worthy of our earnest regard. Considering the High Priest of our profession as the great Prototype of this Samaritan, with what forgiving tenderness and long forbearance should we endure the frailties and infirmities of our brethren whose natural weakness and sinfulness may lead them to trespass against us. Instead of indulging the propensity of our carnal minds in resentment and rendering evil for evil; enduring the cross to our natural feelings, we should follow that which is good, both among ourselves, and toward all. This self-denial and crucifying the flesh with the affections and lusts, must be the continual course of such as live and walk in the Spirit. In following this path they find the only real satisfaction allotted to the saints on earth, and in any other course they sow to the flesh, of which they shall certainly reap corruption and death to all spiritual enjoyment. It is in this sense that we *die* when we live after the flesh. But in pursuing the self-denying course of this Samaritan, we sow to the Spirit, and enjoy the fruit of satisfaction and peace, which is called reaping life everlasting.—Gal. vi. 8. Not that we may lose that eternal life given to all that come unto our Redeemer as drawn by the Father, but the life referred to as the fruit of obedience to the laws of our King is that enjoyment of spiritual joy and satisfaction spoken

of by the Psalmist, "Thou wilt show me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures forevermore."—Psa. xvi. 11. And "In his favor is life."—Psa. xxx. 5. Again, "Blessed are they that do his commandments, that they may have right to the tree of life."—Rev. xxii. 14.

Much more might be said in connection with the particular application of this interesting and instructive subject; but I do not expect to be able to exhaust the fountain of inspiration, and may as well leave the matter now, hoping that my brother will accept this effort as evidence of my willingness to comply with his wish, however it may fall short of his expectation.

Justice to my brother, Dr. Dollison, requires that I should ask his pardon for the liberty taken in forwarding his private letter for publication, but as I have no personal acquaintance with him I presume he would object to saying to any reader of our family paper as the "Signs of the Times" has been appropriately called. In answer to the inquiry in regard to his personal experience, I feel to say to brother D., in the language of the apostle to the strangers scattered in the primitive age, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed ye may be glad also with exceeding joy."—1 Peter iv. 12, 13. Also the words of Paul, "There hath no temptation taken you but such as is common to men; but God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape, that ye may be able to bear it."—1 Cor. x. 13. If our experience were consistent with rational expectations, we should not be brought by a way that we knew not, and in paths that we have not known. But all our experience being contrary to the suggestions of our reason, we realize what it is to bear the cross and walk by faith. I know of but one infallible test to determine whether we have life eternal, and that is given by the inspired word. "WE KNOW that we have passed from death unto life, *because we love the brethren*."—1 John iii. 14. Here were we need expect no exemption from tribulation, which our Lord has assured us we shall have in the world; nor is it becoming in us to fret about the particular form in which we are called to bear that which is assigned to us. It is much better to be still, and know that he who has chosen us in the furnace of affliction is that same God who has loved us with an everlasting love, and therefore with loving kindness he has drawn us. In perfect resignation and simple trust in the shadow

of the Almighty, there is rest for such as are weary. There let us repose in quiet and unquestioning faith. For "The Lord is good, a strong hold in the day of trouble, and he knoweth them that trust in him."—Nahum i. 7.

I wish to explain to my private correspondents, that my failure to attend to them has not been from any declining interest or desire to drop their correspondence, but alone on account of ill health and an unusual pressure of temporal cares. Hoping they will bear with me, I shall still be grateful to hear from them whenever they will favor me with their letters.

As ever, in love to all the saints,
WM. L. BEEBE.

PLUM CREEK, Dawson Co., Nebraska,
November 10, 1872.

VERY DEAR BROTHER BEEBE:—
Through the goodness and mercy of him who has said, "I am God, and change not," I am this morning permitted to take up my pen to contribute something to the columns of your most excellent paper, which comes to us laden with the precious truth of the gospel, cheering our hearts, and causing us to rejoice in that the glorious truth of the gospel is maintained, and salvation by grace is alone proclaimed to poor perishing sinners. This is what my poor heart rejoices in, believing it to be in accordance with the volume of inspiration; for I read therein that Adam, our foreparent, violated or transgressed a holy law that was given him by his Creator, with the penalty annexed, "In the day thou eatest thereof, thou shalt surely die." Notwithstanding their high position coming from the hand of their Creator God, a good being, and pronounced very good, capable of conversing with their God, and given full possession of the garden of Eden with one exception, with control over the beasts of the field, and he superior in his order over all the creation yet with all this at their hands, the evil one came along and instructed them to use a little *means*, and to do thus and so, saying, "Your eyes shall be opened, and ye shall be as gods, knowing good and evil." Here dear brethren and sisters, I believe to be the first introduction of means invented and introduced by Satan himself, to the woman, that she might gain a higher position than that of Eden's garden. "And when the woman saw that the tree was good for food, and that it was pleasant to the eye, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat; and the eyes of them both were opened, and they knew that they were naked. And they sewed fig leaves together, and made themselves aprons. And they heard the voice of the Lord God walking in the garden in the cool of the day."

And Adam and his wife hid themselves from the presence of the Lord God, amongst the trees of the garden. And the Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked, and I hid myself. And he said, Who told thee thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldest not eat? And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat. And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life; and I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. Unto the woman he said, I will greatly multiply thy sorrow in conception," &c. "And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it, cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; in the sweat of thy face shalt thou eat bread till thou return to the ground, for out of it thou wast taken."—Gen. iii. Now, brethren, we see the result of means in the first instance; man has sunk himself, with all his posterity, in endless ruin. Driven from Eden's garden, he dies to that life and happiness that he was in full possession of. He can no more converse with his Creator, but is driven from his presence, and is dead in trespasses and in sins, without hope, and without God in the world. By one man sin entered into the world, and death by sin, and so death has passed upon all men, for that all have sinned and come short of the glory of God. Again, we notice the result of means in the case of Cain, who, in order to appease the wrath of Almighty God, takes the fruit of the ground, the productions of his own hands, and offers an offering unto the Lord. His offering is rejected. Envy, hatred and malice arises, and he vents his sharpest spite against the true worshiper of God, and takes his life. He has utterly failed to appease the wrath of God, but brings down the vengeance of Almighty God upon him. "And now art thou cursed from the earth which hath opened her mouth to receive thy brother's blood."—Gen. iv. 11. No sooner had men begun to multiply upon the face of the earth, than the earth was filled with their wickedness. Sin is developed in every form, and the wrath of God is kindled against them. And God

saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil, and that continually.—Gen. vi. 5. "And the Lord God said, I will destroy man whom I have created from the face of the earth, both men and beasts, and the creeping things, and the fowls of the air, for it repenteth me that I have made them. And the Lord caused the rain to fall heavily upon the earth, and the fountains of the great deep were broken up, and the waters prevailed exceedingly upon the earth, and all the high hills under the whole heavens were covered, so that all mankind were destroyed from off the face of the earth, save Noah and his family, eight souls, that were saved in the ark, which was not constructed by the ingenuity of man, but by the Lord of hosts.—See Gen. vi & vii. No sooner had the rain ceased to fall, and the flood dried up, and men began to multiply upon the face of the earth, than he is again in vile array against Jehovah, bidding defiance to the thunderbolts of heaven. Means are again made use of, in order to change and better their position, lest vengeance should again be poured on them. But, "Vengeance is mine, I will repay, saith the Lord." O, poor benighted souls! they conclude they have fallen upon a plan at last, and their wisdom is displayed upon Sinar's plain. "Let us build a tower whose top will reach into heaven; and let us [mark the language] make us a name, lest we be scattered abroad upon the face of the whole earth." But he who works and none can hinder, beheld the wickedness of man, and confounded their language; hence the result, like Adam and Eve, they fail to accomplish their design by the use of means, and as in the case of Cain, the vengeance of God is poured out upon them, and the Lord scattered them abroad from thence upon the face of all the earth; thus showing that man is by nature totally depraved, sin is mixed with all he does, and to-day, dear kindred in Christ, were we placed upon the same standing of our foreparents in the garden of Eden, we would be no better than they; like them we would seek a higher position by the use of means, and like them we would sink ourselves in sin and degradation. We would have just as soon fallen under the fiery indignation of God's wrath. O, brethren, language fails to present the ruined condition of man by reason of sin, and to speak of him at his best, we can only say with the inspired prophets and apostles, "There is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God: they have all gone out of the way, they have together become unprofitable, there is none that doeth good, no, not one;" for all have sinned, and come short of the glory of God.—Rom. iii. The Lord of hosts could

look down from his court of glory and view the sinful nations of men, and declare in language like this: "Behold the nations are as a drop of the bucket, and are counted as the small dust of the balance. All nations before him are as nothing, and they are counted to him less than nothing and vanity."—Isa. xl. 15, 17. Surely men of low degree are vain, and men of high degree are a lie; to be layed in the balance they are all together lighter than vanity.—Psa. lxxii. 9. And all the inhabitants of the earth are reputed as nothing, and he (the Lord) doeth according to his will in the armies of heaven and among the inhabitants of the earth, and none can stay his hand, or say unto him, What doest thou?—Dan. iv. 35. Now where, O poor perishing sinners, shall we expect justification, or find a sure support to rest a hope upon for life and immortality beyond this vale of tears? Can it be found in man whose breath is in his nostrils? No, in no wise; for we have before proved both Jews and Gentiles, that they are all under sin. To whom then shall we go? Shall we turn to the law and fulfill all its requirements and be justified? No; for by the deeds of the law shall no flesh be justified; for by the law is the knowledge of sin.—Rom. iii. 20. To him that worketh is the reward not reckoned of *grace*, but of *debt*. Is there no hope for perishing sinners? Yea, the prophets point to one who is mighty and able to rescue fallen man from sin and ruin. Behold my servant whom I uphold; mine elect in whom my soul delighteth; I have put my spirit upon him; he shall bring forth judgement to the Gentiles.—Isa. xlii. 1. "Behold the Lord God will come with strong hands," &c. "Unto us a child is born, unto us a Son is given; the government shall be upon his shoulder, and his name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace. He it is that hath declared, I am God, and change not; I even I am the Lord, and beside me there is no Savior; look unto me, all ye ends of the earth, and be ye saved, for I am God, and beside me there is none else. I looked and there was none to help; and wondered that there was none to uphold; so mine own arm brought salvation. Behold the Lord hath proclaimed unto the end of the world: say ye to the daughter of Zion, Behold thy salvation cometh; behold his reward is with him, and his work before him. His name, says the angel from heaven, shall be called Jesus, for he shall save his people from their sins. He comes in the fullness of time, is made of a woman, made under the law to redeem them that were under the law. Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death, he might destroy him that had the power of death, that is the devil. A body hast thou

prepared me; Lo, I come; in the volume of the book it is written of me, to do thy will, O God. I came not to do my own will, but the will of him that hath sent me, and this is the Father's will which hath sent me, that of all he hath given me I should lose nothing, but raise it up again at the last day. He came not to make void the law, but to fulfill it in our behalf, and redeem us from under its curse; for thus it is written, and thus it behooved Christ to suffer and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem; neither is their salvation in any other. There is none other name under heaven given among men, whereby we must be saved. To him gave all the prophets witness, that through his name, whosoever believeth in him, should receive remission of sins." Thus we have found one that is able to save to the uttermost them that come unto God by him, and he that cometh unto me, I will in no wise cast out. I came not to call the righteous, but sinners to repentance. Yea, he came to seek and to save that which was lost. And you, O poor of the flock, who have beheld the wickedness of your hearts, and have realized your ruined condition by reason of sin, and have been made to abhor yourselves in dust and in ashes, even you shall be stripped of your fig-leaf garments, and shall be clothed with the garments of salvation, and covered with the robe of righteousness; it is you that shall sing the victorious song of his redeeming blood; for his blood cleanseth us from all sin, which the blood of beasts or bullocks slain on Jewish altars could not do; nothing short of the blood of the crucified Redeemer. Then let modern Babel boast of her powers, and of what great things she will accomplish in ushering sinners into heaven, and go about the streets and lie in wait upon the corners, using her much fair speech, and duping in her city converts. But be it known unto you, O ye that have been taught of the Lord, that these are only devices of Satan, the first inventor of means, all which, like Babylon of old, will sink in endless ruin! The viols of God's wrath will again be poured out upon them in that day for which all days were made, when the angel shall stand with one foot upon land, and one upon sea, and declare that time shall forever cease; then shall they hear his awful voice saying, Depart from me, ye that work iniquity, for I never knew you. No, he never knew them in the covenant of redemption, consequently they shall sink as a millstone in the midst of the sea, to rise no more. While all the heirs of promise, chosen in Christ Jesus before the foundation of the world, born of his Spirit, and saved by his grace, shall rise triumphant over every sorrow and affliction, to that haven of immortal bliss, and

there sing the rapturous songs of his redeeming blood, saying, "Not unto us, not unto us, but unto thy name be all the glory; for thou wast slain, and hast redeemed us unto God by thy blood, out of every nation, kindred, tongue and people." And so shall they ever be with the Lord.

Dear brother Beebe, I have extended this imperfect letter far beyond my expectations. What I have written is especially directed to the Conn's Creek Church, Shelby Co., Indiana. If after examination you see fit, you may publish it. May the Lord ever be with you, dear brother, in your arduous labors, and sustain you under every weighty trial, is the sincere prayer of your very unworthy brother to serve in the kingdom of our Lord Jesus Christ,

PETER W. SAWIN.

P. S.—As I have recently located at this place, and desire if any brethren and sisters of our faith and order design coming west, that they would locate at or near this place. Excellent Government land can yet be taken under the homestead and pre-emption laws. They would truly receive a hearty welcome from us. All letters of inquiry will be promptly answered. Also if any brethren or sisters are passing over the U. P. R. R., we hope they will stop off and make us a visit, as we live very near the station, and can be easily found by making inquiry at the station.

P. W. S.

PHILIPPI, W. Va., Nov. 20, 1872.

DEAR BROTHER BEEBE:—I send you the experiences of brother Levi Findley and sister Findley, his wife, hoping they may strengthen and encourage some of the dear lambs of Christ's fold. I baptized sister Findley some years ago, and brother J. Poe baptized brother Findley not long since. They are both members in good standing in the Valley Church, of our association. I love to read the dealings of the Lord with his dear people, and there may be some like me.

Your unworthy brother,
JOSHUA S. CORDER.

SCOTT TOWNSHIP, W. Va., Oct. 7, 1872.

TO JOSHUA S. CORDER:—Dearly beloved and highly esteemed brother in Christ, it is with the deepest feelings of my weakness and inability to do so that I answer your request, but I hope the Lord will give me strength to tell you what I hope he has done for my poor soul.

I knew, from my earliest recollection, that I was a sinner, and often thought I would like to be a Christian. I always feared death, because I knew I was not prepared to die. Being a weakly child, I studied a great deal about dying, and what would become of me after death. At the age of fourteen years, I had the pleasure of seeing father Collett baptize my brother John Waldo Kit-

tle, and O how miserable I felt that day. I thought he was a Christian, I would have given the whole world, if it had been in my possession, for to be as fit a subject for baptism as I thought he was. I never had felt myself a lost sinner until that time, and from that time on I felt a great burden on my mind. I often would try to pray, but my prayers seemed to reach no higher than my head. I would try to wear those dreadful feelings away, and at times they would seem to be gone, and then would come back worse than before. I often wished I knew the cause of those sad feelings, but I would not think of telling them to any one, but chose rather to be alone. I would go to hear old father Collett preach, and I believed that he preached the truth; but I often felt I was beyond the reach of mercy, and that I was one of those to whom the Lord would say, "Depart, ye workers of iniquity, for I never knew you." I would think sometimes that I might have been a Christian, but that time was past forever. I went on in this state of mind, never feeling any heartfelt sorrow for sin, yet I felt myself to be a sinner. I was almost four years in this state of mind. I was married at the age of sixteen years, and went some distance from home to live. My husband being of a lively disposition, I delighted in his company, and so I passed on for some time, with but little distress of mind. At length my trouble came again, and it seemed worse than it had ever been before, and being some distance from my relatives seemed to add to my distress.

I have given but a brief sketch of the wearisome weeks and months that I passed through. All the exercises which my mind underwent, is more than I can tell. I had often heard preachers say, "You can get religion if you will seek for it. If you will go to Jesus, he will have mercy upon you." But I was like the poor publican, who could not so much as lift his eyes to heaven, and could only say, "God, be merciful to me, a sinner."

On the first Sunday in March, 1850, I heard you preach from these words: "Show me thy faith without thy works, and I will show thee my faith by my works." And while you was preaching, O how miserable I felt. I saw myself a lost and ruined sinner. It seemed that every word you said was addressed to me, and I felt as though every person in the house knew I was a poor condemned sinner. I would have left the house could I have got out without being noticed, but I stayed in till meeting closed. I went home weeping bitterly, to think what an awful condition I was in. I felt that God was angry with me on account of my sins. I would try to pray, but it seemed as if my prayers reached no higher than my head, and all I could say was, Lord, have mercy upon me.

I was in this condition from Sunday till Wednesday, when my burden had become so great that I could not bear it any longer; my bodily strength seemed gone, and with it all hope of ever being forgiven my sins. I sank down, unable to stand. It seemed to get as dark as night, although it was day. It seemed as if I was at the very gate of hell. I felt as helpless as a poor little infant, and while I was in this condition I felt that I was bound to go to hell, and that God was just if he sent me there. But O the mercy and goodness of God to poor helpless sinners! I then saw Jesus on the cross, and it seemed as if he said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." These were blessed words to me. It was there, at the foot of the cross, that I poured out my soul in prayer to God, and while I was there praying, my awful burden of guilt left me, just like thick clouds pass away after a storm. I now felt calm, and thought, Can this be religion. Just then something seemed to say, You are deceived. Then I began no doubt, and O what troubles I saw. I prayed for my burden to come back again. I was in this state of mind from Wednesday till Sunday, when my husband and I were singing, and my doubts all left me and I rejoiced with joy unspeakable and full of glory.

'Twas grace that taught my heart to fear,
And grace my fears relieved;
How precious did that grace appear
The hour I first believed."

EMELINE FINDLEY.

SCOTT TOWNSHIP, W. Va.

TO J. S. CORDER:—Dear brother in Christ Jesus, it is with the greatest weakness and inability that I attempt to write to you on this important subject, but the Lord is able to make me strong, if I trust in him, and I hope I do.

I was going on in sin and folly, when all at once there came over me a deep soberness. I knew not what it meant. It appeared to me that something awful was about to happen me, or just had happened, but I could not tell what these feelings meant. They increased so that I thought I must get rid of them somehow, so I went into wild company and tried to wear it off. All went off well while I was in company, but when I left the company those feelings would return worse than before. One day as I was ploughing, it seemed to me I was going to die the next moment, and the inquiry arose, Are you ready to meet your God? I saw that I was a great sinner in the sight of God, and it appeared to me that I was about to die and go to hell, and the thought of being cast into hell forever seemed more than I could endure. I thought I would not work any more, when these words came to me: "He that provideth not for his own household

hath denied the faith, and is worse than an infidel." I then thought that to go to work and provide for them was my duty, and it would make my case none the worse. So I went to my work again, praying the Lord to have mercy on my poor soul; but my words seemed to fall to the ground. I then promised the Lord if he would spare my life that I would do better; but it seemed to me it was like an ox in the mire, the more I tried to do, the worse I grew. One night I dreamed I was going toward a mountain, and there was a ridge running out from the mountain, and something in the shape of a human being came running at me. I was afraid, and ran toward to the foot of the ridge, and the object followed me. At the foot of the ridge was a strait and narrow path which led directly up the ridge, and on this path my enemy could not come. I awoke, and was somewhat alarmed at such a dream. The burden seemed to hang over me still, and I still continued to promise God if he would spare my life I would do better. One night I dreamed I was in a large room and in it were two persons, one black, and the other as white as the driven snow. The black one came at me with great force, when the white one stepped between me and the black one. The white one had on a beautiful white robe which came down to the floor. I awoke, and was astonished at such a dream, and still my sins like a mountain hung over me. O, I thought, if I had never been born, or had died when I was an infant! It seemed to me that the beasts of the field were better off than I, for when they die there is no more of them; but I must soon die, and go to hell, and there was no way for my escape. One night I dreamed that something came and took me to hell. I looked on the awful scene for a moment, and saw the wicked in that awful place, and thought I was taken there to be cast in with them. Just then a pathway was opened through the centre of the place, and my pilot started with me through the centre of hell. When we came out on the other side, I turned to look on the awful scene, and the path was shut up, and my pilot left me there. Now my case seemed to be an awful one. I thought I had been taken there to show me where I must soon go. Tongue cannot express the feelings that I had. One night I dreamed that the Savior came down on my breast, and removed my burden. As he raised that awful load of guilt which had been crushing me down so long, I got a glimpse of myself. Just as I was about to cry out, Glory to God! for his goodness to me, my sins came down on me again, and he said to me, "Your sins are not fit to be removed." I was wrapped in great darkness again, and it seemed to me that my day of grace was past. I often thought, O, is there any one like me? I would often go in secret

places to try to pray, but when I would get there I could not so much as say, Lord, be merciful to me, a sinner. At other times I would be permitted to smite upon my breast and say, Lord, have mercy. One night I dreamed that my mother and I were traveling up a river, and it was with much difficulty that we got along. Directly we came to a path that was very strait and narrow, leading up to a mountain, which we ascended to the top, and there beheld the most beautiful plain I ever saw. There was a large crowd of people there, taking the sacrament, and my brother, who had died previous to that, was breaking bread and handing it to the people, and he invited us to come and partake with them. At that moment I awoke, with that weight of guilt still upon me. I again thought it was something to destroy my happiness in this world, and I would get rid of it if I could. But how mistaken I was. The Lord cannot be outdone. He works in a mysterious way to perform his wonders. I still called on the Lord to have mercy on me, a poor sinner. I felt that I was sinking down to torment as fast as time could take me there, and I felt that God would be just in sending me there. I dreaded to go to sleep, for fear that when I should awake it would be in torment. It seemed to me that the very mouth of the pit opened to swallow me up. I had become so reduced in flesh that my wife would often ask me what the matter was. I would tell her I was working very hard, and did not feel very well. With almost every breath I asked the Lord to have mercy upon me. I seemed to stand over the mouth of the pit until I was stripped of all self-righteousness, and was made to cry out, Lord, save, or I perish! At that moment a light shone around me above the brightness of the sun, and I was made to rejoice and praise his holy name for his great goodness, and now I could sing,

"Amazing grace! how sweet the sound,
That saved a wretch like me;
I once was lost, but now am found,
Was blind, but now I see."

I soon began to doubt, and thought I was deceived, and prayed for my burden back upon me, that I might see it leave again, and then I would believe it was so; but I never got it back again.

I must close, as my sheet is full. I have had to omit some things for want of room.

LEVI FINDLEY.

FAIR VIEW, Ark., Nov. 24, 1872.

ELDER BEEBE—DEAR FATHER IN ISRAEL:—I cannot refrain from again addressing you, for the more I read your valuable paper, the "Signs of the Times," the nearer you all seem to me; for I have not read a single number but what it seemed as if some one was telling me of the same way

I have been brought, of the same weaknesses, barrenness, leanness, and all; yet have a little hope at times that all is well with me. I read in my bible of a chosen people, a peculiar people, a royal priesthood, elect according to the foreknowledge of God the Father, my children, my sheep, my servants, &c., which brings us to a positive decision that there is a body, a remnant to be saved, according to the spiritual teaching, and not by the power of man, but by him who predestinated. I do not feel worthy nor fit to be called one of these children, but I believe these, and these only, will enter the kingdom prepared for those created in Christ Jesus before the foundation of the world; yea, "Come, ye blessed of my Father, inherit the kingdom prepared for you before the foundation of the world." There we very clearly see that it is not what man can do, but what our Creator has already done, is this not so, my brother?

I was led through thick darkness, and it seemed my burden was heavier than I could bear or endure; and only those who have had like experience can imagine and understand the horrors of such darkness, and heaviness of such burdens, while nothing we can do, say or act, will lighten our burden, or enlighten our understanding; if anything, they only tend to show us the necessity of a higher and holier power removing the load, and causing us to stand; then it is that the quickened sinner is in truth brought to see that "man is altogether vanity." Vanity of vanities, all is vanity."

There is no church of the Primitive order nearer than twenty-five miles to us, and if I ever heard a preacher of that order until this summer, I do not recollect it; but some how his sermon convinced, or rather showed me, that his was the church I was seeking, and his the people I wanted a home with, or have no claims elsewhere; and though I feel so unworthy of a home among such a blessed people, yet I want to be among them or none; but I have not yet a name among them, but some how feel that the great Leader will bring me home when and where he wills. I feel that sin is mixed with all I do; that what I would, I do not, and what I would not, that I do; and when measured by God's purity, I am as filth and rags; but beyond this, I cling to the hope of a home for Jesus' sake, if it be the Father's will. Dear father, pray for me, and I ask all the faithful in Christ to pray for me.

I wrote to you some time ago, but suppose you did not receive the communication. If you feel so disposed, you can publish this, if not, all will be right.

Yours in distress,

CORNELIA VADEN.

EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 20, 1872.

END OF THE FORTIETH VOLUME.

It is sometimes profitable to take a retrospective view of the past, as well as to be looking forward to the unknown future. Many things however in the past, can only be remembered with pain and sorrow: and an apostle speaks of forgetting the things which are behind, and reaching unto those things which are before, and of pressing toward the mark for the prize of the high calling of God in Christ Jesus.—Phil. iii. 13, 14. But in Hebrews x. 32, 33, the saints are admonished to call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions, partly whilst ye were made a gazing stock both by reproaches and afflictions, and partly whilst ye became companions of them that were so used." And the prophet Jeremiah still had in remembrance the days of the wormwood and the gall, and therefore he had hope. The psalmist also in deep affliction would call to remembrance the former days of his deliverances, and of the wonderful works of the wonder working God of our salvation. We certainly need wisdom and counsel from the Lord to teach us what to cherish the remembrance of, and what we should endeavor to dismiss from our recollection.

Our pilgrimage course is onward, and may it be upward. We cannot, if we would, retrace our former steps, or recall that which is past; yet we may be greatly benefitted by a vivid recollection of all the way in which the Lord our God has brought us; what dark and trying places he has brought us through; what deliverances he has wrought for us; what victories he has achieved for us; what comfort, everlasting consolation and good hope through grace he has bestowed upon us. Israel, in the wilderness, experienced many remarkable displays of God's faithful and gracious care of them, both in fearful visitations of wrath, and kind ministrations of amazing favor, ebenezers or monuments were raised to perpetuate the remembrance of those great events for generations to come. And Moses, in recapitulation of God's dealings with the children of Israel, demonstrated to them that all the way in which the Lord their God had led them, was the right way.

Two grand objects should induce the saints to review their past experience, and two very important lessons are calculated to result profitably from a proper retrospection. They are, first, God's righteousness and mercy in his dealings with us, and secondly, our waywardness and short-comings. A remembrance of God's astonishing goodness and

mercy to us in times past, is calculated to awaken our gratitude to him, and our desire to love honor and obey him in the present and future of our lives. And a true sense of our own disobedience, ingratitude, and propensity to err, to murmur, to be impatient in affliction, and to depart from the pathway of holiness, and to walk in forbidden paths, is equally calculated to humble us in the dust at his feet and to make us the more distrustful in ourselves, and the more confident in the Lord.

At the close of every preceding volume of the "Signs of the Times," we have made some observations on the subject of the rapid flight of time, and on the passing events in which the readers of, and writers for the "Signs" are especially interested, and it may be no less interesting and profitable at this time.

Our most unfeigned gratitude is due to God for his sustaining mercy and grace to usward, that he has borne with our infirmities and sustained us through all our straits and trials to the present time. The fourth decade of our publication has come and gone, and we are now about entering upon the fifth, and probably the last decade of our connection with the "Signs of the Times" as publisher and editor. Like one almost alone, of all who forty years ago took an active part in the establishment of this paper as a medium of correspondence and an exponent of the doctrine and order of the Old School or Primitive Baptists. The grave has closed upon nearly all those who were our cotemporaries and fellow-laborers at the commencement of our editorial labors. Still our life has been precious in the sight of our God, and having enjoyed his favor we still live. Scarcely less is it remarkable that our publication has been sustained also—the pioneer of all Old School or Primitive Baptist papers published in the U.S. in defence of the doctrine of the gospel, and in opposition to all innovations upon the faith and practice of the church of God. At the time of the division between the Old Order of Baptists and the new orders of Missionary, Fullrite Baptists, although the New School party had several papers in the field advocating their new humanly devised institutions, from all of which the advocates of the apostles' doctrine and order were excluded, no brother could be induced to embark in the encounter against such fearful odds as would have to be encountered in publishing a paper to be wholly devoted to the cause of the Old School or Primitive Baptists.

Under all these discouraging circumstances we were constrained to assume the responsibility, and with the pledges of a few faithful brethren to share with us the responsibility, and with a firm reliance upon that Almighty Arm that bears up heaven and earth, we issued the first number of the "Signs of the Times." Like the barley cake which was seen in the Midianitish soldier's dream,

which fell in the camp of Midian, and produced such a consternation as to cause their tents to "lay along."—Judges vii. 13. So the issuing of the "Signs" produced great commotion among those Baptists who at that time gave ear to seducing spirits and doctrines of devils. Their heaviest artillery was planted against us, and for several years we stood in the front of the hottest battles. Subsequently other papers were published, purporting to be of the same faith, and served rather to restrict our circulation; but of about fifty papers which have spang up during the forty years, about forty have failed to secure a support, and have broken down. We have repeatedly offered to retire and give the whole field to any one of our cotemporaries who may be designated by the unanimous voice of the Old School Baptists of the United States, because it is our honest conviction that one paper, if well conducted, and generally circulated, would subserve the interests of the church of God better than any greater number; for one great object is to afford facilities for a general correspondence, which could not be secured by a thousand local papers.

Still we have great cause for humble gratitude to God, who has sustained us hitherto, and to trust in him for all that is yet to come.

Ten thousand paying subscribers, at our present rates of subscription, would enable us to issue our paper, in its present form and size, weekly, and that number we had hoped to have received; but owing to the introduction of several other papers, our number of subscribers has not been materially increased during the last year.

Our past record of forty years is before the public; our readers are too familiar with our position, our sentiments and our facilities to need any farther professions or pledges from us. As heretofore, our best energies will continue to be exerted to make the "Signs of the Times" an interesting, edifying and desirable visitor to our subscribers.

THE "BANNER OF LIBERTY."

We are receiving many letters of enquiry in regard to the suspension of its publication, which we cannot respond to by private letters. We will therefore state for the information of all interested parties who read the "Signs of the Times," that the health and mental condition of G. J. Beebe, the editor and proprietor of the "Banner," has been so much impaired for the last five months as to disqualify him for business. He had sustained heavy losses during the late war, amounting to many thousands of dollars, involving him in financial embarrassment; but still desirous to continue the publication, and to extend its circulation to a paying extent, he was induced to put the terms of subscription so low, that the

receipts would not pay the expense of publication. Yet still struggling in the face of financial embarrassments, he kept the publication up until during the excessively hot weather of last summer he complained of being smitten down by a sunstroke, greatly effecting his whole nervous system, and from that time his ability to conduct the publication has become more and more impaired, until he has been placed under medical treatment, and is now in the State Hospital. How soon, if ever, he will be able to resume the publication of the "Banner," or what disposition may be finally made of the interests of that paper, we do not know. All orders and money which has been sent to us for the "Banner" has been faithfully handed over, and the clubbing of the "Signs" with the "Banner," is now discontinued. Those who have paid in advance for the "Banner," will have to wait until the numbers due them can be supplied. We have ourself lost by the suspension of the "Banner" more than all others put together.

As we gave notice in our last number, we propose to issue semi-monthly a twelve page paper, which will contain more reading matter, and at a lower rate of postage than on the tri-monthly. Postage on our paper for the next year will be six cents for three months, payable in advance at the Post Office where the papers are received, and no more.

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Obituary Notices.

DIED—In Lee Co., Ala., of typhoid fever, sister **Mary J. Whatley**, consort of brother Wm. Whatley, in the 36th year of her age. Her maiden name was Curtis, formerly of Walton Co., Ga. She was confined to her bed eighteen days, bearing her sufferings with much calmness and resignation, until October 31, 1872, when she breathed her last and fell asleep sweetly in Jesus. The last words that she was heard to utter were, "Trust in the Lord." She was the mother of nine children, two of which are dead. For four years previous to her death she had been subject to neuralgia, but in September last she went some fifty miles by private conveyance to attend the Beulah Association, and realized much comfort of mind in hearing the gospel preached, and the religious company and conversation she had while she was gone, of which she often spoke after her return.

She and brother Whatley were for a few years connected with the Missionary Baptists, but not feeling at home there, in October, 1870, they related the dealings of the Lord with them to the church at Mt. Olive, where the writer is a member and pastor, and were received and baptized. She was truly an affectionate wife, a kind mother, sociable friend and neighbor, and a devoted christian. Before interment of her earthly remains, and by request of the bereaved husband and friends a discourse was preached; text, John xiv. 1.

May the Lord comfort and sustain our dear brother Whatley and take care of the motherless children.

W. M. MITCHELL.

Opelika, Ala., Dec. 2, 1872.

APPOINTMENTS.

If the will of the Lord be so, Elder S. H. Durand and brother B. Bundy will attend the yearly meeting at Roxbury, Jan. 4th & 5th, and on their way there will preach in the vicinity of brother J. Birdsall's, near the Arabian Meeting House, on Tuesday evening, Dec. 31; on Wednesday evening at Middletown, Delaware Co.; on Thursday evening at Margarettsville.

G. M. FRENCH,

YEARLY MEETING.

The Otego Church has appointed a yearly meeting to be held, if the Lord will, at Osborne Hollow, Broome Co., N. Y., ten miles east of Binghamton, on the Albany and Susquehanna R. R., on Wednesday and Thursday after the fourth Sunday in December, (25th & 26th) when and where we hope to meet a goodly number of brethren and sisters of the faith of God's elect. Elders Beebe and Smith are expected, and as many more as can attend.

Also the church have changed their regular church meeting day of January, to be held on Saturday before the fifth Sunday in December, after which the church meeting will be held as formerly, on Saturday before the first Sunday in each month.

By order of the church,

G. M. FRENCH, Clerk,

Post-Office Money Orders, where our subscribers can procure them, afford the safest way of making remittances, but when sent in payment for the "Signs of the Times," should invariably be made payable at Middletown, Orange Co., N. Y., Post-office. We do not wish them drawn on New York City Post-office, nor on any other than Middletown. As many post-offices in the country are not authorized to issue Post-office Money Orders, where they cannot be procured letters containing money should be registered. Drafts on Banks in the City of New York are also perfectly safe and acceptable to us, as we can always get them cashed at Banks in this place. But Post-office Orders can only be collected from the offices on which they are drawn.

The "Signs of the Times,"

DEVOTED TO THE
OLD SCHOOL BAPTIST CAUSE,
IS PUBLISHED

ON THE FIRST, TENTH AND TWENTIETH,
OF EACH MONTH,
BY GILBERT BEEBE,

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

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We have just received from our Book Binder the Third Edition of our Baptist Hymn Book, and are now ready to supply orders for any of the various kinds of binding, viz:

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Oconee

OBITUARIES.

A.

Abbott, Wm.
Ashburn, Wm. H.
Ackerson, Jacob J.
Axford Thomas
Addis, Mrs. Elizabeth H.
Arnold, James and Dorcas

B.

Bryant, Mrs. Susan
Bloomfield, Mrs.
Blue Jemimah
Bristow, R. L.
Bryant, Wm.
Blakely, Miss Margaret
Bailey Mrs. Hattie A.
Brown, Mrs. Mary
Beyea, Mrs. Durenda
Brown, Joel
Bullen, Sarah E.
Bonham, Jesse L.
Beebe, Moses
Boyd, Horace T.
Brackett, Olive
Brewen, John and Hannah
Bane, Mahala
Broughton, Nathan
Baldwin Mrs. Lydia
Baylor, John
Boley John W.
Broaders, Elizabeth
Basil, Mr.
Beard, Nathan S.
Boileau, Ida J.
Beakes, Augusta V.
Beaman, Eld. Jos.
Blue, Elizabeth
Bickers, Isabella
Burgher, Alonzo G.
Bowen, Rebecca
Bozarth, Precilla
Bowen, Rachel

C.

Cook, Samuel
Carter, Jas.
Coates, Mrs. Polly
Chinn, Wm.
Conklin, John
Conley, David R.
Colyer, Eld. C. M.
Cole, Basil
Canfield, Jackson
Clark, Elizabeth
Carson, Elizabeth
Childers, Joseph H.
Case, John
Conrod, Betsey
Clark, Mrs. Harriet
Case, Jane
Cottrell, Mary

Carpenter, Eld. Samuel and Ma-
ry Salone
Cuskaden, Alice
Day, John
Dowdel, Thomas
Davis Nancy T.
Duryea, Mrs. Maria
Drum, Gillie
Dye, Vincent
Denton, Mrs. Hannah
Darby, R. Leachman
Elliott, Samuel
Eager, Sallie
Everett, Oliver
Elston, Catharine
Edmonston, Nathan
Eick, Amy

F.

Fuggle, Dea. S.
Faulkner, Hiram
Francis, Robert H.
Fisher, J. C.
Friesner, Mrs. A. E.
Ferguson, Mary F.
Frasher, Mrs. Catharine
Ford, Dea. John

G.

Gaddis, John
Godfrey, Susan
Gwaltney, Sarah, and Martha
Ann
Gooden, Lydia A.
Grafton, Mrs. Hannah
Geraghty, Mrs. Catharine
Garrison, Hannah
Griffiths, Mary
Griffiths, Wm.
Gwaltney, Samuel
Griggs, Timothy
Grimes, Polly
Genge, Mrs. Catharine
Gulick, James W.
Graham, Mary
Gordon, Eld. Henry
Gooding, Hon. Charles
Gerry, Mrs. Lydia F.
Grant, Mrs. Polly
Gardner, Eld. Richard

H.

Hanson, Betsey
Hunt, Mrs. Azuba
Horton, Chauncey
Henderson, Mrs.
Hoffman, Wm. A.
Harding, Dea. Salmon E.
Hughes, M. C.
Hall, Sarah
Hagadone, Nancy
Hagadone, Peter
Honnoll, Dea. Robert W.
Haney, Salathiel
Hefner, Eld. A.

Hickman, Mrs. Rose Lee
Huntington, Lizzie M.
Hobensack, Mrs. Emily
Huddle, Mrs. Lovina
Hixson, Mrs. Mary
Ham, Samuel
Hull, James H.
Howell, Harriet
Hicks, Betsey
Hite, Catharine
Hagans, Dea. John S.

J.

Johnston, James
Jones, John H.
Jack, Nancy
Johnston, Margaret M.
Jenkins, Mrs. Susan

Jefferson, John
Johnson, T. G.

K.

Kenneday, Dea. John
Kugler, James
Killen, Wm. S.
Keator, Mary E.
Kerrick, Thompson S.
Kemp, Murphy
Kerrick, Albert
Kemper, Jonathan
Kearney, Harvey C.
Kiser, Daniel
Kellum, Ella Florein
Kelley, Rhoda

L.

Laytham, Miss Elizabeth A.
Leathers, John
Livingston, Dea. John W.
Lewis, Henry R.
Langfitt, Samuel J.

M.

McCray, Mrs. Susan
Macomber, Mary H.
Mackey, Rebecca A.
Morrill, Mrs. A. M.
Majors, Lucy
McNish, Lorena
McGraw, James
McCallum, Betsey
Murray, John
McFarland, Mrs. Elizabeth
Morris, Mary A. F.
Milne, Jane
Mills, Dea. Justinian
Montgomery, Benj. L.
Miles, Erasmus N.
Munsey, Miss Ella A.
Mahurton, Samuel & Phebe
Melven, John
Miller, David
Meffords, John
Martin, Eliza Jane
Murchison, Eld. Daniel
Miller, Harriet
Myers, James
Minter, Eld. Silas
Miles, Mary A.
McPhall, Alexander
Merryman, Mary
Mace, Thomas

N.

Newman, Wm.
Norris, Harriet J.

O.

O'Bannon, Rossa
Ovenhiser, Mrs.
Oliver, Martha J.

P.

Pence, Joseph
Prater, Kisiah
Parkinson, Mrs. R. G.
Perkins, Geo. W.
Pearson, Wm. & Mary Emma
Platner, Maria M.
Penny, Anna
Price, John
Potter, Susan
Penwell, Hettie H.
Peacock, Caroline E.
Pancost, Levina

R.

Rogers, Lueina
Robinson, Coleman T. Esq.
Rushton, Mrs. Sarah E.
Richardson, Cordelia
Ratliff, Elizabeth
Richards, Thomas
Rouse, J. D.

Reed, Johnathan C.
Russell, Wm. B.

S.

Seegar, Jeremiah J.
Sawyer, Eld. John
Sheets, Martin Freddy
Swartout, James A.
Storms, Dea. John
Suydam, Jemima
Shanks, Eld. John
Stout, Eleanor
Sanford, Eleanor B.
Shutts, Angelia
Stevens, Susanna
Simmons, George Franklin
Stevens, Lydia L.

Sigraves, Solomon
Smart, Louisa M.

Smith, Amelia
Stewart, Phebe A.

Simms, Sarah
Staton, Eld. George W.

Sheppard, Matilda
Street, Shadrack

Simerson, Mary
Stringer, W. R.

Simmons, Mrs. Sallie
Scott, Eddie W.

Sawin, James H.
Slawson, DeWitt

Saunders, Dea. Isaac T. & Mrs.
Rebecca

T.

Thomas, Eliza J.
Thomas, Maria

Talbert, Ebenezer
Townsend, Ruth

Taylor, John
Taylor, Frances T.

Tipton, Elizabeth
Terry, Eld. Elmore G.

Trott, Miss Hattie B. V.
Thompson, Henry

U.

Uptegrove, Frances E.

V.

Vermilya, Mrs. Jane & Willie
Van Velsor, John

Vail, Mrs. Mariam

W.

Wilds, Elizabeth
Wood, Peninah

Wood, Wm. F.
Woolford, Sallie A.

Welborn, Deborah
Wetzel, Susan

Wink, Mary Martha
Wood, Dea. Wm.

Wright, Mrs. Mary
White, Jas. Harvey

Whiteside, James
Whitaker, Eliza

Weart, Kitty
Weed, Wm. B.

White, Margaret E.
Weed, Mary

Weeks, Isaac
Woodcock, Elizabeth

Weeks, Miss Lydia
Wolf, Elizabeth

Watwood, Sarah Enfield
Wortman, Eld. David

Welch, Emma Louisa
Williams, Dea. Wm.

Wilkinson, Ann W.
Ward, Mrs. Sallie

West, Abigail C.
Walker, Mrs. Mary

Walker, Christopher
Whatley, Mary J.